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A HANDBOOK TO  
INDIA, PAKISTAN, BURMA  
AND CEYLON

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## CURRENCY

16 annas = 1 rupee; 100,000 rs. = 1 lakh; 100 lakhs = 1 crore.

The value of a rupee is approximately 1s. 6d. in India, Burma, and Ceylon, and 2s. 2d. in Pakistan.

NOTES (value, rupees 1, 2, 5, 10, 100) circulate throughout.

### *Silver Coins*

1 RUPEE = sixteen annas.

$\frac{1}{2}$  RUPEE = four annas.

$\frac{1}{4}$  RUPEE = eight annas.

$\frac{1}{8}$  RUPEE = two annas.

### *Nickel Money*

8 ANNAS.

2 ANNAS.

4 ANNAS.

1 ANNA.

### *Copper Coins*

1 ANNA = four pice = twelve pie.

$\frac{1}{2}$  ANNA = one pice = three pie.

$\frac{1}{4}$  ANNA = two pice = six pie.

$\frac{1}{16}$ th ANNA = one pie.

In Ceylon the rupee is divided into 100 cents.

# A HANDBOOK FOR TRAVELLERS IN INDIA, PAKISTAN, BURMA AND CEYLON

"India and the Golden Chersonese  
And utmost Indian Isle Taprobane,  
Dusk faces with white silken turbans wreathed."

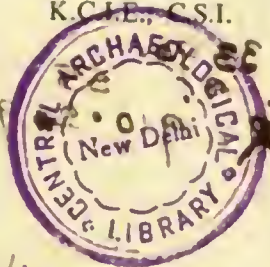
—MILTON, *Pav. Reg.*, iv. 74-76

3390

SEVENTEENTH EDITION

With Numerous Maps and Plans

Edited by SIR A. C. LOTHIAN  
K.C.I.E., C.S.I.



910.20954.

Mur

LONDON

JOHN MURRAY, ALBEMARLE STREET

1955

# THE FOLLOWING ABBREVIATIONS ARE USED IN THIS BOOK

<i>A.H.</i> . . .	Year of Hijra (the Hegira).	<i>Jn.</i> . . .	Junction.
<i>Angl.</i> . . .	Anglican.	<i>m.</i> . . .	Mile.
<i>As.</i> . . .	Annas.	<i>Meth.</i> . . .	Methodist.
<i>Bapt.</i> . . .	Baptist.	<i>N.W.F.</i> . . .	North-West Frontier.
<i>B.I.S.N.</i> . . .	British India Steam Navigation Co.	<i>p.</i> . . .	Page.
<i>Cant.</i> . . .	Cantonments.	<i>P. &amp; O.</i> . . .	Peninsular and Oriental Steam Navigation Co.
<i>C. of S.</i> . . .	Church of Scotland.	<i>pop.</i> . . .	Population.
<i>C.H.</i> . . .	Circuit House.	<i>Presb.</i> . . .	Presbyterian.
<i>C.M.S.</i> . . .	Church Missionary Society.	<i>R.</i> . . .	Refreshment Room.
<i>D.B.</i> . . .	Dak Bungalow, a rest-house for travellers.	<i>R.C.</i> . . .	Roman Catholic.
<i>D.B.K.</i> . . .	With Messman.	<i>R.H.</i> . . .	Rest House.
<i>dt.</i> . . .	District.	<i>R.R.</i> . . .	Retiring Rooms.
<i>E.I. Company</i>	East India Company.	<i>Rs.</i> . . .	Rupces.
<i>ft.</i> . . .	Feet.	<i>ry.</i> . . .	Railway.
<i>G.T. Road</i>	Grand Trunk Road.	<i>sta.</i> . . .	Station.
<i>in.</i> . . .	Inch.	<i>U.P.</i> . . .	Uttar Pradesh (former United Provinces).
<i>H.</i> . . .	Hotel.	<i>Wes.</i> . . .	Wesleyan.
		<i>yds.</i> . . .	Yards.

\* This sign in the text appended to a name indicates a centre for excursions.

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## PREFACE TO THE SEVENTEENTH EDITION

THE *Handbook for Travellers in India* was originally published by Mr John Murray in three volumes for the Bombay, Madras and Bengal Presidencies. The first of these parts appeared in 1859, the Bengal volume not till 1882. The fourth volume dealing with the Punjab and North-West India was added in 1883. They were prepared by Captain E. B. Eastwick, M.P., who made long visits to India in the fifties, sixties and seventies of the 19th century in order to collect the material for them on the spot.

These volumes were revised and brought up to date on several occasions, and in 1892 the Handbook was issued in a single volume. The description of Ceylon was written by Sir Arthur Gordon, G.C.M.G. (afterwards Lord Stanmore); and the whole Handbook passed through the hands of Sir George W. Forrest, C.I.E., then Keeper of Records to the Government of India. A second edition of the consolidated Handbook was published in 1894.

The third edition was issued in 1898, the general revision being undertaken by Mr Norwood Young. The next, the fourth edition, which was a reprint of the third, brought up to date, was prepared in 1901 by Dr Burgess, C.I.E. The fifth was a thorough revision, undertaken by Mr Herbert C. Fanshawe, C.S.I., in 1904; and in that the Ceylon part was revised by Mr C. G. Ryan. The sixth, which was a reprint of the fifth, brought up to date, was also undertaken by Mr Fanshawe in 1907. The seventh in 1908 was undertaken by the same editor, and was mainly a reprint of the fifth. The sections on Burma and Ceylon were finally revised with the assistance of Mr G. E. Marindin and Mr C. G. Ryan.

The next general revision was made in the eighth edition of 1911 by Mr Fanshawe. By 1913 another edition was called for, and a complete revision in the ninth was made by Mr Charles E. Buckland, C.I.E. The tenth edition of 1919, which was likewise a general revision, was also prepared by Mr Buckland; but it suffered from the disabilities arising from the First World War. In 1920 a reprint of the 1919 edition was issued, with some necessary changes. The revision for the eleventh (1924) and the twelfth (1926) editions was undertaken by Sir John G. Cumming, K.C.I.E., C.S.I.

The thirteenth edition, published in 1929, and the fourteenth, in 1933, were supervised by Sir Evan Cotton, C.I.E. Full particulars of rearrangements and additions made were given in the Prefaces to those editions. The fifteenth and sixteenth editions were revised



by the late Colonel Sir Gordon Hearn, C.I.E., D.S.O., R.E., formerly Chief Engineer, Indian State Railways.

The present edition has been revised by Sir Arthur C. Lothian, K.C.I.E., C.S.I., LL.D., who in the course of long service as a Political Officer, acquired a wide acquaintance with the Indian sub-continent. He has also visited Burma and Ceylon. In view of the partition of India into two distinct countries, the Pakistan routes have been separated from those of India and grouped together. This change, in conjunction with the transformation in the political status of all the countries concerned since the appearance of the last edition of this book, has necessitated a radical revision of its text. It is hoped that in its altered form, the new edition of the Handbook will prove as useful to travellers as its predecessors.

References in the text assume a knowledge not always possessed by the tourist. A section of the Introductory Information has accordingly been allotted to an historical outline, which covers both India and Pakistan, as their histories are inseparable. The Index, now distinct from the Directory, supplements this outline. The Directory gives the latest information available as to accommodation and food, but it is advisable to check this locally, as conditions in this respect have altered greatly since the end of the British régime, and it would be sanguine to think that the editor had been able to keep track of all the changes involved. Against the smaller places are shown the principal objects of interest in the vicinity, not only as a guide in planning tours but also because motor transport has brought most of them within reach without discomfort. Folding maps are placed near the end of the relevant text in order to facilitate reference. The book is useful also as a Gazetteer. A section showing the internal air services now available has been added.

The spelling followed has been, nearly always, that adopted in the one-millionth scale maps of the Imperial Atlas issued by the Indian Survey Department. This system makes exceptions in favour of the older, though irregular, spelling of certain well-known places. The spelling of the Survey Department, Ceylon, has been followed.

No attempt has been made to plan tours as these must depend on individual predilection, but the routes shown in this book cover all the places likely to be of interest to tourists, and should constitute an adequate framework for the eventual programme. Any one of the well-known Agencies will place experience at the disposal of the tourist, work out tours in detail, and most of them use this book.

For this edition the Editor has received most courteous assistance from the Information Officers of the High Commissioners for India, Pakistan and Ceylon, and of the French, Portuguese and Burmese

Embassies: also from Thos. Cook & Son, Ltd., Lloyd's Bank, the London Office of the *Times of Ceylon*, and the authorities of the Victoria and Albert Museum. To all these he wishes to express his gratitude. He is also indebted to various friends for information regarding areas with which they had special acquaintance, especially to the gentlemen named below:—

Sir A. J. Dash, C.I.E. (*E. Bengal*).

Mr L. G. Coke Wallis, C.I.E. (*E. Bengal*).

Mr C. G. Monteith of Duncan Macneill & Co. (*E. Bengal*).

Mr G. R. Henniker-Gotley, C.I.E., D.S.O. (*Kangra and Kulu*).

Mr W. H. Thompson, C.S.I. (*Calcutta*).

Sir C. B. Cunningham, C.S.I., C.I.E. (*Madras*).

Sir Francis Low (*Bombay*).

Sir Henry Holland, C.I.E. (*Baluchistan*).

Sir Mortimer Wheeler, C.I.E. (*Harappa and Mohenjodaro*).

Sir Terence Creagh Coen, C.I.E. (*W. Pakistan*).

Dr E. T. Hayward (*W. Pakistan*).

Qazi Waris Ahmad (*W. Pakistan*).

Mr S. M. Haq (*W. Pakistan*).

Mr W. Salkeld of Steel Bros. & Co. (*Burma*).

Sir John Wise, K.C.M.G., C.B.E. (*Burma*).

Mr G. E. Rodgers (*Jiddah*).

In addition to those named above there were many others, both Indian and European, whom he consulted on particular points. Full use has been made by him of suggestions received from correspondents, and of the notes received from his immediate predecessor. To all these he would like to render his grateful thanks.

John Murray desires to associate himself with the Editor in according his best thanks to all who have lent their assistance.

It is impossible, when conditions in the East are changing so rapidly, to ensure freedom from error in a book containing such a multiplicity of detail. The Publisher therefore hopes that the indulgent traveller will kindly point out any inaccuracies with a view to their correction on the first opportunity. Communications may be addressed to John Murray, 50 Albemarle Street, London, W. 1.





\* This sign in the text appended to a name indicates a suitable centre at which to stay.

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# INTRODUCTORY INFORMATION

## (I) GENERAL HINTS

### SEASON FOR VISIT

The best season for a visit to the plains of India, Pakistan and Burma lies between 15th November and the end of March. In the Punjab these dates can be extended at the risk of encountering great heat *en route*, if the traveller has to pass through Sind, Central India or the Deccan. In October and April the heat is apt to be severe in the Red Sea and at the ports of arrival and departure. Up to 15th October and after 10th April the weather at the ports may be trying, much more so than in July, August and September, when rain cools the atmosphere. In Ceylon, August and September are agreeable months during the S.W. monsoon period, while December, January and February are pleasant when the N.E. monsoon is blowing in the Bay of Bengal. The best accommodation on the larger and faster steamers is usually booked months ahead—outwards between 15th October and 1st December and homewards for March and April; but all passages are subject to obtaining priority. Inquiry should be made of passenger agencies, or at the offices of the steamship companies.<sup>1</sup>

Travel by air, however, has now largely displaced travel by sea in the case of passengers who are pressed for time, and not burdened by excessive luggage.

### LANGUAGE

English is spoken at all hotels and railway stations, and in all post and telegraph offices; and the leading shops (European or Indian-owned) have attendants who speak English. Local guides with some knowledge of English are available at all important centres. Visitors will find that educated Indians speak the language very well. A courteous request for information will ordinarily meet with a willing response.

### EXPENSES

Hotel charges in the Presidency towns and Delhi during the cold weather range from Rs. 25 to Rs. 40 per day for single rooms, and Rs. 40 to Rs. 55 for double rooms; outside these places they range from Rs. 15 to Rs. 20, and Rs. 30 to Rs. 40 respectively. In the hotels in the larger towns of Pakistan the charges for board and lodging range between Rs. 15s. and Rs. 30s. per day. It is customary also to give a gratuity to servants, including the water-carrier (*bhisti*), if any, and the sweeper, except in some hotels where a charge is added. As walking in the heat of the day is better avoided, and distances are often considerable, taxis or cars are normally used for sight-seeing. At private houses it is usual to give a lump sum to the head servant for distribution amongst the staff. The railway charges are usually 2½ annas per mile for 1st class, 1½ for 2nd class,

<sup>1</sup> Offices of P. & O. Co. (and British India), 14 Cockspur Street, S.W. 1; Orient Line, 7 Bishopsgate, E.C. 2; Libby Line, 22 Pall Mall, S.W. 1; Messageries Maritimes, 100 Jermyn St., S.W. 1, and 72 Fenchurch Street, E.C. 3. Offices of Thos. Cook & Son, Ltd., Berkeley Street, Piccadilly, W. 1, and branches; Grindlays, 54 Parliament Street, S.W. 1; Cox & King, 10 Haymarket, S.W. 1; American Express Company, 6 Haymarket, S.W. 1.

and 6 pie for 3rd class. Distances being great, the fares may amount to considerable sums, and the tour requires planning. As elsewhere in the world, the traveller will have to supply himself constantly with a sufficiency of small change.

Taxis cost between 8 annas and Rs. 1 per mile, Rs. 5 and upwards for an hour, but a definite rate should be agreed at the outset. Pony tongas are generally available outside the large towns, which, if less comfortable, are considerably cheaper and will serve for shopping or short distances.

## MOTORING

Motor-cars are much in use, and the roads in all large towns and the main roads connecting these are generally fairly good, although large rivers on some routes are not bridged. Expeditions to places of interest can often be carried out by car more cheaply and conveniently than by rail. Cars and drivers are available for hire at most centres.

The *Bombay Presidency Motor Guide*, the *Western India Automobile Association Handbook and Motor Guide*, the *Automobile Association, Bengal, Motor Guide and Handbook* (for North-East India), are all full of useful information. There are the following Automobile Associations, the Secretaries of which will gladly give any information possible to visitors: (1) Western India A.A., 8 Queen's Road, Bombay; (2) A.A. of Bengal, 40 Chowringhi, Calcutta; (3) South Indian A.A., P.O. Box 325, Mount Road, Madras; (4) Motorists' Association, Ranchi; (5) Burma Motor Association, 104 Strand Road, Rangoon; (6) A.A. of Western Pakistan, Mela Ram Buildings, Charing Cross, Lahore; (7) Ceylon Automobile Club, Chamber of Commerce Buildings, Colombo; (8) United Provinces A.A., 32 Canning Road, Allahabad. Members of the Automobile Association, London, will receive advice and assistance from—The Manager, Motor Union Insurance Company, Esplanade Road, Bombay; and the Manager, Motor Union Insurance Company, 101 Netaji Subhas Street, Calcutta, or from the Secretaries of the Automobile Associations in the different areas.

The latest regulations regarding the import into India of motor-cars for touring purposes should be obtained from the automobile associations in the country of origin of the intending visitor, in case of change subsequent to the publication of this book. Normally these associations will issue a Customs *carnet*, or other document, which will permit the temporary importation of motor-cars without payment of a deposit or further duty.

For others than tourists there is in India a Customs duty on imported cars of 75% on the assessed value of the car, or Rs. 6000 per car, whichever is higher. This is chargeable irrespective of the duration of use abroad: if the car is re-exported within two years, a refund is obtainable. A car should be registered with a new number, and a driving licence obtained without delay at the Chief Police Station of the Port of arrival. In addition to fees for registration and driving, a local tax has to be paid before a car can be used. In Pakistan the regulations are similar, except that the Customs duty is 54% plus a 10% sales tax on the duty-paid value of the car.

Maps on various scales (the 50 miles to the inch Road Map is convenient) are available from the Map Record and Issue Office, Survey of India, Calcutta, or from the Surveyor-General of Pakistan's Office in Karachi; but it is best to obtain local advice. A useful booklet of Tourist Information has been issued by the Indian Government (Ministry of Transport), and also a list of hotel accommodation. A corresponding handbook for Pakistan is obtainable from Pakistan Publications, Karachi.

The main roads are, as a rule, excellent from November to March. For long



journeys by car some food and drink should always be taken, and arrangements about a sleeping-place should be made in advance. If the party is of any size a second car for the servants and baggage is a wise precaution in case of a break-down. In the dryer parts of India, where the route is not interrupted by rivers or hills, it is possible to motor almost anywhere, provided some cross-country equipment is taken, as there are always unmetalled roads, or bullock-cart tracks, leading from village to village, which can usually be negotiated by a car. (The equipment suggested is a small spade and two short planks for ridges or ditches, and two small rolls of old matting for soft ground; but of course this is only necessary in the case of really rough going.) For journeys over sandy soil the tyres should be partially deflated, and so far as possible the car should be kept in top gear. There are many roads with Irish bridges on them, over which a foot of water or more is passing. Cars, therefore, with a high clearance, and a powerful engine, are best suited to Indian conditions. Sun-hats and smoked glasses are desirable for long motor journeys even in the cold weather.

**Bombay.**—For landing and getting ready for the road, Rs. 150 should be allowed. Bombay is the best place to land for a tour through Northern India, as the roads are good, and arrangements for petrol, etc., are easily made. Shipping Agencies in London are quite competent to arrange for landing, otherwise the Automobile Company, Queen's Road, will arrange to land and prepare cars so that all may be ready when the owner arrives. The Company should be addressed well in advance, and given the particulars of the proposed tour, and they will make all arrangements for supplies of petrol, etc., *en route*.

**Calcutta.**—Landing, etc., and duty as above. The Russa Engineering Works, Mission Row, or G. Mackenzie & Co., 208 Lower Circular Road, will land cars and make all the necessary arrangements.

**Karachi.**—In the absence of through roads it is advisable for tourists proceeding up-country beyond Kotri to rail their cars part of the way.

#### CLIMATE AND CLOTHING

For the voyage ordinary English clothing will suffice, except in the Red Sea. In the latter, for day wear a man will find an open-necked shirt and shorts, or light trousers, the most convenient garb. Thin suits of gaberdine, linen, or Palm Beach material are also suitable. It is usual to dress for dinner on British liners, and for hot evenings a dinner-jacket of thin black material, or shark-skin, will be found advisable. A lady will need dresses of washable material for daily wear and one or two light evening dresses. It is, however, a mistake to think that very little clothing tends to coolness. A coat or wrap should be kept handy. A fancy-dress dance usually is arranged. Light rubber-soled shoes are best for deck wear by men, and ladies will find them useful for deck games.

A careful distribution of articles needed for different parts of the voyage should be made, the baggage being labelled "cabin," "wanted on voyage," and "not wanted on voyage," as the case may be. The "wanted on voyage" luggage should contain sufficient underwear and clothing for slightly longer than the whole voyage—otherwise the passenger may be inconvenienced on arrival. Modern nylon or terylene underclothes have however simplified this problem. A bag, with a lock, for soiled linen will be found useful. On the larger steamers there are frequent "baggage days," when passengers can have access to articles labelled "wanted on voyage" and re-stock a suit-case. On most ships there is a laundry.

For those who want to sit about on deck, a good and strong deck chair is essential and is sometimes available on board: long cane chairs are more

comfortable than the ordinary folding canvas chair, but are unwieldy, and may be damaged in stacking. A cushion will be invaluable, if looked after, on the voyage and for railway travelling.

For a winter tour in the plains of Pakistan and of Northern India generally, and in Upper Burma, a man must take a warm overcoat for use at night or in the early morning. A lady should have a light warm coat to wear on long drives before the sun rises or after it sets. While the midday is always warm, sometimes hot, the evening dews may be so heavy as to wet the outer garment. Also, the cold of the nights and mornings is often very sharp, so that the secret of dressing is to begin the day in things that can be thrown off as the heat increases, and can be resumed as the cold returns. Sleeveless pullovers are therefore very useful adjuncts. In some places in North India in the winter months the temperature will fall between 40° to 50° within the two hours on either side of sunset, and the risks of serious chills are very great. It has often been said with truth that more illness is contracted from chills in India than from the heat. Real home winter clothing will be necessary if it is intended to visit any hill-station. If a traveller lacks this, he can carry on with suits made for him in the bazar of puttoo, a coarse Indian tweed. They are comfortable, if not very sightly, and relatively cheap.

Throughout the South<sup>1</sup> of the peninsula, and at most times in Bombay and Calcutta, tropical clothing is required. Palm Beach or cotton suits for men, and thin dresses for ladies, as also khaki riding- and shooting-suits of gaberdine or drill, can be got cheaper and better in India than in England, and a local tailor will copy satisfactorily any old suit of an English pattern which the visitor cares to give him.

Arrangements for washing clothes, usually charged by the piece, can be made at most halting-places.

The hospitality of India involves a considerable amount of dining out, and therefore a lady should provide herself with several evening dresses. For camp, Jodhpurs should be worn, preferably with canvas spats, if it is desired to avoid torment from spear-grass.

A good topi or bush-hat is essential for anyone likely to be much out-of-doors. Many London hatters have a selection of these; but, provided travellers take care not to expose their heads to the sun during the latter part of the voyage, the purchase of these articles may well be left over till arrival in India, where they will be cheaper and less likely to be of an out-of-date pattern; for fashions change even in these items. A lady will find that a felt hat ordinarily gives sufficient protection. A sun umbrella (which should not be too thin) should not be forgotten. Every traveller must also provide himself with sun-glasses, for which Crooke's glass is recommended.

A traveller in Ceylon will seldom require any but the lightest of clothing, except in the mountains, where the temperature becomes cooler as he ascends. At Kandy a light overcoat, and at Nuwara Eliya warm wraps and underclothing are necessary.

#### BEDDING

Every traveller who intends to travel by road or train in the Interior should obtain a roll of bedding to be taken with him everywhere. The minimum equipment is a pillow, a good *razai* (cotton-wadded quilt) and a couple of warm blankets, or, still better, an eider-down, with pillow-cases, cheap cotton sheets, and a light blanket. These can be packed conveniently in an ordinary holdall secured by straps. A waterproof ground-sheet is a useful addition. A complete equipment can be purchased on arrival in India. Soap and towels are necessities.

<sup>1</sup> This may be taken as applying to all places S. of Hyderabad, (Deccan), *excluding* the higher plateau of Mysore, and the various hill-stations.

## TRAVELLING SERVANTS

A travelling servant who can speak English is almost indispensable for those who travel by road or train, but should not be engaged except on the recommendation of a trustworthy Agent, such as Cox and King's, Thos. Cook & Son, Ltd., or the American Express Coy. He may be exchanged at Delhi or Calcutta if ill or unsatisfactory. Such a servant is necessary to wait on his master in hotel bedrooms, and will be found very useful in a hundred different ways when travelling and as an interpreter. Having ascertained beforehand the fair wages which such a servant ought to be paid (plus food allowance), the master should come to a definite arrangement with him before engaging him or advancing any salary; and it is advisable to have an agreement with him in writing. Clothing may be required and should be conceded, because the comfort of the master will be affected by illness of the servant, but the outfit should be inspected to ensure its provision. Medical treatment should not be grudged. A settlement of all expenses incurred should be made at least weekly. Indian servants expect to be allowed a small rake-off on these accounts for items like boot polish, blanco, thread, laces, etc., whether used or not.

Friends "up country" may engage a servant and send him to the port of arrival. "Up-country" servants are often cheaper and more trustworthy, but their knowledge of English is not generally very good, and they may be unhappy if far from home. Ladies may travel with an accredited man-servant without hesitation, and will find him far more useful than an *dyah* in almost all respects. The services of a good *dyah* are more difficult to secure than those of a bearer servant, and naturally are more expensive. The best *dyahs* with a knowledge of English come from Madras. During the first two or three days of his service it should be carefully explained to the travelling servant exactly what he is expected to do, and it will usually be found that he will thereafter do this satisfactorily. If the servant proves satisfactory, it is the custom, when giving him a certificate, to make him a parting present.

## TOURS

Tours necessarily depend upon the tastes and interests of individuals. The list of routes given in this book will, it is believed, enable travellers readily to plan them for themselves; and details (fully worked out, if desired) can be obtained from Messrs Thos. Cook & Son, Ltd., who have Eastern branch offices at Bombay, Calcutta, Delhi, Rangoon and Colombo, or from other Agencies, or from the Publicity Officers of Main Railways. Tours in the South provide plenty of interest, and are cheaper, while the scenery leaves nothing to be desired, but the climate in the coastal belt is liable to be sticky.

## RAILWAYS

Railways in India have recently been grouped into six zones, each publishing its own independent time-table and guide. In Pakistan the North-Western Railway covers the whole of W. Pakistan, and the East Bengal Railway does the same for E. Pakistan. Newman's *Indian Bradshaw*, which covers all the railway routes in India and Pakistan, and gives general information of inland steamer and air routes, is convenient for general purposes, and desirable, as the times of trains are liable to alteration. A separate time-table published by the Indian Government for the use of tourists is also available. Trains are numbered and hours counted from midnight up to 24, as in France: thus 20.12 is 8.12 p.m., and so on.

Railway time throughout India and Ceylon is standard time, which is 5½



hours in advance of Greenwich time. The difference with regard to the local times (if kept) should be borne in mind. Standard time is 39 minutes in advance of Bombay, 9 minutes in advance of Madras, 2 minutes in advance of Allahabad, 21 minutes in advance of Delhi, 62 minutes in advance of Karachi, and 33 minutes in advance of Lahore. It is 24 minutes behind Calcutta, and 37 minutes behind Chittagong. In Burma standard time is 6½ hours in advance of Greenwich, or 5 minutes in advance of Rangoon time. Colombo time is 5½ hours in advance of Greenwich.

At many of the larger towns there are two or more stations. Where there are both, the traveller should, as a rule, book, not to the "City," but to the "Cantonment" station; but before booking he should note which station is mentioned in this *Handbook*. In the 1st and 2nd class compartments the seats, which are wide, are so arranged as to form couches at night, but bedding and pillows are not furnished. Each compartment is provided with a lavatory, and sometimes a shower; a coupé is convenient for married couples. At all TERMINAL stations, and at various large roadside stations, berths in the carriages can be booked beforehand. It will generally be found convenient to send a servant ahead to the station with the luggage, so that he may book it; if tickets have not been taken beforehand, a slip with the destination of the traveller written on it should be given to the servant to obviate mistakes. The payment of coolies (porters) is best left to a servant. It should be noted, however, that it has been decided to abolish first-class travel on Indian railways at an early date and gradually to introduce air-conditioned coaches where the public demand justifies it. At present the latter are available only on the more important trains such as the Bombay-Calcutta Mail, the Frontier Mail between Bombay and Amritsar, the Calcutta-Delhi-Kalka Mail of the Bombay-Madras Express. Pakistan railways will, however, not be affected by these changes.

Special tourist cars, including kitchen and servants' accommodation, are available for parties on the principal railways. These cars are furnished with fans, refrigerators, crockery, cutlery, table-linen, towels, and bed-linen. If a party can be made up, this method of travel will be found very convenient and even cheaper, if the cost of hotels, excess luggage, and carriages be considered; estimates may be obtained from any Railway Publicity Officer.

Travellers intending to use refreshment rooms should signify their intention to the guard of the train beforehand, and he will telegraph (free of charge) to the station indicated; in South India and Burma tickets for meals are purchased at the same time as the railway ticket. Mail trains usually carry ice and aerated waters for sale. Restaurant cars are run on most of the express mail trains.

The Station-masters are generally civil and obliging, and will, where possible, arrange for ponies or conveyances at out-of-the-way stations, if notice is given them beforehand; they will also receive letters addressed to their care, which may be a convenience to travellers.

Heavy baggage must be registered and should be kept to a minimum: usual free allowance, 120 lb. 1st class, 60 lb. 2nd class. Handling is not rough, and leather or wardrobe trunks only involve unnecessary expense. Travellers must be careful to see that their heavy luggage is booked to proceed by the same route as themselves; all small articles in the carriages should be carefully placed out of the reach of possible thieves and the gauze shutters should be lowered and bolted at night. This is an essential precaution against railway thieves, who are both numerous and skilful. When travellers leave their carriages in order to go for meals to the dining-car or the refreshment rooms, a servant or a station coolie, to be distinguished by a badge or armband, should be placed formally in charge of the traveller's property. For a small sum the coolie can be trusted to guard it.

## HOTELS, DAK BUNGALOWS AND REST-HOUSES

Outside the large centres, there are few hotels in India or Pakistan which come up to European standards, but many are quite comfortable. As they are often crowded in the tourist season the traveller should give notice beforehand. Some of the larger Clubs admit recommended visitors, or members of affiliated Clubs, as honorary members, but it is seldom that such accommodation is available in the cold weather, unless it is arranged for by a friend beforehand. All property should be kept carefully locked in hotels.

At the Dak Bungalows (Travellers' Rest-houses established by Government in all important places) the keeper in charge (commonly called the *khānsāma*) will provide meals, but it is well to give notice of an intended arrival. The bedrooms in these bungalows have an adjoining bathroom and are usually sufficiently, if roughly, provided with furniture and lights. They cannot be retained beforehand—the first-comer having the preference; and after occupying a room for twenty-four hours the traveller must give place, if required, to the next comer. There is a fixed fee for the occupation, and usually for each of the simple meals to be supplied. In some cases the *khānsāma* is a good cook. In small and out-of-the-way places it is best to take supplies—such as tinned beans and sausages, tinned butter and milk, tea and sugar, and to arrange for aerated water from a good source by train.

The information in the Text or Directory should be verified (as stated at the beginning) because dak bungalows may be converted to other uses, or the *khānsāma* withdrawn.

There are many places well worth visiting, though somewhat off the beaten track, where some kind of Rest-house is available, but no food; or an official Inspection Bungalow is available by special permission beforehand (it is not always obtainable), and usually servants, and food have to be taken. Details are given in the body of the text. At some railway stations retiring-rooms for travellers are provided, or waiting-rooms can be utilised in emergent cases, though the Railway authorities discourage the public from using them as Dak Bungalows. Before organising trips to less-frequented localities, inquiries should be made, and the traveller should be provided against emergencies. In villages it is generally possible to obtain such supplies as eggs, fowls, milk, and the local grain through the station-master or village head-man, but the people will not lend their drinking or other vessels to Europeans. Village milk or water should NEVER be drunk until it has been thoroughly boiled, preferably under supervision. This is a necessary precaution against dysentery, cholera and typhoid, as the germs of these diseases are widespread. The Rest-house of Ceylon is more like an hotel than the Dak Bungalow in India, in that it is more frequently furnished with bedding and linen, and food is generally available.

## FOOD

The traveller will, of course, realise that the quality of meat, fowls and eggs is not always up to the standard of a more temperate climate, but the food is nutritious. The sea fish is excellent, and is sent long distances in ice, and the river fish is generally fresh; but it does not always agree with persons new to the country, and not even in the case of the *mahseer* or *pala* does it always commend itself as palatable. Game is generally available in the cold weather—quail (early and late in the season), snipe, teal, duck, partridge and sand-grouse. Raw fruit is better avoided at dinner-time. Aerated water should be drunk, and may be used for the mouth toilet in the train; and the source of all

water should be ascertained. If the traveller leaves the beaten track, he should have a tiffin (luncheon) basket, containing knives, forks, and other simple fittings; and a basket of supplies and aerated water (to be obtained only from proper manufacturers, not from itinerant vendors at railway stations). A Primus stove will be found a great convenience. Tea is probably safe, but the milk, tinned or bottled, from some safe source of supply, should be carried. Ice in an ice-box, with sawdust, or wrapped in a blanket, should be taken in the hot weather.

#### HEALTH

There is no need to expect danger, if moderation is practised. It is best to avoid heavy beer or spirits until the late afternoon. Maintenance of good general health will combat indispositions, and damp underclothing should always be changed as soon as possible. The necessity of using warm overcoats or pullovers early or late in the day has been mentioned. Excessive bodily exertion and consequent fatigue should be avoided by all who are no longer young.

To deter malarial mosquitos, all bare skin should be covered before sunset, and a vanishing cream rubbed on face and hands hourly before retiring under a curtain. Mepacrine is a prophylactic or remedy for malaria—D.D.T. is an effective insecticide. Inoculation against enteric fever is advisable before or on the voyage. Avoidance of fatigue is necessary upon the occurrence of any indisposition, and only light food should be taken until it passes away. A small medicine-case can be obtained from a chemist at the port of landing, on his advice. In cases of fever, or doubtful ailment, no time should be lost in seeking the services of a qualified medical man.

#### SPORT

Sporting localities have been incidentally indicated in the routes. It is advisable to join a party under the guidance of one of the organisers of such tours. Firearms are subject to a heavy duty when brought into the country, see p. 6. Big-game shooting, except by special invitation, should not be attempted. There are Game Protection Societies. Small-game shooting (snipe, duck, partridge, etc.) is not so easily obtainable as formerly, since cultivators may object to trespass, and conditions generally have altered. Antelope shooting in thickly populated areas is dangerous. Blue jays, pigeons and peacock are sacred to Hindus. The advice and company of local sportsmen should be sought. Near Cantonments the ground is always too much shot over to afford good sport. Ankle-boots and leggings or Jodhpurs, should always be worn, as a defence against spear-grass and poisonous snakes.

Excellent trout-fishing is available in Kashmir, Swat, Ootacamund, Shillong and other hill areas. Mahseer can be caught in many streams. Some people even find tank-fishing amusing. Pig-sticking, bunting, and yachting are obtainable in a few select localities, and paper-chases are in vogue around Calcutta and elsewhere. Racing is popular in the big towns. Squash courts and golf-courses are to be found in most large centres, and tennis is played everywhere. Golf-clubs are better brought with the visitor, but excellent tennis and squash rackets are manufactured in India.

#### CAMPING

Travellers who leave the beaten track with the intention of shooting, or for the purpose of visiting remote ruined cities, should consult a firm specialising in camp equipment. Transport in the shape of camels, carts, baggage-ponies,



or bearers, can usually be got in any district headquarters, and in the larger places cars can be obtained. Those who intend to go into camp (as the Anglo-Indian term runs) should be experienced, or have friends who will make arrangements for them, and, in any case, a courteous request for assistance made by calling upon the senior local administrative officer is sure to meet with a co-operative response; but perhaps the following suggestions as regards camp equipment may prove of use. In Kashmir this can be hired from the Agents there—elsewhere it will probably have to be purchased.

Tent (Cabul tent, 80 lb. complete) for self, and a *pal* tent for servants, possibly one for the kitchen; a few iron tent-pegs (wooden ones for soft ground); and a mallet. Camp-bed, table, chairs, and carpet. India-rubber flat bath, and a board to stand on, or tubbing can be done by pouring pots of water over the head (fresh pots can be purchased at any village), a screen (*kandir*) to use as a bathroom, a washing-basin (*chillamchi*) and stand, hooks to strap on tent-pole for hanging clothes on, etc.; aluminium cooking-pots as required by the cook, a few knives, forks and spoons, aluminium plates, cups and saucers, and mustard, pepper and salt pots. Servants required in camp are a bearer and a cook; a water-carrier (*bhisti*), and a sweeper may be got locally. All food for the traveller, except what he can shoot, must be taken with him. Food for servants, and some meat (goat or sheep or chickens), can be got in any but the poorest villages. For bedding and clothes take blankets, sheets, a shooting-coat, Jodhpurs, and canvas or drill spats, a light flannel suit, a bush shirt or two, a topi, or sun-hat, and a cap for wear in the evening. A mosquito-net and poles will be needed and should always be used. In some places the sand-fly is a pest and a muslin curtain is necessary. A portable radio set is invaluable.

If white ants are about, boxes should be raised on stones and carpets should be shifted every morning. The ravages of these and other insects are rapid and extensive. Only teak is immune. Persons not accustomed to camping out should always have straw put on the ground under the tent carpet. Some apparently good camping sites abound in cattle-ticks.

Plenty of cartridges should be taken, since there are formalities in sending them by train. A few ball or expanding bullets are useful in the event of encountering big game when out small-game shooting.

For medicines take quinine or mepacrine, aspirin, some aperient, some chlorodyne, and citronella oil or D.D.T. to avert insect bites. Castellani's paint for dhobie's itch, iodine for cuts or abrasions, and mercury perchloride for use in weak solution against prickly heat, are very useful. Vinegar will cure wasp or bee stings, and ammonia relieves mosquito bites.

#### PHOTOGRAPHY

One camera is admitted free of duty if shipped as part of a passenger's luggage and declared. The "Compass" camera has an exposure meter built in. A cine-camera is useful for animated scenes in bazars or at festivals. For architectural work a stand camera with tilting back and rising front is necessary. This involves a lens of good covering power, and in any event one of large aperture is required. The stronger the light the deeper the shadow, lengthening the time of exposure greatly if detail is desired. The meter should be exposed in the shade. In caves, and for ceilings of apparently well-lit buildings, a magnesium powder flash-lamp will be an assistance. Plates and films, rolled or in film packs, should be developed as soon after exposure as possible. The necessary over-exposure demands control by bromide of potassium in development, and a warning should be given to this effect when entrusting the work to others. Precautions against "fogging," or halation, should be taken, and a colour screen is advisable in many cases with panchromatic plates or films.

INDIGENOUS CRAFTS<sup>1</sup>

In the field of the applied arts, metal work, carving, jewellery and embroidery, the Indian artisan has always possessed a highly developed sense of colour and form. Much of his skill is due to the hereditary nature of his occupation. The potter, the carpenter, the smith, the weaver, each belong to a separate caste; a son follows his father's trade, and custom impels him to imitation, so that he has little creative power, and the workmanship is almost exactly that of some thousands of years ago. Nearly every village has its potter, for in many households no earthen vessels can be used a second time. The forms of the utensils made by him are of great antiquity. The best glazed pottery is made in the Punjab (blue and white) and in Sind (of turquoise blue) under a transparent glaze, the usual ornament being a conventional flower pattern. A fine coal-black pottery is produced in many parts of the country. The Madura (p. 458) pottery deserves mention for elegance of form and richness of colour. Gwalior pottery is much in vogue amongst Europeans.

Metal work is now devoted to utilitarian purposes or personal ornament rather than military arms. The Punjab has long produced gold and silver work, and especially parcel-gilt surahis or water vessels of elegant shape and delicate tracery. Kashmir, Cutch, Lucknow, Bombay, and Cuttaek (filigree) all produce gold and silver ware, while Tanjore makes silver work on brass and copper. The Cutch hammered repoussé work is of Dutch origin. The embossed silver work of Madras, with Dravidian figures in high relief, is called Swami ware. Bidri work of silver and gold inlaid on iron has been revived at the Government Industrial School at Bidar (p. 367). Domestic utensils in brass and copper (Hindus using the former and Muslims the latter) are made all over India. The copper bazar at Bombay is celebrated. Moradabad (p. 280) produces brass and lacquered ware, Benares and Jaipur mythological images and emblems. Burdwan (p. 52) and Midnapore (p. 324) fabricate kansa, which is bell metal. Nagpur, Ahmadabad, Nasik, Poona, and Murshidabad are noted for brass and copper ware, which in Kashmir and at Peshawar has Persian features. Nepalese brass work includes lamps, incense-burners and bells.

In the enamelling of Jaipur—the best in India—the colours are placed in depressions hollowed out of the metal and are made to adhere by fire. Jaipur is particularly famous for a fiery red (pigeon's blood). Other centres for this are Moradabad and Benares. For enamel on gold Delhi may be mentioned; on silver Lahore, Kangra and Multan, several places in Sind, Bhuj in Cutch and Kashmir; on copper the Punjab and Kashmir. A green secret quasi-enamel is made at Partabgarh (p. 283) and in blue at Ratlam (p. 123). Glass was known in India at the time of the Mahabharata, and bangles are made all over the country in enormous numbers. Ganges water flasks come from Sawansa in Partabgarh District. Alwar produces engraved gold and silver plate and bookbinding.

In jewellery a variety of brilliant colours is produced by the free use of small scales of gems, otherwise valueless. It is worn all over the visible person. Jaipur is one of the great centres of the trade in gems of the less valuable sort. Gold jewellery may well have emanated in the South where the Mysore mines are worked to-day. Silver filigree work is an art of very ancient origin, and at Cuttack, Dacca and in Ceylon usually has a leaf design. Silver fish, flexible-jointed, are made in the Monghyr District (p. 303). Each article of Bhutan jewellery is a work of art. Enamelled pieces come from places already named and from Hyderabad in the Deccan. The old Delhi work in cut and gem-

<sup>1</sup> See *Arts and Crafts of India and Ceylon* by A. K. Coomaraswamy (T. N. Foulis, Edinburgh).

encrusted jade is highly prized. The *pietra dura* inlaid work of Agra is supposed to have been introduced by Austin of Bordeaux.

The black wood-carving of Bombay, in large pieces, and of Ahmadabad, in more portable objects, is in a style derived from the Portuguese. Kashmir also produces an endless variety of fine woodwork. Sandalwood may be enriched with marquetry (all the way down the West Coast and in Mysore), or ebony (at Nagina and Bijnor) or ivory (at Delhi, Benares, Vizagapatam and Amritsar). Ivory carving is carried on in Sylhet (fans), at Ratlam (bracelets) and Vizagapatam (boxes, with stag's horn interposed). The Trivandrum School of Arts in Travancore makes a speciality of ivory carving. Good work is also done in Delhi and Jaipur. White marble figures of gods and animals are carved all over Rajasthan, where this stone is found, and at Fatehpur-Sikri models are made in soapstone. Models in clay of fruit and figures are made at Lucknow, Poona, Krishnagar and in the Punjab. Artistic leather work has been taken up as an industry in W. Bengal.

Weaving was first perfected in India, but embroidery came in with the Muslims. The Greek name for cotton fabric, *sinclon*, is etymologically the same as India (*Sind*). The word *chintz* is derived from the Hindu *chhinta* (variegated), while *calico* is derived from the place of its production, Calicut (p. 440). Dacca muslin (the name is derived from Mosul) had names which suggests its airiness. Indian mills now produce cotton cloths in great variety. Pure silk fabrics are made at Lahore, Agra, Benares, Hyderabad (Deccan) and Tanjore. Gold and silver brocaded silks (kincobs from the word *kimkhwab*, connected with the Chinese *kin*, gold) are declining, being out of Indian fashion, but Surat produces printed silks, worn by Parsi ladies with charming effect. Bahawalpur (p. 473) is noted for damasked silks. The industry is reviving in Bengal and elsewhere. Gold and silver wire is drawn out with great skill, two shillings worth of silver drawing out to 800 yards. The best embroidery comes from the North, much tinsel being used but without a tinselly appearance. The shawls of Kashmir, made from the finest wool of the Himalayan goat, were celebrated, chiefly because of the annual presentation by the State to the late Queen-Empress Victoria. Puttoo is a coarse woollen cloth made in the North, for example at the Egerton Woollen Mills, Dhariwal, in lengths for suitings, rough or smooth. The Rampur chadar is a shawl, made at Amritsar and Ludhiana, of Rampur (Kangra) wool (*pashmina*).

In the carpets, made in places like Mirzapur, Amritsar and Kashmir, the intrinsic difference between Eastern and Western decorative art is shown in the flowing classical "line of beauty" and in the "tree of life" borrowed from Persia. The carpet has a literature of its own. Cotton rugs can be obtained by special order, but the dhurry or shatranji striped floor-covering is common all over India for bedding wraps or tent floors, and has the advantage of immunity from insects. Central Asia carpets come in by caravan and are best purchased near the point of entry, Peshawar or Quetta, but many go through to Amritsar. A common design includes the filpal, the elephant's foot. The *jainimaz* rug represents a slab in a mosque floor.

## CURIOS

Antique pieces can still be found, but it is best to go to a reputable dealer unless one is possessed of expert knowledge, or has a friend who can supply it. Special caution should be exercised in the purchase of Oriental paintings and porcelain. One must not forget the maxim *caveat emptor*, and realise that in bargaining the final figure will always leave the small dealer with a margin of profit, which may be considerable.



## BOOKS

The literature on India is enormous. The National Book Council has issued a list. Books for special subjects or places, and for Burma, Kashmlr and Ceylon have been quoted in the body of the Handbook.

## (2) AIR ROUTES TO THE EAST

The following are the Air Services connecting Southern Asia with other countries:

<i>Company</i>	<i>Routes</i>
1. British Overseas Airways Corporation.	London - Karachi - Calcutta - Singapore-Jakarta-Sydney. London-Cairo - Bahrein - Karachi - Delhi-Calcutta. London - Basra - Karachi - Calcutta - Rangoon-Bangkok-Tokyo. London - Cairo - Bahrein - Bombay - Colombo-Singapore.
2. K. L. M. (Royal Dutch Air Lines).	London - Amsterdam - Munich - Geneva - Rome - Cairo - Damascus - Baghdad - Basra - Dhahran - Karachi - Calcutta - Bangkok-Singapore-Jakarta.
3. Pan American World Airways System.	New York - Boston - Gander - Shannon - London - Brussels - Munich - Istanbul - Beirut - Damascus - Basra - Karachi - Delhi - Calcutta - Bangkok - Hongkong - Manila-Okinawa-Tokyo-Guam Island. Wake Island - Midway Island - Honolulu - Los Angeles - San Francisco - Portland - Seattle.
4. Trans-World Airlines.	New York - Gander - Shannon - Paris - Zurich - Geneva - Athens - Cairo - Basra - Dhahran-Bombay.
5. Qantas Empire Airways Ltd.	Sydney - Darwin - Singapore - Calcutta - Karachi - Cairo - Rome - London.
6. Air India International Ltd., Bombay.	London-Geneva - Rome - Cairo - Bombay. Nairobi-Aden-Karachi-Bombay.
7. Air France.	London - Paris - Rome - Cairo - Bahrein - Karachi - Delhi - Calcutta - Saigon.
8. Braathens.	Oslo - Stavanger - Amsterdam - Geneva - Rome - Athens - Cairo - Abadan - Karachi - Bombay - Calcutta - Bangkok - Hongkong.
9. Scandinavian Airlines System.	Stockholm - Copenhagen - Frankfurt - Zurich - Rome - Lydda - Karachi - Calcutta - Bangkok.
10. Air Ceylon.	Colombo-Madras. Colombo-Tiruchirapalli. Singapore - Colombo - Bombay - Karachi - London.

- |                              |   |
|------------------------------|---|
| 11. Air India Ltd., Bombay.  | Colombo-Madras-Bombay.<br>Karachi-Bombay.   |
| 12. Philippine Air Line.     | Manila - Calcutta - Karachi - Lydda -<br>Rome - Madrid - London.  |
| 13. Orient Airways Ltd.      | Karachi-Calcutta-Dacca.<br>Karachi-Lahore-Delhi-Dacca.<br>Dacca-Calcutta.<br>Rangoon-Chittagong-Calcutta.<br>Akyab-Chittagong-Calcutta. |
| 14. Ethiopian Air lines Inc. | Nairobi - Addis Ababa - Aden - Karachi -<br>Bombay.   |
| 15. Iranian Airways Co.      | Teheran-Karachi-Bombay.   |
| 16. Bharat Airways Ltd.      | Singapore-Bangkok-Calcutta.   |

Fares from London run as follows (1954):—

	FIRST CLASS			TOURIST		
	Single	Return		Single	Return	
Karachi . . .	£165	£297 0 0		£123	£221 8 0	
Delhi . . .	£177	£318 12 0		£131	£235 16 0	
Bombay . . .	£171	£307 16 0		£125	£225 0 0	
Calcutta . . .	£190	£342 0 0		£142	£255 12 0	
Colombo . . .	£191	£343 16 0		£142	£255 12 0	
Rangoon . . .	£216	£388 16 0		£172	£309 12 0	

These fares include all meals, hotel accommodation, transport and tips throughout the entire journey. No further expenses need be incurred by the passenger. Each passenger is entitled to a transport of 66 lbs. The carriage of excess baggage is not guaranteed.

Passports with the necessary visas must be carried on the person by all three routes.

**Cameras:** Restrictions are imposed by certain Governments upon the taking of photographs whether from the air or on the ground.

Further information may be obtained in the case of British Overseas Airways from the Airways Terminal, Buckingham Palace Road, London, S.W.1; in the case of Air India International from their London office at 56 Haymarket, S.W.1; in the case of Air France from Air France, 52 Haymarket, S.W.1, or from Thos. Cook & Son, Ltd., Berkeley Street, London, W.1, and in the case of K. L. M. from K. L. M., 202-4 Sloane Street, London, S.W.1.

### (3) VOYAGE FROM ENGLAND TO GIBRALTAR, MARSEILLES, MALTA, PORT SAID, THROUGH THE SUEZ CANAL AND RED SEA TO ADEN AND BOMBAY

The principal steamer Lines running from England to India are the P. & O. S.N. Company from London to Bombay, and the Anchor Line from Liverpool to Bombay or Karachi; the Bibby or Henderson Lines from Liverpool to Rangoon; the Scindia S.N. Company from London to Bombay; several lines touch at Colombo. It is advisable to book a passage early as there is a great seasonal demand.

The comfort of the voyage depends much on the choice of the steamer. All cabins now have portholes, and possibly the inner ones keep cooler. A bad sailor should select a central position and a cabin on a lower deck, where the motion will be less.



On going on board it is well to arrange for a seat at table as soon as possible. Seats are generally allotted by the chief steward.

It is usual to distribute 10 per cent. of the single, or 5 per cent. of the return, fare among the stewards and bath attendants, etc., the cabin steward receiving the largest share. Otherwise the allotment should depend on the amount of call on their services, and the numbers on whom they attend. Stewards are hard worked and should not be summoned in their afternoon rest-time. On the steamers of the P. & O. S.N. Company passengers are entitled to medical attendance by the ship's surgeon, at a charge per visit.

The journey to Colombo can be shortened by taking the train across France to Marseilles and joining a French steamer there. The P. & O. mail steamers start from the Tilbury or King George V Docks, or Tilbury Landing Stage.

Travelling by sea from England, through the Bay of Biscay, results in a saving of a few pounds, but it adds several days to the voyage. The first place sighted is generally Cape la Hague, or Hogue, on the W. coast of the Cotentin, in France, off which, on the 19th of May 1692, Admiral Russell, afterwards Earl of Orford, defeated De Tourville and sunk or burned sixteen French men-of-war; then Cape Finisterre (*finis terræ*), a promontory on the W. Coast of Galicia, in Spain, off which Anson defeated the French fleet in 1747. The next land sighted will be, perhaps, Cape Roca, near Lisbon, and then Cape St Vincent, at the S.W. corner of the Portuguese province Algarve, off which Sir G. Rodney, on the 16th January 1780, defeated the Spanish fleet, and Sir J. Jervis won his Earldom on the 14th of February 1797, and Nelson the Order of the Bath, after taking the *S. Josef* and the *S. Nicholas*, of 112 guns each. This Cape has a fort upon it, and the white cliffs, 150 feet high, are honey-combed by the waves. Just before entering the Straits of Gibraltar, Cape 'Trafalgar' will also probably be seen, immortalised by Nelson's victory of the 21st of October 1805.

Tangier—Ibn Batuta, the historian, who visited India between 1333-42, was born there. The Portuguese occupied it in 1474; and, with Bombay, Tangier was part of the dowry of Katherine of Braganza, married to Charles II of England in 1661. The English took possession in 1662, and the Royal Dragoons were then raised as the Tangier Regiment. The place was held against constant Moorish attack, and a siege in 1680, when the garrison was commanded by Mordaunt (Earl of Peterborough in 1689). In 1684 Tangier was abandoned to the Moors by Lord Dartmouth, accompanied by Samuel Pepys. Kirke was the last Governor with his "Lambs," bearing the crest of the House of Braganza, raised 1682. In 1923 it was administered by an International Commission. Spain occupied it in 1940, but in 1945 withdrew her troops at the request of the four Great Powers, and an International régime is again in force. Tarifa (Jebel Musa) is passed, and Gibraltar comes in sight.

**GIBRALTAR.**—As steamers rarely stop for more than a few hours, passengers will not find time for anything beyond a walk in the town and lower fortifications. The place is a good one to buy tobacco, as it has been a free port since the time of Queen Anne. There are steamers frequently to Algeciras (Al-jazira, the peninsula or island), 6 m. across the bay, and the terminus of the Spanish railway to Granada.

Gibraltar was reckoned as one of the Pillars of Hercules, the African pillar being Abyla, near Ceuta, which was taken by Prince Henry the Navigator of Portugal in 1415. It was taken from the Visigoths in A.D. 711 by Tarik Ibn Zayad—Jab-al Tarik=Gibraltar—and retaken by Castile, 1309-33, but not finally wrested from the Moors till 1503. In 1704 it was taken by the English

<sup>1</sup> Tarf-al-gharb, the side of the West.

with Dutch assistance, and ceded by the Treaty of Utrecht, 1713. It sustained several sharp sieges by the French and Spaniards until 1779, when the memorable siege which lasted four years commenced and ended by the repulse of the combined fleets of France and Spain by the garrison under General Eliott, Lord Heathfield of Gibraltar. In a sentry-box were found the often misquoted lines:

"God and the soldier all men adore  
In time of battle and no more.  
When war is over and all things righted  
God is forgot and the poor old soldier slighted."

*Adapted from lines by THOMAS GORDON (1612-85).*

It was again ceded by the Treaty of Versailles, 1783. The area of the rock is  $1\frac{1}{2}$  sq. m.

As the steamer rounds Point Carnero, an exposed bay 6 m. wide and 10 m. deep is entered, and a fine view is obtained of the vast rocky promontory, running N. to S., which on the N. face rises in a precipice 1200 ft. high. It is 3 m. in length, and from  $\frac{1}{2}$  m. to  $\frac{3}{4}$  m. in breadth; and is joined to the mainland by a low, sandy isthmus,  $1\frac{1}{2}$  m. in length. It is steep and rugged, but on the W. there is a slope of from 200 to 300 ft. from the rock down to the sea. There are three peaks—N. is the Rock Gun, or Wolf's Crag, 1337 ft.; in the centre the Upper Signal Station, or El Hacho, 1255 ft. high; and S. is O'Hara's Tower, 1408 ft. Here the rock descends to Windmill Hill Flats, a level plateau  $\frac{1}{2}$  m. long, which ends in a still lower plateau from 100 to 50 ft. above the sea, called Europa Flats. The mole, landing-place, and dockyard occupy the west side from opposite O'Hara's Tower to the Signal Station, and the town lies above them.

West Port Street forms the main thoroughfare of the place from the Land Port to the South Port Gate. Sketching is strictly prohibited. The hour of evening gun-fire varies according to the time of year; a few minutes later all gates are shut till sunrise, though up to a later fixed hour entrance is permitted with certain police formalities.

The Main Street may be followed as far as the Alameda, outside the South Port; this was the parade ground until 1814, when Sir George Don made a lovely garden. It contains a Dragon Tree reputed to be over 1000 years old. A column brought from the ruins of Lepida is surmounted by a bust of the Duke of Wellington, and there is also a bust of General Eliott, the hero of the great siege, 1779-83. Half-way down the street is the Exchange, with the Club House to the W. The Anglican Cathedral Church of the Holy Trinity, built in the Moorish style in 1832, stands near these, and the Governor's residence, which once belonged to Franciscan friars, is "The Convent." The Library was founded in 1804. Outside the South Port Gate is a small cemetery, in which many who died of wounds received at the Battle of Trafalgar are buried; and farther South, below the Alameda, is the dockyard. An upper and a lower road lead from here to the Windmill Hill and Europa Flats. Beyond these, on the East shore, is the summer residence of the Governor, "The Cottage," built by General Fox.

In order to explore the Heights and fortifications of Gibraltar a special order from the Military Authorities is necessary. From the Rock Gun there is a fine view of the Ronda Mountains and the Sierra Nevada; the Moorish Castle (A.D. 746) is on the way to it, and under a massive tower, called the Torre de Omenaga, are some tanks. Beyond are the wonderful galleries in the North face excavated by convict labour. From the Signal House the view includes the Atlas Mountains, Ceuta, and Barbary, ending with the Bay of Tangier, a Morocco seaport. Between the Rock Gun and O'Hara's Tower

live some Barbary apes which are jealously protected. South of the Signal Station, and 1100 ft. above the sea, is St Michael's Cave, visited by special permission only; an entrance scarcely 6 ft. wide leads into a hall 200 ft. long and 60 ft. high, supported by stalactite pillars like Gothic arches. Beyond, smaller caves have been traversed to a distance of 288 ft. In Windmill Hill are the four Genista caves, where many bones of men and animals have been discovered. A complete "Neanderthal" skull was found in 1929.

Beyond the Land Port Gate is a causeway leading into Spain, with the bay on the left, and the "Inundation," a sheet of water so called, on the right. Beyond these is the North Front, where are the Victoria Gardens and the race-course. An aircraft runway, 1000 yd. long, projects into Algeciras Bay. The Eastern beach is called "Ramsgate and Margate," in Catalan Bay. Across the isthmus is the Neutral Ground. Behind the Spanish lines is the town of La Línea de la Concepcion, housing many workmen who come daily to Gibraltar. Until 1947 the Calpe Hunt used to meet in Spain.

**MARSEILLES** (826 m. from London by railway). P. & O. steamers no longer call at Marseilles when outward bound, but do so on the return journey. Passengers to Colombo by the Messageries Maritimes still, however, leave from Marseilles. The Grand Hotel Terminus at the station is convenient for one night.

Those who have time to spare can drive up the main street, or Cannebière, to the Museum, with a Picture Gallery and Zoological Gardens, and then from the middle of the former by the Rue de Rome and the Prado to the coast East of the city, and along that back to the Port by the Corniche, finally visiting the church of Notre Dame de la Garde (by a funicular lift) for the sake of the splendid view, which includes the Château d'If of *Monte Cristo*. The same round can be made by the electric tramways.

On the voyage to Port Said the Straits of Bonifacio (230 m.) divide Corsica (French) from Sardinia (Italian). Stromboli, the volcano in the Lipari Islands, is about 450 m., and the Straits of Messina about 630 m. from Marseilles. Reggio in Italy and Messina in Sicily blaze with light at night, and the earthquake of 1908, which destroyed both places and killed 100,000 people, is only a memory. Mt Etna is visible after passing the Straits. The only land likely to be seen thereafter is Crete, as the route lies too far N. of Malta.

**MALTA.**—George Cross.—On the direct run to Malta Algiers (French since 1842) may possibly be seen, its white buildings stretching like a triangle, with its base on the sea and the apex on higher ground. Cape Fex and the promontory of the Seven Capes, jagged, irregular headlands, are passed on the starboard side, also Cape Bon, the most Northern point of Africa, and the Island of Pantellaria, the ancient Cossyra, between Cape Bon and Sicily. It is 8 m. long, volcanic, and rises to a height of more than 2000 ft. There is a town of the same name near the seashore, on the western slope, where there is much cultivation. Although strongly fortified, it was captured by the Allies in 1942.

The Maltese group of islands consists of Gozo, Comino, and Malta, and stretches from N.W. to S.E., the total distance from San Dimitri, the most W. point of Gozo, to Ras Benhisa, the most S. part of Malta, being about 25 m. From the nearest point of Gozo to Sicily is 55 m., and Africa is 187 m. distant from Malta, which is 17 m. long and 8 m. broad, with an area of 95 sq. m., and the population is 300,000. It consists of calcareous rock, the highest point being 590 ft. above sea-level. Towards the S. it ends in precipitous cliffs. It has a barren appearance, but there are many fertile gardens and fields, enclosed in high walls, where fine oranges, grapes, and figs, and other crops are grown. A great deal of the soil has been imported from Sicily as a condition of trading in the past. The Maltese language is unique, a mixture of Arabic and Italian.



The port somewhat E. of the centre of the Northern shore consists of two fine harbours on both sides of a promontory, Mount Xiberras, or Sciberras, on which Valetta is built. The Western or quarantine harbour, protected by Fort Tigné (1792) on the W., is called *Marsamuschetto*, with Fort Manoel (1732) on Jezira Island; the other is Valetta, the Grand Harbour, the entrance protected on the W. by Fort St Elmo (1488), at the end of Sciberras (lighthouse), and on the E. by Fort Ricasoli (1670). The Grand harbour runs away into inlets, in which are the dockyard, victualling-yard and arsenal—all of which are commanded by the guns of St Angelo, a Moorish fort (A.D. 870) behind St Elmo; on the E. side here is the town called *Citta Vittoriosa* (formerly Borgo), renamed after the Turkish repulse, and on the S. the *Marsa flats*. The mail steamers are moored in the quarantine harbour. A long flight of steps or a lift (210 ft.) leads to the *Strada San Marco*, which leads to the (King's Way) *Strada Reale*, in the town of Valetta, so called from Jean de La Valette, Grand Master of the Knights of St John of Jerusalem, who built it after the Turkish armament sent against Malta by Sultan Soliman II had been repelled. The foundation stone was laid on the 28th of March 1566, and the whole town, designed by one architect, Girolamo Cassar, was completed in May 1571.

Left of the *Strada Reale* is St John's Cathedral (1573), designed by Cassar. The floor slabs bear the arms of knights of different "langues" interred in this church. The High Altar was made in 1686. In the first chapel on the right the altar-piece represents the beheading of John the Baptist, and is by M. Angelo Caravaggio. In the next chapel, which belonged to the Portuguese, are the monuments of Manoel Pinto and Grand Master Manoel de Vilhena, the latter of bronze. The third, or Spanish chapel, has the monuments of Grand Masters Perellos and N. Cottoner, and two others. The fourth chapel belonged to the Provençals. The fifth chapel is sacred to the Virgin, and here are kept the town keys, taken from the Turks. On the left of the entrance is a bronze monument of Grand Master Marc Antonio Soudadario. The first chapel on the left is the sacristy. The second chapel belonged to the Austrians, the third to Italians, containing pictures, ascribed to Caravaggio, of St Jerome and Mary Magdalene. The fourth is the French chapel, and the fifth the Bavarian, and hence a staircase descends to the crypt, where are the sarcophagi of L'Isle Adam, the first Grand Master who ruled in Malta, de La Valette and others.

Outside the Governor's Palace, formerly the Grand Master's, on each side are plaques, one with the citation of the award of the George Cross, the other with the Tribute of President Roosevelt (1943). Inside are armed figures carrying the shields of all the Governors from the first Grand Master to the present day. In the armoury is the original deed granted to the Knights of St John of Jerusalem by Pope Pascal II in 1126, and the deed when they left Rhodes in 1522. In the Council room are Gobelin tapestries (1708) depicting the four Continents. The Library (1761), close to the Palace, contains 40,000 volumes and some Phœnician and Roman antiquities. The Opera House, the Bourse, the Courts of Justice, once the Auberge d'Auvergne,<sup>1</sup> and the Union Club, once the Auberge de Provence, and the statues of L'Isle Adam and de La Valette are in the *Strada Reale*. The Museum is in the Auberge d'Italie (1574). The Piazza Regina and Upper Barracca afford splendid views of the Grand harbour. The Military Hospital has the largest room in Europe, 480 ft. long, erected in 1682 by Grand Master Vasconcelos. Below the Military Hospital is the Civil Hospital for Incurables, founded by Caterina Scappi in 1646. St Paul's (Anglican) Cathedral (1838) overlooks the W. harbour; part of the organ was built for Chester Cathedral in the reign of Charles II.

Outside Valetta is the Hypogeum (discovered 1902) with caves and a temple

<sup>1</sup> The Auberges were the hostels or "inns" of the Knights from these countries.

of Tarxien. One mile beyond the Porta Reale is the Governor's country Palace of St Antonio. About  $\frac{1}{2}$  m. farther to the S.W. is Citta Vecchia (Notabile), the old capital, on a ridge from 200 to 300 ft. high. The real Cathedral is here, St Paul's, and at Rabati are some curious catacombs. St Paul's Bay, where he landed after shipwreck (A.D. 58), lies towards the N.W. end of the island; there is a statue of bronze erected on an islet (Salmoneta). The neolithic ruins at Hagier Chem (excavated 1839), properly Hajar Kaim, "upright stone," are near the village of Casal Crendi. These ruins, forming small enclosures, are connected with one another by passages, and all contained within one large enclosure. The building is even more impressive than Stonehenge. The main entrance is on the S.S.E., and on the left of the court is an altar with the semblance of a plant rudely sculptured on it. Similar remains are found at Mnajdra and in Gozo, where there is a neolithic "Temple of the Giants."

Malta is said to have been occupied by the Phoenicians in 1500 B.C. and by the Greeks 736-480 B.C. The Carthaginians then got possession, and the Romans took it towards the close of the Second Punic War (28 B.C.). The Goths and Vandals invaded it in A.D. 420. In A.D. 520 Belisarius made it a province of the Byzantine Empire; the Muslims conquered it in A.D. 730, and Count Roger, the Norman, captured it in A.D. 1090. It then passed to Louis IX, to the Count of Anjou, and to the Kings of Castile, and then to Charles V, who gave it, in 1530, to the Knights Hospitallers of St John of Jerusalem, driven from Rhodes by the Turks. On 18th May 1565 the Turks attacked St Elmo, St Angelo and Sanglea, but the siege was raised on the 8th of September. The Knights had their own flag, mint, fleet, and army, and accredited ambassadors to foreign Courts. In the archives are letters from Henry VIII, Charles II and Anne, addressed to them as Princes. A Continental Order still claims Sovereign rights. On the 7th of September 1792 the French Directory commanded the Order to be annulled. The British Order was constituted by a Charter of Queen Victoria. On the 7th of June 1798 Bonaparte arrived with a fleet of transports, and Malta was surrendered by Grand Master Hompesch. A tree of liberty was planted before the Palace, and churches, palaces and charitable houses were pillaged. On the 2nd of September 1798 a general revolt took place. Nelson blockaded Valetta on 2nd September 1800, by invitation recorded in an inscription (1814), and on the 5th the French commander, General Vaubois, surrendered. Since 1814 Malta has been a British possession and has had a large measure of self-government since 1921 (withdrawn temporarily in 1936). In 1947 a new constitution was granted which provided for a Legislative Assembly of 40 members elected by universal suffrage by proportional representation, and an Executive Council of 8 ministers, certain powers of defence being reserved to the Governor.

Malta was the focus of much bitter fighting by sea and air during the last War, and its capital, Valetta, was very severely damaged. In recognition of its successful defence, and the bravery of its inhabitants, it was awarded the George Cross in 1942. There is a Maltese nobility of Barons, Counts and Marquises, which is recognised by the British Crown.

**PORT SAID, EGYPT AND THE SUEZ CANAL.**—The land about Port Said is so low that the approach to the harbour would be difficult were it not for a lighthouse, 184 ft. high above sea-level, built of concrete, which stands a short distance inland to the right of the harbour, close to the W. mole, and shows an electric light flashing and visible 20 m. off. The harbour is formed by two converging breakwaters. Near the S. end of the West jetty there was a statue of the founder, Ferdinand de Lesseps (1805-94), in the Consular Service in Egypt (1832-37), since destroyed in a riot. Another monument is the Australian War Memorial, unveiled on 6th December 1931.

Port Said is a very important fuelling station. The Canal Company's offices are on the embankment that separates the Dock du Commerce from the Dock de l'Arsenal. Here the passage of ships can be watched on a model for control of the traffic. Opposite the anchorage on the Marina is the French pilots' office, where the draught, breadth, length and tonnage of each ship entering the Canal is noted. Express trains leave Port Said for Ismailia, Suez, and Cairo, taking about  $4\frac{1}{2}$  hours to Cairo.

The Canal, formally opened 17th November 1869 by Eugénie, Empress of the French, took ten years to build, and is about 100 statute m., or 86 nautical m., in length. The distance between Port Said and Ismailia by the Canal is 49 statute m., or 42 nautical m. As far as Ismailia it runs due N. and S.; it then bends to the E. for about 35 m., and is again almost straight for the last 20 m. Distances are given in statute miles.

The width of the Canal is sufficient to pass ships without mooring, and the minimum depth is 38 ft. Dredging is continuous. The *Empress of Britain*, 42,348 tons, is the largest ship to have passed through. Night traffic began in 1887. The maximum speed authorised is  $6\frac{1}{2}$  nautical m. an hour, except in the large Bitter Lakes, where ships may go full speed.

The share capital of the Canal Company is 200,000,000 frs., of which the British Government owns 45% of the shares, bought in 1875 from the Khedive Ismail for £4,000,000. The concession ceases on 16th November 1968. The Canal route saves about 4460 m. on the length of the route (10,720 m.) by the Cape of Good Hope from London to Bombay.

The railway and motor road to Ismailia run on the W. bank. On the W., as far as Al Kantara (the Bridge), is Lake Manzala, and on both sides a sandy desert, on which foxes, jackals, and hyenas wander at night. 20 m. from Port Said the old Pelusiac branch of the Nile is crossed, and 8 m. to the E. are the ruins of the ancient city of Pelusium. At Al Kantara, 29 m. from Port Said, the Canal intersects the caravan track between Egypt and Syria. Here the passengers on the railway from Egypt to Palestine cross the Canal by ferry; and start again from the railway station on the E. bank. The War Cemetery has 1626 graves, of which 341 are those of Australians and New Zealanders. 10 m. to the W. is Tel Dafana, the site of Daphne, the Taphnes of Judith, I, 9. At 2 m. S. of Al Kantara the Canal enters the Lake Bala, and after 12 m. reaches the promontory Al Fardan, which it cuts through. Thence, after  $4\frac{1}{2}$  m., it reaches Al Gisir, the highest ground in the isthmus, 65 ft. above sea-level. There was a great camp here when the works were in progress, and a staircase of 100 steps led down to the Canal. Beyond this, near the entrance to Lake Timsa, just half-way between Port Said and Suez, a small channel joins the maritime Canal and the Fresh-water Canal. The difference of level is 17 ft., which is overcome by two locks. A steam-launch comes to meet steamers in the lake, and land passengers for

ISMAILIA (named after the Khedive Ismail) was, during the War of 1914-18, a base of operations against the Turks. From the landing-place a road runs from E. to W. In the W. quarter are the station, the landing-quays of the Fresh-water Canal (1862), and blocks of warehouses, and beyond them the Arab village. In the E. part are the houses of the *employés*, and the works by which water is pumped from the Fresh-water Canal to Port Said. On the high ground in the immediate neighbourhood of Ismailia a fine hospital (Hôpital Saint-Vincent de Paul) has been built by the Canal Company. By the Anglo-Egyptian Treaty of 1936 the British troops in Egypt were concentrated round Ismailia and Moascar, headquarters Fayid, but agreement was reached with the Egyptian Government in October 1954 for their removal and substitution of civilian



control of the base. On the road to Suez is a memorial to the Defence of the Canal, 1915, on Jebel Mariam.

The course of the Canal through Lake Timsa (48 m.), or Bahr al Timsa, "The Lake of the Crocodile" (until the water became salt), is marked by buoys. After 4 m. the Canal reaches the higher ground of Tussum, where the level of the desert is 20 ft. above the sea; and here the first working encampment in the S. half of the isthmus was formed in 1859. 3 m. to the S. is Serapeum, where the level is from 15 to 25 ft. above the sea, so called from some remains of a temple of Serapis, lying 4 m. to the W.  $1\frac{1}{2}$  m. from this the Canal enters the Bitter Lakes, where the course in the Little Lake is again buoyed. These lakes are the ancient Gulf of Heraeopolis, and some authorities hold that the passage of the Israelites was through this. At the N. and S. ends of the principal lake is an iron lighthouse 65 ft. high, on a solid masonry base. After 86 m. from Port Said the deep cutting of Shaluf is reached, in which is a band of sandstone, with layers of limestone and conglomerate, in which fossil remains of the shark, hippopotamus, tortoise, and whale, have been found. From this to the Suez mouth of the Canal is  $12\frac{1}{2}$  m.

It can be very cold at night while passing through the desert.

SUEZ was supposed to be the spot near which the Israelites crossed the Red Sea under the guidance of Moses and where the Egyptian army was drowned, but modern criticism tends to place the scene farther N. In the early years of the 18th century Suez was little better than a small fishing village, galvanised now and then into commercial life by the passage of caravans going to and fro between Asia and Egypt. But in 1837, owing to the exertions of Lieutenant Thomas Waghorn (1800-50 : statue at Suez), the route through Egypt was adopted for the transit of the Indian mail, and in 1842 the P. & O. Company began running a line of steamers regularly between India and Suez. Suez soon began to increase in size and importance. It suffered, however, from the want of fresh water, until the completion (1863) of the Fresh-water Canal to Suez brought Nile water to the town. Steamers now usually anchor in the Roads, about 1 m. distant from Port Tewfik, the entrance to the Canal, and about  $2\frac{1}{2}$  m. from the town of Suez. A railway line runs to Ismailia and on to Cairo, with a branch to Port Said. A direct line also operates over the desert between Suez and Cairo.

The Old Town itself offers few points of interest. To the N. of the town on the heights is the chalet of the Governor, from which there is a magnificent view. In the foreground is the town, the harbour, the roadstead, and the mouth of the Suez Canal; to the right, the range of Gebel Attaka, a most striking and beautiful sight, with its black-violet heights hemming in the Red Sea. Away to the east, though considerably farther S., are the rosy peaks of the Mount Sinai range; and between the two, the deep blue of the gulf.

**EXCURSION TO CAIRO.**—A visit to Cairo may be possible while the steamer is passing through the Canal. The purser on board will provide details of the cost, timings, etc., and will make the necessary arrangements by wireless with Thos. Cook & Son, Ltd. in Cairo. On the outward journey the excursion cannot be undertaken by passengers on the mail steamers owing to insufficient time between arrival at Port Said and departure from Suez. It is usually practicable for passengers on cargo ships. Special facilities are granted by the Egyptian Authorities, and no visa is required.

The journey by car to Cairo over the desert road takes about two and a half hours. On arrival at Cairo, lunch is served, and the Pyramids of Giza, the Sphinx, the Citadel and the Mosque of Mohamed Ali are visited by car. The journey to Port Said is made by train in the evening, and passengers embark directly on board.

**EXCURSION TO WELLS OF MOSES.**—For those with time to spare in Suez a pleasant excursion can be made to the Wells of, or Fountains of, Moses, *Ain Musa*. It will occupy about half a day. The Canal is crossed by the ferry at El Kubri (6 m. from Suez). El Kubri to Ain Musa is 12 m. The excursion is made by comfortable modern cars. Arrangements should be made with Thos. Cook & Son, Ltd.'s representative in Suez. The Wells form a small oasis surrounded by tamarisk bushes and palm-trees.

**THE RED SEA.**—A fresh breeze from the N. generally prevails for two-thirds of the voyage down the Red Sea, and is during the winter months succeeded by an equally strong wind from the S. for the rest of the way. During the summer the wind from the N. blows throughout the sea, but is light in the southern half, and the heat is great. The *Sinaitic Range* is the first remarkable land viewed to the E., but Sinai itself, 37 geographical m. distant, can be seen only for a few minutes.

The Red Sea extends from the head of the Gulf of Suez to the Strait of Bab-el-Mandeb, about 1300 m., and its greatest width is about 200 m. At Ras Muhammad it is split by the peninsula of Sinai into two parts—one the Gulf of Suez, about 150 m. long, and from 10 to 18 m. wide, and the other the Gulf of Akaba, about 100 m. long, and from 5 to 10 m. wide.

Wherever seen from the sea the shores of the Red Sea present an appearance of absolute sterility. A broad, sandy plain slopes inappreciably to the foot of the mountains, which are in most parts a considerable distance inland. The ordinary mail-steamer's track, however, lies down the centre of the sea, and little more than the summits of the distant mountains will be seen. A "green flash" may be seen just as the last limb of the sun dips in the water at sunset. An east wind from Arabia can be very cold in February.

Throughout the Red Sea enormous coral reefs run along the coasts in broken lines parallel to the shores, but not connected with them. They usually rise out of green water to within a few feet of the surface. A navigable channel, from 2 to 3 m. wide, extends between them and the E. coast, and a narrower one on the W. coast. The whole sea is in course of upheaval. The former seaport of Adulis, in Annesley Bay, near Massowa, is now 4 m. inland. The occupation of Abyssinia by Italy in 1936 and the defeat of the latter in the Second World War lends interest to the western shore.

The tides are very uncertain. At Suez, where they are most regular, they rise from 7 ft. at spring to 4 ft. at neap tides.

During the hottest months—July to September—the prevalence of northerly winds drives the water out of the Red Sea. The S.W. monsoon is then blowing in the Indian Ocean, and the general level of the Red Sea is from 2 to 3 ft. lower than during the cooler months, when the N.E. monsoon forces water into the Gulf of Aden and thence through the Strait of Bab-el-Mandeb.

After leaving Suez the lighthouses seen are Zafarana and Ras Gharib, both on the W. coast before Tor is reached. Then follows the light on Ashrafi, just inside the mouth of the Gulf of Suez, and that on Shadwan, just S. of it. The light on *The Brothers* is nearly due E. of Kosseir. The *Daedalus Reef*, small and dangerous, lies in mid-channel in lat. 25°, and was a source of dread before the light was erected. The last light is on Perim Island, in the Bab-el-Mandeb.

Below Kosseir (lat. 26°)—the ancient *Leucos Limen* (White Harbour) and the port of Upper Egypt—and Ras Benas (lat. 24°), near which was the port of Berenice, is situated **PORT SUDAN**, 870 m. S. of Suez. This port was opened by Lord Cromer for the Sudan Government in 1907 and is the headquarters of a Province. It is served by P. & O. and other steamers, and possesses a comfortable Railway hotel, five minutes' row across the harbour.



There is a well-equipped Government Hospital. The Eastern Telegraph Company's office is one minute's walk from the hotel, and the National Bank of Egypt is in the town. Other Banks also transact business. The railway journey to Khartoum (*via* Berber) takes about twenty hours by express train. 30 m. S. of Port Sudan lies SUAKIN, now completely deserted. It was the scene of two inconclusive British expeditions in 1884, 1885; and in 1896 was again held for the Khedive of Egypt by our troops, which caused a diversion of Osman Digma's forces, thus enabling the force, under Lord Kitchener, the more easily to reconquer the N. Sudan. The principal tribes in the vicinity are the Hadendowa and Amarar. Eritrea runs down to the Straits.

Across the sea from Suakin, on the Arabian (E.) coast, is Jiddah, the seaport of Mecca (Makka), 55 m. E. The harbour is protected by two lines of reefs. Large vessels must anchor in the outer anchorage outside the outer reef. Smaller ships can come alongside the new pier over 1 m. in length  $\frac{1}{2}$  m. S. of the town. Small ships (up to about 1000 tons) can lie in the inner anchorage adjacent to the old ("English") pier  $\frac{1}{2}$  m. N. of the town. The port serves Mecca and Medina and the western part of the country generally, merchandise of all sorts being imported. There is little export trade. Gold and copper concentrates are exported by the Sa'udi Arabian Mining Syndicate. A large modern airport 1 m. N. is served by Sa'udi Arabian Airlines, Aden Airways and others, and during the annual pilgrimage is one of the busiest airports in the Middle East. The old town is square in shape and was until recently surrounded by a wall (demolished 1947). Two forts on the sea-face were demolished earlier. Since 1945 there has been much new building outside the line of the walls, especially N. and E. A large royal Palace is  $\frac{1}{2}$  m. E. All races of the Muslim East are represented. The people are friendly and courteous, but Europeans should behave with circumspection, especially during the Ramadan fast and the pilgrimage season. No religion other than Islam may be publicly practised. Jews and practices of polytheistic religions (e.g. Hindus) are excluded. Clergy should not wear clerical dress, and Christian symbols should not be carried. There is one small (Government owned) hotel where Europeans can stay. The so-called Tomb of Eve lies to the N. This is a small mosque in the centre of two long, low walls 140 ft. in length, which are supposed to enclose the grave. The antiquity of the tradition is unknown. Jiddah was bombarded by the British in 1858 in retribution for a massacre of the Consul and other British subjects by the population. Large numbers of pilgrims land every year at Jiddah in order to proceed on the Hajji (pilgrimage to Mecca). A good drinking-water supply is now piped to distribution points in the town from a source in the Hedjaz mountains.

HODEIDA also is on the E. coast 200 m. N. of the Straits of Bab-el-Mandeb, in lat.  $14^{\circ} 40'$  N. The anchorage is  $3\frac{1}{2}$  m. from the shore. Hodeida has well-built houses and an amply supplied market, and its mosques, with fine domes and minarets, give it a handsome appearance. Mocha, which it has supplanted as a commercial port, is 100 m. S.

The island of Perim occupies the narrowest part of the Strait of Bab-el-Mandeb ("the Gate of Tears"). It is distant  $1\frac{1}{2}$  m. from the Arabian coast and 9 to 10 m. from the African. The average width is  $1\frac{1}{2}$  m., the greatest length  $3\frac{1}{2}$  m. The formation is purely volcanic, and consists of long, low hills surrounding a capacious harbour about  $1\frac{1}{2}$  m. long,  $\frac{1}{2}$  m. in breadth, with a depth of from 4 to 6 fathoms in the best anchorages. The highest point of the island is 245 ft. above sea-level. There are water tanks that used to be supplied from Aden, but condensers are now used. The lighthouse on the highest point was completed in 1861, and since then two others have been built on the shore. It was formerly an important coaling station.

Albuquerque landed in 1513, erected a high cross, and called it the island of *Vera Cruz*, a name shown on old Admiralty charts. In 1799 the East India Company took possession of it, and sent a force from Bombay to hold it and prevent the French then in Egypt from passing on to India, where it was feared they would join Tipu Sultan. In 1857 the French sent a ship to annex it, but they were forestalled by the Governor of Aden, and went instead to Jibuti (Djibouti or Obock), from which a railway (1911) runs to Addis Ababa.

Aden, lat.  $12^{\circ} 46'$ , long. E.  $44^{\circ} 58'$ , situated on the E. promontory of a bay 8 m. long and 4 m. wide, was long held by the Turks, who captured the port from the Arabs. Marco Polo, the Venetian, visited Aden on his return from his travels in China. He records: "And it is a fact that when the Soldan of Babylon went against the city of Acre" (in A.D. 1291) "this Soldan of Aden sent to his assistance 30,000 horsemen and 40,000 camels, to the great help of the Saracens and the grievous injury of the Christians. He did this a great deal more for the hate he bears the Christians than for any love he bears the Soldan." This was the Mameluke Sultan of Egypt, Malik Ashraf Khalil. On the 18th February 1513 Albuquerque sailed from India with twenty ships for the conquest of Aden. In the assault on the fortress their ladders broke, and although the Portuguese took "a bulwark which guarded the port with thirty-nine great pieces of cannon," they were obliged to withdraw after a four days' siege. The first English vessel visited Aden in 1619.

Aden was taken from the Arabs by the British on the 19th of January 1839.<sup>1</sup> There are Protectorates to the N. and N.E. A railway was constructed in 1915 from Aden to Lahej, 26 m.; afterwards extended to Habil, 8 m. farther.

Formerly a part of the Bombay Presidency, Aden and the surrounding district were, on 1st April 1932, formed into a Province under the administration of a Chief Commissioner, with an Executive Council, and subject to dual control by H.M. Government and the Government of India. On 1st April 1937 Aden was transferred under the Colonial Office and it is now a Crown Colony. The area of the Colony is about 80 sq. m.

It takes only a few minutes to land at the Post Office Pier.

Inside the Lightship the water shallows, and a large steamer stirs up the mud with the action of the screw. As soon as the vessel stops, it is surrounded by scores of canoes, with one or two Somali boys in each, who dive for coins. Owing to fatalities from sharks, this is prohibited in the S.W. monsoon months. A shark-proof bathing place is at Goldmohur.

Steamers seldom stop for more than a few hours at Aden. Notice is always posted on board as to the desirability, or not, of landing.

Aden is hot, but healthy. It has been a free port since 1853. The promontory is about 5 m. long and 3 m. broad, and the Shamsham Peak rises 1700 ft. above the sea. The lighthouse on Ras Marshag, the S.E. point, has a fixed light visible 20 m. off. A visit to the bazar will show Arabs from Arabian Yemen, Egyptians, Swahilis from the coast of East Africa, Somalis, Jews of various sects, Parsis, R.A.F. personnel, Aden Levies and Jack-tars. The Crater used in former days to be the fortress of Aden. The principal buildings, a museum, and the Anglican, Scots, and Roman Catholic churches are at Steamer Point. In the Crater there are two churches, and a memorial to men of the First Bombay Europeans who fell in 1839. After the recent trouble with Persia over Abadan, a new oil refinery has been constructed at Aden.

The tanks under the Peak are worth a visit; the distance by car is about 5 m. Their restoration was undertaken in 1856. The ravines which intersect the plateau of the Crater converge into one valley, and a very moderate fall of rain suffices to send a considerable torrent down it. The overflow of the upper

<sup>1</sup> Aden was the second addition to the Empire in the reign of Queen Victoria. Victoria Island, Vancouver, was annexed in 1838.

tank falls into a lower, and so on in succession. As the annual rainfall at Aden does not exceed 6 or 7 in. Malik al Mansur, King of Yemen, at the close of the 15th century, built an aqueduct to bring the water of the Bit Hamid into Aden. A good water supply is now available, however, from artesian wells at Sheikh Othman.

The Salt Pans on the way to Sheikh Othman are curious. The sea-water is pumped into shallow pans and allowed to evaporate. The Keith-Falconer Medical Mission at Sheikh Othman, as well as at Steamer Point, was established by the Hon. Ion Keith-Falconer, Arabic Professor, Cambridge, who died there on 11th May 1887. His tomb, of fine Carrara marble, is in the military cemetery of Aden.

After leaving Aden steamers bound for Cochin and Ceylon turn S. at the island of Socotra,<sup>1</sup> which is about 150 m. E. of Cape Guardafui, the E. point of the African continent. The island is 71 m. long and 22 m. broad. Most of the surface is a table-land about 800 ft. above sea-level. The capital is Tamarida, or Hadibu, on the N. coast. It is a British protectorate (1886) subordinate to Aden, but administered in its internal affairs by its own chiefs. The inhabitants are Mahommedans of mixed blood.

The mainland of India will be sighted behind Bombay, which lies 6° N. of Aden in lat. 18° 58' above the Equator and long. 72° 48' E. of Greenwich.

#### (4) GENERAL INFORMATION REGARDING INDIA AND PAKISTAN

##### POPULATION AND AREA

The figures of the 1951 Census are as follows:—

Dominion of India: 1,138,814 sq. m., 356,891,624 population.

Dominion of Pakistan: 365,907 sq. m., 75,687,000 population.

As the future of the State of Jammu and Kashmir is still indeterminate the figures for it are given separately:—

Area 82,258 sq. m. Population 4,021,616 (according to the 1941 Census, the latest available).

##### PRESENT-DAY TERRITORIAL DIVISIONS

Formerly travellers between Bombay and the other large Indian cities passed through hundreds of miles of territory belonging to Indian States under their own rulers. These ranged in size from tiny holdings of 1 sq. m. or less, up to the great State of Hyderabad, with an area of 82,698 sq. m. But since British paramountcy came to an end on 15th August 1947, all these have been merged in the Indian Republic except Jammu and Kashmir, whose future position has not yet been finally settled, and the States which have acceded to Pakistan.

Mysore and Hyderabad are still administered as separate units, but the rest have either been grouped into large unions of States like Rajasthan and Saurashtra, under nominated or elected Rajpramukhs, or treated like Chief Commissioner's provinces under the direct control of the Central Government, or absorbed completely into the former British provinces. In all cases, however, they are subject to some degree of control from the centre.

<sup>1</sup> Known to the Greeks and Romans as the island of Dioscorides. This name and that by which the island is now known are (according to the *Encycl. Brit.*) usually traced back to a Sanskrit form, *Dvipa-Sakhadhara*, "the island abode of bliss."



The Rulers have been allowed to retain their titles and salutes, but their revenues are all collected for them, and they now have fixed privy purses. The lavish expenditure on shows and festivals that used to be a distinguishing feature of many States cannot therefore be expected to continue as before, but nevertheless the visitor who gets an invitation to observe them at Gwalior or one of the Rajput capitals, or at Mysore during the Dussara, is likely to be amply rewarded.

A consequence of the absorption of the former independent States into India is that the designation "State" is now applied to the various units composing the Indian Union. These are:—

*Part A States*—Former British Provinces:

Assam.	Orissa.
Bihar.	Punjab.
Bombay.	Uttar Pradesh (The United
Madhya Pradesh (The Central	Provinces).
Provinces).	West Bengal.
Madras.	Andhra Desh.

*Part B States*—Former Indian States:

Hyderabad.	Rajasthan (Rajputana States).
Jammu and Kashmir. <sup>1</sup>	Saurashtra (Kathiawar States).
Madhya Bharat (Malwa and Gwalior).	Travancore—Cochin.
Mysore.	Vindhya Pradesh (Bundelkhand
Patiala and East Punjab States Union.	and Baghelkhand).

*Part C States*—Former Indian States and Chief Commissioner's Provinces controlled by the Centre:

Ajmer.	Delhi.
Bhopal.	Himachal Pradesh (Simla Hill
Bilaspur.	States).
Coorg.	Manipur.
Cutch	Tripura.

In Pakistan the only major change so far is that the capital, Karachi, and the surrounding area have been made into a separate administrative unit under the Central Government, but a plan is under consideration by the latter for amalgamating all the separate provinces of W. Pakistan into one.

### THE MUSLIMS

Muhammad ("the praised," from *hamd*, praise) was born at Mecca (Makka) on the 29th August 570 A.D. in the Koreish (Quraish) ruling tribe. His father, Abdulla, was a merchant, son of Abdul Muttalib, the patriarch of the House of Hashim; his mother's name was Amina. His father died before his birth, his mother when he was barely five years old. He remained three years in the charge of his grandfather, and on the latter's death passed to the care of his uncle, Abu Talib. When twenty-five years old he became manager or agent to a rich widow named Khadija, who, although fifteen years his senior, offered him marriage. By her he had sons, who all died in infancy, and four daughters, of whom three survived, the youngest, Fatima, being married to Ali, the son of Abu Talib; from her are descended the nobility of Islam, the Saiyads and Sharifs, who wear green turbans.

<sup>1</sup> Jammu and Kashmir has been included in the Part B States by the Indian Government, but this is subject to confirmation by a plebiscite which has not yet taken place, and is opposed by Pakistan.

At the age of forty Muhammad claimed to have received the first divine communication in the solitude of the mountain Hira, near Mecca, where the call came to him, and the angel Gabriel commanded him to preach the new religion. The Meccans persecuted him and his followers for his preachings; his wife and uncle died; and he became poverty-stricken. Threatened with death, Muhammad, accompanied by Abu Bakr, left Mecca on the 16th July 622. Escaping from the Koreish, they reached the rival city, Yathreb, some 270 m. to the N., where he was accepted as a Prophet. The city was henceforth called the City of the Prophet—Medinat-un-Nabi, or, shortly, Medina. The Meccans pursued him and the Medinists with hostility, and he repelled their attacks. In the year 630, he with 10,000 men, conquered Mecca. Returning to Medina, he died on the 8th of June 632, and was there buried.

Islam is generally held to mean submission to God; some describe it as "striving after righteousness." A Muslim, or Mussalman, is one who professes Islam. In its dogmatical form it is *Iman* (faith), in its practical *Din* (religion). The fundamental principle is, "There is no God but God; and Muhammad is the Prophet of God (*Lá illáha illá 'Iláh Muhammad Rasulu 'Iláh*)." This is the *Kalima*, or creed, which is to be recited. There are also four principal duties: (1) Daily prayers (which should be said five times a day—at daybreak, noon, afternoon, sunset, nightfall); (2) the giving of alms; (3) the fast of Ramazan (from dawn to sunset for a month, from the appearance of the new moon); (4) a pilgrimage (*Hajj*, *Hajja*), once in a lifetime, to the ancient shrine of the Ka'aba, at Mecca. In the Koran (which embodies the teachings and precepts of Muhammad, and is believed to have been sent down by God to the seventh or lowest heaven and then revealed from time to time to Muhammad by the angel Gabriel, a holy war or *Jihad* in defence of Islam is enjoined.

Muslim subjects of a government, under which the practices of the religion of Islam are freely permitted, are bound to obey the government. They believe in resurrection, heaven, and hell, but the meaning of the description of a future existence as given in the Koran is much disputed. On the one hand large masses of Muslims accept the statements of the Koran as to the sensuous delights of Paradise in their literal sense; on the other hand, they are regarded as word-paintings used in a figurative sense. In hell all who deny the unity of God will be tortured eternally. The idea of the exclusion of women from Paradise is at variance with the whole tenor of the Koran.

Muhammad enjoined ablution of the hands, mouth and nose before eating or praying. The Koran forbids the use of wine, including all inebriating liquors and any intoxicants. It forbids also the eating of the flesh of swine; and no animal is lawful food unless it be slaughtered by cutting the throat. Usury and games of chance are prohibited, and the laws against idolatry are very stringent.

A Muslim is allowed to marry one, two, three, or four wives, provided he can deal with all with equity; if not, he is limited to one. An absolute divorce consists of the mere repetition of the words "Thou art divorced" three times. A man must not look upon the face of any woman except a near relative.

There is no priesthood in Islam, every man is his own priest and pleads for forgiveness and mercy. It recognises no distinction of race or colour among its followers. Hope and fear, reward and punishment, with a belief in predestination, form the system of faith. It is contrary to Islam to make any figure or representation of anything living. The Muslim now attaches great importance to old mosques, and will not consent to demolition, even if they have long been disused. His name is selected from the ninety-nine attributes of Allah. Difference between two divisions arises out of the question of the title to the spiritual and temporal headship of Islam. The Sunnis advocate the principle of election, and recognise Abu Bakr, Omar, and Othman as the first



three Khalifas (Khalifa, Caliph = Viceregent), and Ali as the fourth; the Shias adhere to apostolical descent by appointment and succession, and regard Ali as the first Khalifa. In India the great majority are Sunnis. These are again divided into four principal "persuasions"—the Hanafi, Shafei, Maliki and Hanbali—after their founders. Shiaism is the State religion of Persia. In the 16th century Sultan Salim, the great Osmanli conqueror, obtained the Caliphate from the last Caliph at Cairo; the Osmanli rulers of Turkey were recognised as spiritual head, *Shakh-ul-Islam*, by the bulk of the Sunnis in India and elsewhere. In November 1922 the Grand National Assembly at Ankara declared that the office of Sultan had ceased to exist, and in March 1924 abolished the Caliphate.

Muslim historians, poets, and musicians have contributed greatly to Western culture. Painters have produced miniatures and illuminated manuscripts. Hakims practise medicine.

*Eras.*—The Hijra era takes its name from the "departure" of Muhammad from Mecca, commencing with the date of Friday, the 16th of July 622 A.D., ordered by the Khalifa Omar to be used. The year consists of twelve lunar months, as follows:—

Muharram . . . . .	30 days	Rajab . . . . .	30 days
Sahar . . . . .	29 "	Sh'aban . . . . .	29 "
Rabi ul awal . . . . .	30 "	Ramazan . . . . .	30 "
Rabi us-sani . . . . .	29 "	Shawwal . . . . .	29 "
Jumada ul awal . . . . .	30 "	Zilkada . . . . .	30 "
Jumada us-sani . . . . .	29 "	Zil Hijja . . . . .	29 "
= 354 days.			

The year, therefore, is 11 days short of the solar year. Every 30 years the month Zil Hijja is adjusted. To correlate the Hijra year with the Christian year, express the former in years and decimals of a year, multiply by .970225, add 621.54, and the total will correspond exactly to the Christian year.

During the month of Ramazan the Muslim goes without food or water from sunrise to sunset. It commenced on the 14th May 1953, and the date falls 11 days earlier each succeeding year. A Muslim servant should be allowed to break his fast immediately after sunset, and be treated with consideration during this trying month, and be granted leave to attend at the Idgah on the day following.

*The Tarikh Iahl or Era of Akbar, and the Fasli or Harvest Era.*

These eras begin from the commencement of Akbar's reign on Friday, the 5th of Rabi us-sani, 963 A.H. = 19th of February 1556 A.D.

#### MUSLIM FESTIVALS

*Bakar Id, Id-ul-uz-ha, or uzohu, or Id-i-kurban* (sacrifice). Is held on the 10th of Zil Hijja in memory of Abraham's offering of Ishmael, which is the version of the Koran. Camels, cows, sheep, goats, kids, or lambs are sacrificed.

*Muharram* (The Sacred <sup>1</sup>) is a period of mourning (the Shias fast on some of the days) in remembrance of the death of Husain, the son of Ali by Fatima, the daughter of Muhammad. Hasan, eldest son of Ali, was poisoned at the instigation of the future Khalif Yezid in 49 A.H., and Husain was murdered at Karbala on the 10th of Muharram, 61 A.H. = 9th October 680 A.D. The fast begins on the 1st of Muharram and lasts ten days. Muslims of the Shia persuasion assemble in the Taziya Khana, or house of mourning. On the night of the 7th an image of Burak, the animal (vehicle) on which Muhammad

<sup>1</sup> The name is derived from the corresponding old Arabic month, in which it was unholy to wage war.

is popularly supposed to have ascended to heaven, is carried in procession, and on the 10th Tabuts<sup>1</sup> or Taziyas (biers). These are thrown into the sea, or other water, and in the absence of water are buried in the earth. The mourners move in a circle, beating their breasts with cries of "Ya Hasan! Ya Husain!" or "Ya Ali!" At this time fanatical spirit is apt to run high, and serious disturbances sometimes occur.

*Akhiri-Chahar Shamba*, held on the last Wednesday of Safar, when Muhammad recovered a little in his last illness and bathed for the last time. It is proper to write out seven blessings, wash off the ink and drink it, as also to bathe and repeat prayers.

*Bārah Wafāt*, held on the 12th of Rabi ul awal in memory of Muhammad's death, 11 A.H.

*Shab-i-bardt* (night of allotment), held on the 16th of Sh'aban, when it is supposed that human deeds are measured and their meeds allotted: only observed in India; celebrated with fireworks. The Koran ought to be read all night, a sermon is preached, and the next day a fast should be observed.

*Rāmāzn*,<sup>2</sup> the month of fasting of the Muhammadans. The night of the 27th is called Lailat-ul-Kadr, "night of power," because the Koran came down from heaven on that night.

*'Id-ul-fitr* (also called *Id-us-sadaqah* or Feast of Alms), the festival when the fast of the Ramazan ends after the new moon has been seen. The evening is spent in rejoicings.

#### THE HINDUS

Such words as Vedism, Brahmanism and Hinduism are not recognised by the Hindu orthodoxy. They do not connote religion in the sense of a system of worship, etc., which would lead to heaven or give man his desires through the medium of a deity.

The first form of the Hindu "religion" was Vedism, the worship of Nature, as represented in the songs and prayers collectively called Veda, and in which the chief gods were the triad, Indra (rain), Agni (fire) and Surya (sun). Then followed Brahmanism, which introduced the idea of a universal spirit, or essence, which permeated everything, men, gods and the visible world being merely its manifestations. Prose works, called Brahmanas, were added to the Vedas, to explain the sacrifices and the duties of the Brahmins, or priests. The oldest of these may have been written about 1000 to 1200 B.C.

The code of Manu (A.D. 100-300)<sup>3</sup> specified the rules of domestic conduct and ceremony. It divided Hindus<sup>4</sup> into four *Varnas* (lit. "colours")—first, the Brahmins; second, the warriors, called Kshatriyas; and third, the agriculturists and traders, called Vaisyas. (All these, being of Aryan descent, were honoured by the name "twice born.") Fourth were the Sudras, or non-Aryan tribes. Thus a Hindu was born a Hindu, neither baptized into nor converted to Hinduism.

By the time this code was formed racial distinction between the Aryans and non-Aryans ceased, and the Sudras included all persons who were not born in the twice-born status. The Sudras were not allowed to be present at the great national sacrifices or at the feasts. The priests asserted that they, the Brahmins, came from the mouth of Brahma; the Rajputs, or Kshatriyas, from his arms; the Vaisyas from his thighs; and the Sudras from his feet. Each trade in time

<sup>1</sup> The shape of this is intended to simulate the tomb of Ali at Karbala.

<sup>2</sup> The name is derived from ramaz, burning, this month being the middle summer month in the first Muhammadan year.

<sup>3</sup> *The Cambridge History of India*, Vol. I., *Ancient India*, p. 278.

<sup>4</sup> Much interesting information regarding the early Hindu peoples of India will be found in Mr R. C. Dutt's *Ancient India*, Mr V. A. Smith's *Early History of India* and *The Cambridge History of India*, Vol. I., *Ancient India*, 1922.

came to have a separate caste; and the priests insisted on the *varna*-duties, because they held that social order was dependent thereon. In the 1941 Census, however, many professed Hindus were unable to name their castes.

A brief account of Hindu mythology is given below in order to assist in the identification of temple sculptures. There is one impersonal and spiritual Being which pervades everything—one God, called *Brahm*. His three personal manifestations are as *Brahma*, the Creator; *Vishnu*, the Preserver; and *Siva*, the Destroyer and Reproducer. *Brahma*, the Creator, is generally represented with four heads and four arms, in which he holds a portion of the Veda, a spoon for lustral observations, a rosary, and a vessel of lustral water (see Plate 1). *Sarasvatī*, the wife of *Brahma*, rides on a peacock, and has a musical instrument, the "vina," in her arms (see Plate 1). She is the goddess of music, speech, the arts and literature.

*Vishnu* holds a quoit in one hand, a conch shell in another, and sometimes a mace or club in another, and a lotus flower in a fourth (see Plate 1). A common picture shows him with his wife, *Lakshmi*, sitting on *Shesh*, the snake (eternity), with *Brahma* on a lotus springing from his navel (see Plate 2). He is said to have come down to the earth nine times, and is expected a tenth time. These nine incarnations (*avatara*) were in the form of—(1) a fish; (2) a tortoise; (3) a boar (*Varaha*); (4) a man lion (*Narsingh*); (5) a dwarf (*Vamana*); (6) *Parasurama*; (7) *Rama*, the hero of the epic poem, the *Ramayana*; (8) *Krishna*; and (9) *Buddha*.

*Rama* carries a bow and arrow (see Plate 1). He is revered throughout India as the model of a son, a brother, and a husband. When friends meet it is common for them to salute each other by uttering *Rama*'s name twice, thus "Ram Ram." His name is frequently given to children, or is usually invoked at funerals and in the hour of death. His ally, *Hanuman* (p. xlii), is represented under a monkey form (see Plate 1). He is the model of a faithful, devoted servant, and often appears at the gates of forts.

*Krishna*'s biography is given in the epic of the *Mahabharata*. Although himself a powerful Chief, he was brought up among peasants, and is peculiarly the god of the lower classes. As a boy he vanquished the serpent *Kaliya* by trampling upon his head. He lifted the mountain-ridge of *Gobardhan* (p. 208) on his finger to shelter the herdsmen's wives from the wrath of *Indra*, the Vedic rain-god. He had countless wives and sons, and is painted dark blue. Blue birds such as the pigeon and the peacock are sacred for this reason. Sometimes he is represented as standing on a snake, with his left hand holding its body and a lotus in his right (see Plate 2); and sometimes he is playing the flute.

The adoption of *Buddha* as one of the incarnations aimed at a compromise with Buddhism. This led in India to the reabsorption of Buddhism into the general Hindu culture.

Devotion to *Vishnu* is directed principally to his human incarnations of *Rama* and *Krishna*. His descents upon earth were for the delivery of men from the threefold miseries of life—viz. (1) from lust, anger, avarice, and their evil consequences; (2) from beasts, snakes, and wicked men; (3) from demons. *Vishnu* has power to elevate his worshippers to eternal bliss in his own heaven.

*Vishnu*'s wife, *Lakshmi*, the goddess of wealth and beauty, sprang from the froth of the ocean when churned by gods and demons (see Plate 1). An image of her is often to be found in the houses of shopkeepers. She is worshipped during the *Diwali* festival.

*Siva* is also called *Mahadeo*, the great god, and his wife, who is known by several names and in several characters, as *Parvati*, the goddess of beauty (see Plate 1); *Durga*, or *Kali*, the terrible (see Plate 1), etc., is also called *Devi*, the goddess (see Plate 1). The commonest of these is *Kali*,<sup>1</sup> who requires to

<sup>1</sup> In S. India *Durga* in this form is generally known as *Bhawāni*.



be propitiated by sacrifices. Siva holds in his four hands a trident, an antelope, a noose for binding his enemies, and a kind of drum, and wears a tiger's skin about the loins. He is a less human and more mystical god than Vishnu, and is worshipped in the form of a symbol, the *lingam*, or a bull (*Nandi*, the Joyous). As destroyer, Siva haunts cemeteries and burning-grounds, but his terrible qualities are now more especially associated with his wife, Kali. He is the impersonation of the reproductive power of nature,<sup>1</sup> the word Siva meaning "blessed" or "auspicious." He is also the typical ascetic and self-mortifier; and as a learned philosopher he is the chief god of the priests.

Siva has two sons—Ganesh, or Ganpati, and Kartikkeya. *Ganesh* has a fat body and an elephant's head (see Plate 1). He is invoked at the beginning of every Indian book as a bringer of success, and also because he is the god of learning. *Kartikkeya* is the god of war, the leader of the hosts of good demons (see Plate 1). In the south of India he is called Skanda or Subrahmanya.

There are very few (some say only three) temples dedicated to Brahma. Hindus are (with few exceptions) Vaishnavite or Sivite. It is reasoned that Vishnu the "Preserver" can destroy by ceasing to preserve, and can also create. On Plate 2 he is shown contemplating the creation of the world. Similarly Siva the "Destroyer" can preserve by refraining from destruction, and can create also. Therefore both are worshipped as possessing all the attributes of the Trinity.

The Hindu theory of metempsychosis or transmigration of souls arises from the belief that evil proceeds from antecedent evil, and that the penalty must be suffered in succeeding existences. The uneducated Hindu makes offerings to the image of a god; he abstains from killing any animal; he gives money to the priests; and does penances which extend to severe bodily torture. The caste rules have to be strictly kept, and the priests presented with gifts. Great care has to be taken not to eat food cooked by a man of inferior caste; the Hindu waterman at a railway station must be a high-caste Brahman. The castes are entirely separated with regard to marriage. He endeavours to marry a daughter to one of a higher sub-caste, and this leads to competition in the matter of a dowry. The Hindu has a special theory about purity and pollution. A sacred thread of cotton is worn by the higher castes. Pilgrimages are common. Washing in any holy river, particularly the Ganges, and more especially at certain exceptionally sacred spots, is of great efficacy in cleansing the soul of impurities.

The worship of idols is rejected by the Arya Samaj, a reformed body founded by Swami Dayanand (1827-53), which has attracted many educated Hindus in N. India and which accepts the inspiration of the Vedas only. Another sect of Hindu reformers, the Brahmo Samaj, founded 1830 by Raja Ram Mohan Roy, rejects them as inspired scriptures, and is unitarian in its doctrine. But while the Arya Samaj commands a wide following, the influence exercised by the Brahmo Samaj (almost entirely confined to Bengal) is out of all proportion to its numbers.

Travellers must not touch any cooking or water-holding utensil belonging to a Hindu, nor let their shadows fall on strict Hindus when at their meals; and they should not seek to approach any holy place if objection is made. The most revered of all animals is the cow. Garuda, a mythical being, half man, half bird, is the vehicle of Vishnu, the bull (*Nandi*) of Siva, the goose of Brahma, the elephant of Indra, the tiger of Durga, the buffalo of Yama, the rat of Ganesh, the ram of Agni, the peacock of Kartikkeya, and the parrot of Kama (the god of love).

<sup>1</sup> Probably two-thirds of the Hindus worship Siva under this aspect embodied in the *lingam*.

## THE "MAHABHARATA" AND "RAMAYANA"

The *Mahabharata* in its present form was compiled between 400 B.C. and A.D. 400, but recorded events which may be referred to about 1500 B.C. It celebrates the battle between the Pandava (Pandu) and Kaurava (Kuru) Princes. The former, five in number, named Yudhishtir, Bhima and Arjun sons of one mother, and Nakula and Sahadeva, sons of another, were the offspring of Pandu, ruler of Hastinapur, an ancient city on the Ganges, 60 m. N.W. of Delhi, who ceded the kingdom to his elder, but blind brother, Dhritarashtra. The Kauravas were the sons of Dhritarashtra, and compelled him to send their cousins into exile, during which the marriage of Draupadi, daughter of Drupada, King of the Panchalas, took place, and most of the adventures which led to their names being attached to so many places all over India. At the end of their exile the Pandavas received the Southern portion of the Hastinapur kingdom, and settled at Indraprastha, now Indrapat (p. 242). Having lost this share of their inheritance through gambling with their cousins, the Pandavas again went into exile for twelve years, after which they returned with an army and claimed five "pats," or small towns, of their former kingdom (Indrapat, Tilpat, Sonapat, Bhagpat and Panipat). Over this claim the great battle ensued, in which, after eighteen days, nearly all the Kauravas were killed. The account of the funeral ceremonies of the slain is almost Homeric. The five brothers then resumed their residence at Indrapat, and Yudhishtir celebrated the Aswamedha, or horse sacrifice, on the bank of the Jumna. A horse was let loose to wander as it pleased under guard for a year, and, if no other king could capture it, imperial rule was claimed and the horse was sacrificed. Finally the brethren and their wives retired to the Himalayas and sought to reach Mount Meru; but only the eldest brother survived to be admitted with his dog.

The *Ramayana*, ascribed to Valmiki, and probably compiled in the 5th or 6th century B.C., related the adventures of Rama, elder son of a King of Oudh, who was passed over in the succession in favour of the son of a younger wife, and banished by his father. Rama accordingly proceeded into exile with his wife Sita to the abode of the hermit Valmiki; and, although his half-brother proved loyal to him on his father's death, he refused to return to Oudh until the term of his banishment had expired. Before this Sita was carried off from their forest abode by Ravana, king of Lankā (Ceylon), inspired by his sister, whose love Rama had rejected. She was rescued from Lankā by Rama with the help of Hanuman, the monkey general, and proved her chastity by the ordeal of fire; but (according to a later tradition) was banished by her husband, and only after sixteen years in exile with Valmiki was finally reconciled to Rama, who is commonly known in India as Ram Chandra; his brother Lakshmana constantly appears in local legends and Ram Lila plays.

Ajodhya (p. 285), which ranks as one of the seven sacred Hindu shrines, is famous as the birthplace of Rama, and also as the scene of his cremation.

The Bhagavadgita is a long exhortation by Krishna as charioteer of Arjuna on the duties of a soldier. It has been translated into at least six Persian versions, but was also perverted to the purposes of the anarchist.

## THE ERA OF VIKRAMADITYA, OR SAMVAT

This era commenced from the first year of the legendary King Vikramaditya, on the 23rd February 57 B.C. It is in ordinary use in N. India. The Vikramajit year, as it is usually called, 2011, corresponds to 1954. (See p. xliv for other eras.)



# PLATE 1.

Some Common Forms of Hindu Gods.



*Vishnu*



*Siva*



*Brahma*



*Lakshmi*



*Parvati*



*Sarasvati*



*Durga or Kali*



*Devi*



*Kartikheya*



*Ganesha*



*Hanuman*

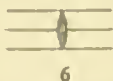
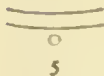


*Rama*

# PLATE 2.

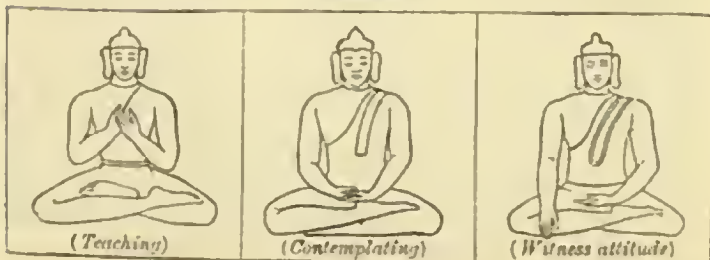


## Sect Marks



1, 2, 3, and 4, Followers of Vishnu.  
5, 6, 7, and 8, Followers of Shiva.

## Buddha



## THE SAKA ERA

The Saka era dates from 3rd March A.D. 78. This is the era in general use in S. India. The year 1876 of this era corresponds to 1954.

The days of the week (under different names, of course) correspond with European usage, e.g. Sanichar = Saturday.

TABLE OF THE SEASONS AND MONTHS IN SANSKRIT, HINDI AND ENGLISH

	NAMES OF MONTHS.		
	SANSKRIT.	HINDI.	ENGLISH.
1. VASANTA . spring	{ Chaitra (Aries). Vaishakha.	Chait. Baisakh.	March-April. April-May.
2. GRISHMA . hot season	{ Jyeshtha (Gemini). Aushadha.	Jeth. Asarh.	May-June. June-July.
3. VARSHA . rains	{ Sravana (Leo). Bhadra (Virgo).	Sawan. Bhadon.	July-August. August-Sept.
4. SHARADA . autumn	{ Ashwina. Kartika.	Asvin. Kartik.	Sept.-Oct. Oct.-Nov.
5. HEMANTA . winter	{ Margasirsha. Pausha.	Aghan. Pûs.	Nov.-Dec. Dec.-Jan.
6. SHISHIRA . cold season	{ Magha. Phalguna (Pisces).	Magh. Phagun.	Jan.-Feb. Feb.-March.

## SOME HINDU FESTIVALS

*Makar Sankranti.*—On the 1st of the Month Magh (about 12th January) the sun enters the sign Capricorn or Makar. From this day till the arrival of the sun at its extreme N. altitude the period is called Uttarayana, and from that time till he returns to Makar is Dakshinayana, the former period being lucky and the latter unlucky. At this festival the Hindus bathe and rub themselves with sesamum oil. They also invite Brahmans and give them pots full of sesamum seed. They wear new clothes with ornaments and distribute sesamum seed mixed with sugar.

*Vasant Panchami* is on the 5th day of the light half of Magh and is a festival in honour of vasanta or spring. Students lay writing materials and books at the feet of the goddess Saraswati.

*Sivarat*, the night of Siva, is held about the middle or end of February, when Siva is worshipped with flowers during the whole night.

*Holi.*—A saturnalia at the vernal equinox, celebrated with the squirting or throwing of red or yellow powder. Servants should be warned to stay away.

*Janam Ashtami*, held on the 8th of the dark half of Sawan, when Krishna is said to have been born at Gokul (p. 207). At night Hindus bathe and worship an image of Krishna, adorning it with *tulsi* or *basil*.

*Ganesh Chaturthi*, held on the 4th of Bbadon, in honour of Ganesh, a clay image of the god being worshipped and Brahmins entertained. The Hindus are prohibited from looking at the moon on this day, and, if by accident they should see it, they get their neighbours to abuse them in order to remove the curse.

*Dasahara* (*Dasaha*, or ten days, commonly Dussehra), held on the 10th of Asvin, in honour of Durga, or Devi, the wife of Siva, who on this day slew the buffalo-headed demon Maheshasur. On this day Rama marched against Ravana, and for this reason the Mahrattas and the Thugs chose it for setting out on their expeditions. Branches of the *Butea frondosa* are offered at the temples. This is an auspicious day for sending children to school. The nine preceding days are called Navaratra, when Brahmins are paid to recite hymns to Durga. The Durga Puja holiday is the principal holiday of the year in Bengal and the Dasahara is celebrated with great ceremony in Mysore, early in October.

*Diwali*, "feast of lamps," held on the new moon of Kartik, in honour of Lakshmi, the goddess of prosperity, when merchants and bankers count their wealth and worship it. It is said that Vishnu killed a giant on that day, and the women went to meet him with lighted lamps. In memory of this, lighted lamps, of humble earthenware or blazing electric bulbs, according to means, are displayed from all houses, and are set afloat in rivers and in the sea, and auguries are drawn from them according as they remain lit or are extinguished.

#### THE SIKHS

The Sikhs<sup>1</sup> are a reformed sect of Hindus who follow a teacher named Nanak, born near Lahore in 1469; they are not a race, but a brotherhood. The word Sikh means a "disciple" of the Guru or teacher. Nanak's teaching was a reformation of Hinduism combined with various foreign elements. All the Gurus inveighed against caste; Guru Govind finally abolished it, established the religion (1675) on a political and military basis, proclaimed as the depository of the principles and doctrines of the Sikh religion the Granth, or holy book, which is now the principal object of the Sikh devotions, and definitely established the Khālsa, as the Sikh brotherhood is called. (Khālsa is from the Arabic *Khālīs*, which means pure, and was meant by the Guru to indicate the purity of his faith.)

In the middle of the 18th century the Sikhs, who had been gradually rising into power, struggled with the Afghans for supremacy in the Punjab and finally won it. In 1715 Banda had been tortured to death by the Moghuls; and in 1763 they avenged his fate by destroying Sirhind utterly. Banda was not a Guru; he was an agent sent by Guru Govind Singh (c. 1708) from the Deccan to avenge the indignities offered to the Sikhs by the Muslims. Sirhind was the place where two of Guru Govind's children were barbarously put to death. The next year, in 1764, they fought a long and doubtful battle with the Afghan Ahmad Shah Durani in the vicinity of Amritsar, and on his retirement they took Lahore, which soon became the centre of their power, Amritsar being the religious centre. The government was at first in the hands of a number of *misl*s, or confederacies, which were gradually absorbed by Ranjit Singh of the Sukarchakia Misl, who finally became Maharaja and the head of the Sikhs. In 1799 he obtained Lahore from the Afghan ruler, and in 1802 Amritsar. He occupied Ludhiana in 1806, and in 1809 made the Treaty of Amritsar by which British protectorates were advanced to the Sutlej. By 1820 he was paramount

<sup>1</sup> Pronounced like "seeks"; but, more correctly, "sicks."



in the Punjab, and in 1823 drove the Afghans to the hills beyond Peshawar. In 1838 he assisted the British in the First Afghan War.

Ranjit Singh died in 1839, and his son Kharak Singh and his grandson Nao Nihal Singh died in November the next year, the latter from injuries received in passing a gateway as he was returning from the funeral of his father. Maharaja Sher Singh became ruler of Lahore, and was murdered in September 1843 by the Sindhanwalia Sirdars, who also killed the Prime Minister, Raja Dhian Singh, of Jammu; and upon this Dhalip Singh, a putative son of Maharaja Ranjit Singh, succeeded. His mother, Rani Jindan, attempted to rule through Hira Singh, son of Dhian Singh, Jowahir Singh, her brother, and Lal Singh, her lover, but the first two in turn were murdered, and the real power in the State rested with the army and with Raja Gulab Singh, of Jammu. To relieve themselves of their embarrassments with the army, the Rani and her counsellors encouraged a war with the British, against whom various causes of complaint were alleged, and finally, the army breaking away from all control, crossed the Sutlej at Harike early in December 1845. Upon this followed the First Sikh War, which was ended by the battle of Sobraon on 10th February 1846 (p. 276), the Jullundur Doab being annexed to the British possessions, and Kashmir being transferred to Gulab Singh, ancestor of the present Maharaja, upon payment by him of the war indemnity. Administration was placed by the Treaty of Bhairowal under a council of regency on behalf of the minor Maharaja Dhalip Singh, subject to the advice of the Resident in Lahore, first Sir Henry Lawrence and then Sir Frederick Currie. Matters were progressing as well as could be expected when the incident of Multan (p. 474) occurred on 20th April 1848, upon which the Sikh soldiery and people rose in support of their national cause. Serious operations against them were not taken till December, when, after indecisive skirmishes at Ramnagar and Sadulpur (22nd November and 3rd December 1848), the battle of Chillianwala (p. 496) was fought on 13th January 1849, and the victory of Gujrat was won on 21st February. In 1857 they fought on the British side, and since then have provided some of the finest regiments in the Indian Army, which have distinguished themselves on many a hard-fought field.

The following is a chronological table of the ten Sikh Gurus:—

	BORN.	GURU.
1. Nanak, founder of the Sikh sect . . . . .	1469	till he died, 1538
2. Angad . . . . .	1504	1538-1552
3. Amar Das . . . . .	1509	1552-1574
4. Ram Das, builder of the original lake-temple at Amritsar (1577) . . . . .	1534	1574-1581
5. Arjan Mal, compiler of the <i>Adi Granth</i> (1604) . . . . .	1563	1581-1606
6. Har Govind, first warlike leader . . . . .	1595	1606-1645
7. Har Rai, his grandson . . . . .	1630	1645-1661
8. Har Krishna, died at Delhi . . . . .	1656	1661-1664
9. Tegh Bahadur, put to death by Aurangzeb . . . . .	1622	1664-1675
10. Govind Singh remodelled the Sikh Government; assassinated at Nander . . . . .	1666	1675-1708

Guru Govind refused to name a successor. He said: "He who wishes to behold the Guru, let him search the *Granth*."

The Sikhs are known now either as *Malwai* (which comprises those S. and E. of the Sutlej and Beas) or *Manjha* (lying N. and W. of these, in the Bari Doab between the Sutlej and the Ravi). The former Sikh States of Patiala, Jind, Nabha, Kapurthala and Faridkot have now joined together to form the

Patiala and Eastern Punjab States Union (Pepsu for short), of which the Rajpramukh for his life-time is the Maharaja of Patiala. It should be remembered that a Sikh is not necessarily born of that religion, but is baptized into it when of adult age, and that in consequence some of the sons of Sikhs fall back into the Hindu religion by simply not taking the *khandi-di-pahal*, the initiatory rite, usually performed at the Amritsar temple. The greater proportion of the Sikhs are called Sahijdhari (independent or practising trade or agriculture), and are not baptized at all. They do not consider it necessary to wear the habiliments of the Sikhs.

Orthodox Sikhs are distinguished by the five *kakkars*—uncut hair (*kesh*), short drawers (*kachh*), iron bangle (*kara*), wooden comb (*kanga*) and iron-handled knife (*kirpan*) round which the hair was rolled. A quoit is worn in the hair by Akhalis.

In his work on *The Sikh Religion* (6 vols., Oxford, 1909), Mr M. A. Macauliffe wrote:—"To sum up some of the moral and political merits of the Sikh religion: It prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks of the Hindus; and it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of any country."

The Sikhs in the Punjab numbered over three and three-quarter millions in 1941. They are skilled artisans, mechanics and cultivators, and their standard of living is relatively high.

#### THE RAJPUTS

Although the Rajputs are Hindus, they have a claim to separate notice as one of the historic races of India.

Their annals are a mine of romance and chivalry, and they were fortunate in their chronicler, Colonel James Tod, according to whom: "There is not a petty State in Rajasthan which has not had its Thermopylae, and scarcely a city which has not produced its Leonidas."

Of the former States which now constitute the Union of Rajasthan, Jaisalmer, Jodhpur (or Marwar), and Bikaner form a group on the west and north. Alwar lies likewise to the north. In the east and south-east are Jaipur, Bharatpur (Bhurtpore), Dholpur, Karauli, Bundi, Kotah and Jhalawar. Those in the south are Partabgarh, Banswara, Dungarpur, and Udaipur or Mewar, with Sirohi on the south-west.

The former British province of Ajmer-Merwara occupies the centre, and is surrounded by the State of Kishangarh, the chiefships of Shahpura and Lawa, and parts of the Muslim State of Tonk (1813). With the exception of Tonk, and of Bharatpur and Dholpur, whose rulers are Jats, the princes are all Rajputs. The ruling families of the majority of the former States in Kathlawar and Gujerat are also Rajputs. The Jadeja clan is represented in Cutch, Morvi, Gondal and Nawanagar. Other clans are the Gohels (Bhavnagar and Palitana), the Jethwas (Porbandar) and the Jhalas.

Udaipur (Mewar), Jodhpur (Marwar), Jaipur and Bundi are the four original great States of Rajputana proper. Descent from the Sun is claimed by the Maharana of Udaipur, who is head of the Sesodia clan. To him is conceded by common consent the pride of place among Rajputs. He shares with the Maharawal of the desert State of Jaisalmer, who is the chief of the Bhatti Rajputs, the distinction of belonging to a dynasty which, in despite of eight centuries of foreign domination, maintained its sway over the lands won by his ancestor. Round the fortress of Chitor cling legends of a glorious past,

Three times Chitor suffered the horrors of sack. Time after time, when all hope was lost, the fatal *johar* was commanded. The women committed their bodies to the flames, and the men, arrayed in bridal robes of saffron, sallied out and died fighting. The last conqueror of Chitor was Akbar in 1567. Thirty thousand of her inhabitants fell on that day: and its terrible fate is still a living memory to every Rajput.

Even when, compelled to make a virtue of necessity and give their daughters in marriage to the Moghuls, as in the case of the Rathor princes of Jodhpur, the personality of the Rajput was not submerged. Some of the most celebrated Emperors, such as Jahangir, Shah Jahan, and Aurangzeb, were the sons of Rajput princesses.<sup>1</sup> The most brilliant conquests of Akbar, Jahangir and Aurangzeb were made by their Rajput generals. The late Maharaja Sir Ganga Singh of Bikaner, who represented India at the Peace Conference at Versailles, and the late Maharaja Sir Pertab Singh of Idar, were also Rathors whose soldierly traditions they nobly upheld.

The Maharaja of Jaipur is the head of the Kachhwaha Chauhans. The beautiful ruined city of Amber was their original capital, but Jaipur has taken its place since 1728, when it was founded by the famous Maharaja Jai Singh who ruled from 1699 to 1744. No lesser place in history has been won by Maharaja Man Singh (1592-1615), who took Arakan, Orissa, and Assam, and held in succession the governorships of Bengal and Bihar, the Deccan and Kabul, where he died. The present Maharaja is the Rajpramukh of the new union of Rajasthan.

The Maharao Raja of Bundi is the chief of the Hara Chauhan sept, who, like the Kachhwahas, are *agnikula*, or "children of the fire-pit," on Mount Abu. Bundi lies off the beaten track, but readers of Kipling's *From Sea to Sea* will not need to be told that it is one of the places most worth seeing in the whole of India, an old walled town untouched by modernity in any way. The durbar dress of the nobles is most picturesque, and is distinguished by a wide pleated skirt. The neighbouring State of Kotah separated from Bundi in 1572. From 1771 to 1824 the reins of authority in Kotah were in the hands of the Regent Zalim Singh, the blind Machiavelli of Rajputana, who contrived to steer a safe and honourable course amidst the many dangers of these troubled years.

Such are some of the old Rajput States. Their troops took an honourable part in both Great Wars, side by side with the Rajput regiments of the Indian Army.

#### THE PARSIS

The Parsis, formerly inhabitants of Persia, are followers of Zoroaster (say 589-539 B.C.), and form a numerous and influential portion of the population of Surat and Bombay. Their chronology dates from 10th June 632 A.D. The Parsi year 1323 corresponds to A.D. 1954.

When the Sassanide Empire was destroyed by the Muslims in 651 A.D. the Zoroastrians were persecuted, and some of them fled (c. 717) to India—first to Diu, in Kathiawar, then to Sanjan, about 25 m. S of Damao, where the ruler of Gujarat became their protector, and for some hundreds of years they lived there and in the neighbourhood in peace and quiet, finally making Navsari their headquarters. In the 16th century they suffered considerably from Muslim persecution until the time of the British occupation. The sacred fire, which Zoroaster was said to have brought from heaven, is kept burning in consecrated spots, and temples are built over subterranean fires. The priests

<sup>1</sup> Aurangzeb, in spite of his orthodoxy, also married a Rajput princess. Of the twelve Moghul Rulers who succeeded Akbar, six had Hindu mothers.



tend the fires on the altars, chanting hymns and burning incense. They do not worship the sun or fire, as is often commonly supposed. "God, according to Parsi faith, is the emblem of glory, refulgence, and light, and in this view a Parsi while engaged in prayer is directed to stand before the fire, or to direct his face towards the sun, as the most proper symbols of the Almighty." There are fire-temples in Bombay for public worship. The Dasturs are their high priests. A partially successful attempt was made in 1852 to restore the creed of Zoroaster, the Zend Avesta, corrupted by Hindu practices, to its original purity. In order not to pollute the elements, which they adore, the Parsis neither burn nor bury their dead, but expose their corpses to be devoured by birds (see "Towers of Silence," Bombay, p. 19). They have been quick to adopt Western ideas, while in many respects maintaining scrupulously their own manners and customs. This has been noticeable in the matter of education, especially female education; and this, coupled with social freedom, has given Parsi ladies in the past an advantage. The Parsis were the first to take up cricket. They largely follow commercial pursuits, in which they are most enterprising and successful. Their charity is well known. Benevolence is their first principle; but it is not restricted to their own community.

#### THE "SCHEDULED CASTES" OR "DEPRESSED CLASSES"

These, formerly "Untouchables" or "Harijans," must be distinguished from tribes living in excluded areas for whom certain Governors have a special responsibility. In the 1941 census they numbered 49 million and permeate every part of India. They may include aborigines who were conquered by Aryan invaders of Ancient India, and were condemned to such work as the leather trade and scavenging. The leather worker, indeed, despises the scavenger, but the scavenger is a necessity and is not necessarily badly off, especially if employed by the well-to-do, whose surplus food he can enjoy. Many among these classes might in a Western country take high places in a community, and rumour attributes considerable means to some. In the South, where they may be cultivators, their presence within a range of forty yards was regarded as a pollution to a high-caste Hindu. They were formerly denied access to temples (except in the Travancore State), to schools, wells and even burning ghats, but a determined effort has been made in the new Indian constitution to remove these disabilities by making their enforcement a penal offence. For the conscience of the country was awakened to their deplorable plight by the crusade of Mr Gandhi, and the community was fortunate in having their most distinguished representative, Dr Ambedkar, Law Member of the Indian Government when the new constitution was framed.

#### BUDDHISM AND THE BUDDHISTS

Outside Sikkim and Ladakh, and the Bengal districts of Darjeeling and Chittagong, only in Burma and Ceylon will the visitor come across Buddhism as a live religion. Tibet, of course, is Buddhist. The Dalai Lama died in 1933, and his child successor was discovered only in 1939. The Pali Text Society is doing much for the elucidation of Buddhism by publishing original Pali works and some translations.

Buddhism is too vast a subject to be treated exhaustively in a few pages, but some notice of the origin of the religion is required.

Siddhartha Gautama, afterwards called Buddha (the Enlightened), or Sakyamuni, the sage of the Sakyas, belonged to the Kshatriya or warrior

<sup>1</sup> The vernacular name of these structures is *Dokhma*.



caste, and was the son of Suddhodana, ruler of the Sakya clan, settled around Kapilavastu, in the Nepalese Tarai, N. of the Basti district of the United Provinces. The Mahabodhi Society of India accepts the year 624 B.C. for his birth at the Lumbini garden, the modern Rummidei, near Kapilavastu, and 544 B.C. as the year of his death.

The story of his life is contained in the sacred literature of the Buddhists undoubtedly based on truth, though enveloped in a mass of legend. The sacred literature means the Pali Canon called the "Three Piakas, or Baskets," besides subsequent commentaries. It contains the alleged genuine sayings of the Buddha and the moral and religious principles of Buddhism. Among the works in the Canon are the Suttas (or Suttas), the dialogues, the Dhammapada, the Jatakas, the Buddhist psychology, etc. Pali (the "Text") was a literary version of an Aryan dialect, later than the Vedas, earlier than classical Sanskrit. It had ceased to be a vernacular, but was the religious literature of Ceylon, Siam, and Burma, written on talipot palm-leaves (say 595 B.C.).

At the age of twenty-nine Gautama made "the great renunciation" of the world and its pleasures. Much troubled by the spectacle of human suffering—age, disease and death—and impressed by the sight of a peaceful saint, he decided to leave his happy home, his loved wife, and his lately born child, and surrender himself to the search of mental peace. Cutting off his long hair and changing his princely raiment, Gautama left the palace suddenly and secretly in ragged garments. As a disciple of two celebrated Brahman sages, he strove to content himself with their teaching and severe self-mortification; the strict austerities he practised produced no peace of mind or divine enlightenment—only great bodily weakness and a conviction of their inutility. So he abandoned penances, and sat in meditation under the Bo-tree, the "tree of knowledge," at Buddh Gaya, where he was tempted by Mara, the personification of carnal desire, to return to the world; but he resisted, and became the Buddha—the Enlightened.

At Benares, he preached his first sermon on "The Foundation of the Kingdom of Righteousness" (Dharmachakra Prawartana) commemorated by the Dhamek Stupa at Sarnath, and devoted his life to teaching. In the kingdom of Magadha (now Bihar), where he travelled, he was received with great reverence and hospitality by all classes. Sometimes the King, or another wealthy donor, would build a residence for the Teacher. His disciples formed, under rules framed by the Master, the community of mendicants (Bhikshus) from which the great monastic organisation, called the *Sangha*, was developed. Places such as Lumbini and Buddh Gaya and his temporary residences became sacred spots. At nearly eighty he died at Kusinagara, modern Kasia, in Gorakhpur District. The cremation of his body was conducted with pomp, as for a King, and his ashes were divided, as precious relics, among the chief peoples to whom he had preached. Some of these have been discovered at Peshawar (p. 507) and at Piprāwā (p. 305). At his death Buddhism was the reformed religion of a sect, prevalent within the limited area of his preaching; it was maintained by the organisation of the *Sangha* until the day of its expansion dawned.

Only a summary of the philosophical doctrines of Buddhism can be attempted here. But some knowledge of its character as a religion is essential for an understanding of a great period of ancient India.

In the Buddhist religion the personality of the Buddha is predominant. No Supreme God is admitted in the system. The Buddha, as the teacher of the truth, and therefore the guide and saviour, is the central object of faith and devotion. By his doctrine the work of salvation is limited to human agency—that is, the human mind can achieve omniscience, and human nature arrive at absolute perfection; its purpose was to lead men to a higher life. Human and animal happiness were its avowed object as a practical religion. It had a kindly

spirit, and a central tenet is to keep to the "middle path" between worldliness and asceticism. Buddha, it is believed, taught that all life is suffering; that suffering arises from indulgence in desires, especially the longing for continuity of life; and that the only hope of relief lies in the suppression of sensual passions and every attachment, in Nirvana, the highest bliss—meaning, not the extinction or negation of being, but the extinction, the absence, of passionate desire, the goal by which union with the perfect good is obtained. Ignorance, delusion and anger also are fundamental evils and hindrances that must be completely destroyed by intense and continuous mental discipline. Each man must depend on himself and his own efforts towards intellectual and spiritual clearness. Each man must purify his life, grasp the law of causes, perceive the sorrow of existence, the impermanence of all states, and cease to believe in any "soul" apart from the elements which make up the individual and are dissolved at his death. Rewards and punishments, strictly speaking, do not come into the creed, but the inexorable working of cause and effect proceeds without a break, and thus good and evil done in one life bear fruit in the next. The connection between the lives is not the transmigration of a soul but the *Karma* (action), the force that passes on and causes the newly assembled elements of existence to form a new being living on earth or in one of the heavens or hells according to the acts and intentions of a former life, for those constitute the individual's *Karma*. A man's object should be to hear somewhere, at some time, the teaching of a Buddha and become enlightened by meditation and introspection, so as to earn a cessation of the cycle of lives through which he would otherwise be destined to pass, and thus finally to reach Nirvana, the sinless, calm state of mind in which there is no renewed individual existence. Thus the final death, with no new life to follow—as there is no soul which continues to exist after death—is a result of Nirvana, but it is not Nirvana. All men are capable of attaining Nirvana, without distinction of caste, and neither sacrifices nor bodily mortifications are of any avail. To attain salvation by obtaining freedom from delusions, the Buddhist must follow the eightfold path and pass through four stages of higher and higher saintliness. This, the Noble Path, is the very pith of Buddhism, by which alone the Buddhist can reach *Arhat*, the state of salvation, the state of a man made perfect. The Buddha himself is believed to have passed through a great number of existences in the course of the preparation for his final mission. The legends of these lives of Gautama are the famous *Jataka* tales which have formed the subjects of many ancient sculptures, paintings and literary works of Buddhist countries.

The principal virtues inculcated by Buddhism are charity, compassion, truthfulness, chastity, respect for the *Sangha*, and self-restraint in regard to all the ambitions, pleasures and attachments of life. The stricter code—the ten precepts—is binding on the religious order: only the first five precepts are binding on the laity. They are practical rules forbidding (1) the destruction of life in any form, (2) theft, (3) unchastity, (4) lying, (5) indulgence in intoxicating drinks, (6) eating at forbidden hours, (7) frequenting performances, (8) use of unguents and ornaments, (9) use of a large or ornamented couch, (10) accepting money.

The Buddhist ideal is lofty, and has done much for Oriental civilisation wherever it has prevailed. In practice the religion has been adapted to the needs of believers of many races, and prominence was given from early times to almsgiving and acts of piety, such as the building of shrines and monasteries. Faith in, adoration of, and meditation on, the Buddha are of great efficacy. Gautama is said to have been preceded by three "Dhyani" Buddhas, and a future Buddha, Maitreya, is looked for. The more austere Hinayana ideas of *arhatship* (saintliness) and *Nirvana* (cessation of sorrow by destruction of craving) developed into the glowing conceptions of Mahayana Buddhists,

multiplying Buddhas and Bodhisattvas (predestined Buddhas), and carrying the notion of *Nirvana* far beyond *arhatship*. The Tashi Lama of Tibet is believed to be the manifestation of Gautama, the Dalai Lama of a Bodhisattva.

Buddha is generally represented in one of three attitudes—he sits cross-legged, either with both hands raised in the preaching posture, or with his hands in contact in an attitude of profound meditation, or with one hand pointing to the earth (see Plate 2 on p. xliii).

#### BUDDHIST FESTIVALS

The New Year Festival corresponds to the Makar Sankranti of the Hindus (see p. xliv), but in Burma it often takes place as late as May. At a given moment, which is ascertained by the astrologers of Mandalay, a cannon is fired off, announcing the descent of the King of the Naths (genii) upon earth. Then begin the Saturnalia (Thingyan), during which the traveller by train may expect to receive a wetting while pots of water are thrown about.

The last birth of Gautama is celebrated at the end of April by the worship of his images, followed by processions. In Ceylon the legendary coming of the Buddha to the island is celebrated by a festival in March or April, when the pilgrims visit either his footprint on Adam's Peak or the sacred Bo-tree at Anuradhapura.

#### THE JAINS

The founder was Vardhamāna, commonly known by his title of Mahavira, and designated Nataputta by the rival order of Buddhists. Mahavira was born probably about 599 B.C. to Raja Siddhartha, head of the Nat clan of Kshatriyas, settled at Vaisali (the modern Basarh), about 27 m. N. of Patna. His mother was Trisala, a King's daughter. At thirty he adopted a spiritual career and became a monk of the Parsvanatha order. After twelve years his divine mission was recognised; he was entitled Mahavira (Great Hero) and acknowledged to be a Jina (spiritual conqueror), from which the system Jainism and sect Jain are derived. In the Jain hierarchy Parsvanatha was Mahavira's immediate predecessor; from him the sacred hill Parasnath, in the Hazaribagh district, has its name. Mahavira taught his religious system and organised asceticism for thirty years, chiefly in Bihar, in the same area as Gautama Buddha, without conflicting. He died probably in 527 B.C. at Pawa, in the Patna district. (These are the traditional dates: *The Cambridge History of India*, vol. I, p. 697, gives 540-468 B.C.)

Jainism is a monastic organisation—not strictly a religion. The Jains acknowledged caste, and the Brahmins as priests; their monastic order included four classes—monks, nuns (Svetambaras only), lay-brothers, and lay-sisters. Through this lay element Jainism survived in its monastic settlements and lay communities when Buddhism disappeared. The Svetambaras collected and preserved their sacred books in a Council at Pataliputra, the modern Patna, about 310 B.C.; a subsequent Council at Valabhi, in Gujarat, made a revised edition. In A.D. 70 or 82 a schism took place between the Svetambaras (white-clad or yellow-robed) and Digambaras (sky-clad or naked).

The chronicling spirit is strong in the Jains, who maintain lists of the succession of teachers. Ancient Jain stupas and inscriptions have been discovered. The object being to obtain liberation from the bonds of transmigration, the only remedy lies in an abnegation of the world. Thus is their attainment of *Nirvana* (liberation from any further re-birth) to be obtained in life, not after death, by the principles of Right Faith, Right Cognition, Right Conduct. Right Faith is absolute reliance on their founder as the Tirthankara, or path-



maker, to Nirvana. There were twenty-four Tirthankaras, from the first, Adinath, to the last three, Neminath, Parsvanatha and Mahavira. Each is known by a symbol (see p. 150). Right Cognition means the correct understanding of the Jain theory of the world, which assigns a soul to every individual person or thing. Right Conduct is summed up in five great vows, which include their regard for the minutest creatures of animal life as possessing souls. Priests therefore wear gauze respirators to prevent involuntary inhalation.

Only monks can attain Nirvana; nuns cannot, nor can lay adherents for whom the vows are relaxed. Jainism has developed by the introduction of a religious cult into their essentially atheistic system. The building of temples and other religious features are excrescences on the pure Jain system, due to the admission of the lay element. The Jains chiefly reside in the trade centres of W India and Rajasthan. Many of the wealthy Marwaris in Calcutta are Jains from Bikanir, Marwar or Jalpur. Their most famous shrines are at the hill of Parasnath (p. 46) Satrunjaya, near Palitana, in Kathiawar (p. 187), and Mount Abu (p. 168). They maintain pinjrapols, or hospitals, for all decrepit animals. They are very charitable.

## CHRISTIANITY

The oldest established Christians in India are the Syrian Christians of Travancore and Cochin, probably the result of Nestorian missionary activity in the 6th century, although they claim apostolic origin from St Thomas. Next to them come the Roman Catholics of Goa<sup>1</sup> and the other Portuguese possessions, where wholesale proselytising was carried on in the 16th century. Protestant Christian Missions<sup>2</sup> have been active in India for the last century and a half, and their labours have also not been without fruit.

The Anglican Church was disestablished by the India Church Act and Measure (1927). On the 27th September 1947 the Anglican, Methodist, Congregationalist, Presbyterian and Dutch Reformed Churches of South India joined in one Church of South India with its metropolitan see in Madras. The Roman Catholics are the most numerous body, served by Jesuit Fathers (who are often learned men of scientific interests) and by other orders with a considerable hierarchy. The Salvation Army has worked mainly in Travancore, and in the Punjab, where its efforts at the uplift of those formerly regarded as "Criminal Tribes" have been very successful.

Most of the Indian Christians have come from the Scheduled Castes and from aboriginal races. The movement towards Christianity among these classes has been largely due to social causes; and two results have been the education of their children and their uplift from degradation. The main centres of this work have been (1) in *Northern India*—the Chenab Colony in the Punjab, the Central Provinces, Chota Nagpur, and the Khasi Hills in Assam; and (2) in *Southern India*—the Telugu Country in the north of the Madras Presidency, the Tinnevely district in the south, and the States of Travancore and Cochin. Moreover, Indian public opinion has been awakened to the need for treating the Scheduled Castes as fellow human beings.

In the case of the higher grades of Indian society, the number of Indian Christians is comparatively small; but these have exercised a much greater

<sup>1</sup> St Francisco de Xavier (1506-52) began missionary work in India in 1542 at Goa, and among the Paravas, the pearl-fishermen. His course lay through Travancore, Ceylon, Malapur, Malacca, the Malay Archipelago, India and Malacca again, Japan, Goa, Singapore; he died on the Chinese coast of Kwangtung, and was eventually buried at Goa.

<sup>2</sup> The first Protestant missionaries were the Lutherans at Tranquebar in 1706, the Baptists at Serampore in 1703, and the Anglican Church in 1813. (Chap. IX of Sir W. W. Hunter's *Indian Empire*, W. H. Allen & Co., 1893, gives a good account of the spread of Christianity in India.)



influence over the educated classes of the community than their number would suggest. At the same time the study of Christian teaching has had a reflex action on the higher classes, and the value of the work done in the Mission colleges and schools has been immense; but Christianity in the East is not now reliant on Western influence. The philanthropic ideals of Christianity have also been manifested on a large scale through medical missions, whose hospitals and dispensaries have had an important influence on many classes. Mission schools have done much pioneer work in the field of female education.

### ART<sup>1</sup>

It would be a waste of time and space to attempt to deal separately with the Art of India and Pakistan, notwithstanding the striking difference between the sculpture and architectural forms developed in the Northern Punjab and those in the South of India, as over much of India the two are intermingled, and the approximate boundaries of the areas where one or other predominated, do not coincide with the present political boundaries of the two countries. In what follows, therefore, the term "India" or "Indian" is used to refer to the undivided India as it was before Partition, and has no present political significance whatever.

Unlike Muslims, Hindus were not historically minded, and in the absence of written records much of their early history has to be deduced from surviving archaeological and architectural evidence. The development of Indian architecture is therefore inseparably bound up with the early history of the country, and is only lightly touched on here, as it is discussed in fuller detail in the section immediately following.

Indian art is primarily a manifestation of religious emotion, and its tradition is a great heritage of the Indian peoples. Authentic history begins with the Mauryan Emperor, Asoka, who raised Buddhism to the position of a State religion. His monolithic columns show in design and technique the influence of a Persepolitan culture, the forms of which are easily distinguished. But if Indian artists borrowed, they were quick to mark it with their own culture under Vedic influence. The most important cultural centre was perhaps Mathura, where the characteristic Buddha image and full-breasted type of female beauty was evolved. Contemporaneously with this, in the North-West, in the country known as Gandhāra, a "Graeco-Buddhist" art flourished in the first centuries of the Christian era, which owed its inspiration to Buddhist legend. This influence scarcely affected the South, where quite a different form of art, characterised by intricate movement and exuberance, was developed. The caves of Ajanta contain mural paintings dating after this period, which are generally regarded as the crowning glory of Buddhist art in India. They have been conserved with scholarly care by Dr Yazdani on behalf of the Hyderabad Government. Parallel with the development of Buddhist art, the Jains developed sculpture and architectural forms akin in type to contemporary Buddhist forms, but with characteristic differences. Jain, Buddhist and Hindu temples may be found grouped together in certain areas.

With the eclipse of Buddhism by Brahmanism in the 4th century A.D., the art becomes more purely Indian in intention, and under the Imperial Guptas (455-606) it assumed a rich and varied character. The stupa of Amaravati and the rock-hewn temples of Ellora, and Badami are covered with sculpture to an extreme degree. Stone or brick buildings took the place of the former caves or rock-hewn temples. These were distinguished by their over-elaboration of detail, and the deities of the Hindu Pantheon gradually acquired their

<sup>1</sup> An excellent compilation on this subject containing essays by four recognised experts is that entitled *Indian Art*, published by Faber & Faber in 1947.

characteristic type-forms. These latter are often represented with many heads and arms, to symbolise their various powers and faculties, which makes them monstrosities in European eyes, but study of their symbolical background will help to remove this feeling and replace it by one of interest.

Even after the decline of the Gupta dynasty, the style continued, and the great age of temple building was from A.D. 1000 to 1300 when temple groups like those of Khajuraho and Bhubaneshwar in the North and East, and Halebid and Belur in the South were constructed. In fact most of the so-called Chalukyan, Dravidian and Indo-Aryan temples, characteristic of Middle and Southern India, date back to about this time. To this period also many Jain temples, including the magnificent group at Dilwara on Mount Abu, may be assigned.

With the Muslim Conquest new ideas were introduced wherever the Faith penetrated, which profoundly influenced art in Northern India but had little effect on the South. Islamic architecture is severely plain and mathematical in form, and the antithesis of the lush over-elaborate profusion, so characteristic of most Hindu temples, but nevertheless in course of time in areas like Gujerat and Rajasthan a gradual synthesis took place, a tendency promoted by the Emperor Akbar.

The gradual evolution of Islamic architecture to the ornate Indo-Saracenic style, so characteristic of Northern India, is a fascinating subject, but too big to be dealt with here. Readers are referred to the authorities on the subject named below, and to the subsequent descriptions in this handbook relating to Agra, Delhi, Lahore and other main centres of Muslim influence. Indo-Saracenic buildings should always be viewed from a high point like a gateway. Islamic architecture may be seen at its best in the cities just referred to.

With regard to the art of Painting, the fortunate survival of the wonderful mural paintings at Ajanta, ranging in date from A.D. 100 to 500, together with odd fragments at Bagh and Badami, reveal the high development of this art in early India, obviously the product of long maturation. Little, however, survives from mediaeval India save a few painted ceilings and manuscripts, the style of the latter being affected by Persian paintings, and it is not until the time of the Moghuls that there is a second flowering of this art. They recruited many Hindu, as well as Muslim, painters from Kashmir and elsewhere, who contributed greatly to the manuscript illumination and portraiture, so characteristic of Akbar's reign and that of his successor. It may be noted, however, that large-scale paintings in oil, from which Europeans ordinarily form their judgment of painting, are almost unknown. Mural paintings, manuscripts, books, albums, miniatures take their place. Persian influence was strong and there was also a perceptible European influence shown in the matter of grouping and in the tendency to have a landscape background.

Of regional schools of painting that developed subsequently to the Moghul invasion, the most important was the Rajasthani, which was primarily a mural art and dealt mainly with stories from the Mahabharata scenes from the life of Krishna or conversation pieces. From this stemmed off the Pahari (Hill Rajput or Kangra) School, which is distinguished by its graceful handling of female figures, animal life, and natural scenery. There was also a smaller school at Hyderabad (Deccan).

As a result of the impact of Western culture consequent on the coming of British rule, there came a long period of decline in the indigenous arts of India, from which they only began to revive during this century. The British endeavoured to counteract this by establishing Schools of Art in the provincial capitals, which besides giving instruction in painting and sculpture, resuscitated certain of the old art crafts, and created new ones in keeping with modern needs. Indian artists were employed in the decoration of the more important buildings when New Delhi was constructed, and also in the case of

India House in London. The enthusiasm of men like Coomaraswamy and Havell, and the individual work of artists like Chughtai in the Punjab, and the Tagore family in Calcutta, did much to promote a new awakening. With the end of British rule and freedom from any trammels of superimposed culture, we may now look for a renaissance of the indigenous arts of the country, giving the native genius of the people its full natural expression.

#### BIBLIOGRAPHY OF INDIAN ART

Among general histories of Indian art, the two most authoritative are at present out of print; but as they are available second-hand and through libraries they will be included here. They are Vincent A. Smith's *History of Fine Art in India and Ceylon* (Oxford, 2nd ed., 1935); and A. K. Coomaraswamy's *History of Indian and Indonesian Art* (London, 1927).

Among those in print, the most useful as general introductions are H. G. Rawlinson's *Cultural History of India* (London, 1951), and a symposium entitled *Indian Art*, edited by Sir Richard Winstedt (London, 1948), the latter priced at only 7s. 6d. For those primarily interested in Pakistan, there is Sir Mortimer Wheeler's *5000 Years of Pakistan* (London, 1951), which is an admirable introduction to the cultural history of this part of India, written with an archaeological bias. Another general work worth mentioning, but of less value to the non-specialist than those already mentioned, is Benjamin Rowland's *History of Indian Art*, in the Penguin History of Art Series (London, 1953). The latter does not include the Islamic contribution to Indian culture.

There are a number of books dealing with special periods, and among these Stuart Piggott's *Prehistoric India* (Penguin, London, 1950) can be strongly recommended as a guide to the culture of the Indus Valley city states (c. 2000 B.C.) and as an up-to-date summary of present knowledge relating to Indian prehistory. Nihar Ranjan Ray's *Maurya and Sunga Art* (Calcutta, 1948) is a useful study of early historic art, and Stella Kramrisch's *The Hindu Temple* (Calcutta, 1947, 2 vols.) is the best illustrated work on mediaeval Indian art.

Among books on painting, J. V. S. Wilkinson's *Mughal Painting* (London, 1948), and Basil Gray's *Rajput Painting* are good short introductions; and for the reader who wants a deeper insight into the aesthetics of Indian painting there is W. G. Archer's *Indian Painting in the Punjab Hills* (Victoria and Albert Museum, London, 1952), and the same author's *Kangra Painting* (London, 1952).

### (5) HISTORY AND ARCHITECTURE

#### ANCIENT INDIA

Indians take great pride in their ancient civilisation. In this sketch, designed to link up for the benefit of the visitor or ordinary resident what may be familiar to the scholar, it is impossible to examine at any length the painstaking research which has been carried on to the stage of present knowledge. The Archaeological Departments of the Government of India and of some of the former Princely States have done much good work, although hampered from time to time by want of funds. The forces of nature have destroyed some evidence, or covered it up in the shifting beds of great rivers, while man has built over old sites for many centuries. The dates may be approximate, but will save some calculation. Close dates can be assigned to some of the great men, but



the dates of many ancient monuments must be inferred from the architectural features, to which some space must be devoted.

To the most ancient "Chalcolithic" sites at Harappa, Mohenjodharo and others, approximate dates prior to 2000 B.C. have been assigned. The "Indus Civilisation" was of high order, higher, indeed, than is found in many modern towns of equal size in India to-day. This civilisation has been discovered in the Ambala District near Rupar (p. 266), and Maski near Raichur (p. 352). The latest discovery was made at Maheshwar in the Nerbudda Valley. At Taxila also (p. 501) the earliest of the three cities was first occupied before 2000 B.C. The early civilisation was first disclosed by the efforts of Sir John Marshall, Director-General of Archaeology from 1902 to 1928, and his assistants, N. G. Majumdar (murdered 1938) and Dr Ernest Mackay.

The settlement in North India of the "Aryans," whose social development developed into Hinduism, took place between 2000 to 900 B.C.

### *Chronology*

1200-1000 B.C. Rigveda.

- 518 B.C. N.W. India added to Persian Empire.
- 500 .. Extension by Bimbisara of Magadha Kingdom.
- 326 .. Alexander the Great enters N.W. India.
- 321 .. Mauryan Empire, Chandragupta (Sandrakottos); receives Punjab, 317.
- 262 .. Conversion of Asoka (273-232) to Buddhism.
- 202 .. Andhras in Upper Godavari Valley.
- 184 .. Sunga dynasty at Avanti (Ujjain), -70.
- 170 .. Sirkap (Taxila) built by Eucratides (Bactria).
- 80 .. Sakas take Taxila.
- 70 .. Andhras in Malwa and Bundelkhand—to A.D. 80.
- 58 .. Sakas (Scythians) occupy Punjab; Vikrama era of Azes.
- 44 .. Parthians in Punjab.
- 62 A.D. Kushans take Taxila (Sirkap).
- 78 (or 125) A.D. (Saka era) Kanishka founds Sirsukh (Taxila).
- 225 A.D. End of Kushan Empire.
- 319 .. Era of Chandragupta II (Imperial Guptas, -455).
- 430 .. "Little" Kushans, followed by "White Huns," 450.
- 455 .. Later Guptas, -606.
- 510 .. Mihiragula (Hun) in Punjab, Gujarat and Malwa, -534.
- 550 .. Chalukyas (Badami), -753.
- 606 .. Harsha (Thanesar), -647; capital Kanauj.
- 629 .. Hiuen Tsang in India, -645.
- 711 .. Muslim invasion from Arabia.
- 753 .. Rashtrakutas conquer Chalukyas, -972.
- 788 .. Shankar Acharya (Sringeri, Dwarka, Badrinath, Puri).
- 973 .. (Second) Chalukyas conquer Rashtrakutas, -1190.
- 1190 .. Hoysalas in Mysore (Halebid), -1326.

The earliest colonies were in the Punjab and in the valleys of the Jumna and the Ganges. When the work ascribed to Manu assumed its present shape, the whole space between the Himalayas and the Vindhya range north of the Nerbada river was acknowledged to be Aryan territory. The Dravidian South has remained mainly aboriginal, but has been absorbed into the Hindu pale. Indraprastha (Indrapat, p. 242, now on the edge of the new capital at Delhi,



is a traditional site) was founded about 1500 B.C. Karnal and Thanesar (p. 258) are supposed to be equally ancient. Muttra was founded before 600 B.C., Valabhipur (p. 187) and Ajodhya (p. 285) are other very important ancient cities.

The Punjab and Sind formed part of the Persian Empire of Darius (521-486 B.C.) The boundary probably ran up the Indus from its mouth, then along the Sutlej, and then along the Beas (Hyphasis). The province is said to have been rich at that time, but became arid until restored to prosperity by British irrigation canals. Darius probably visited this outlying satrapy about 518 B.C. At Bhita, near Allahabad (p. 41), a cross-section of the remains covers a period from long before 321 B.C. In the Nepal Terai, north of Gorakhpur (p. 305), Siddharta Gautama the Buddha was born about 624 B.C., and Mahavira, the founder of the Jain sect, was born a little north of Patna in 599 B.C.

The kingdom of Magadha, which developed into the Mauryan Empire (321-184 B.C.), was started by Saisunaga in the Bareilly District. It was expanded about 550 B.C. by the addition of Monghyr and Bhagalpur by Bimbisara (582-554 B.C.) with a capital at Rajagriha (p. 51). His successor, Chandragupta, added Benares, Oudh and Northern Bihar, probably also Orissa on the east coast. When Alexander the Great came to India to consolidate his hold on the Persian Empire in 326 B.C., the King of Taxila met him in the Kabul river valley. Alexander himself crossed the mountains north of the river and proceeded to Aornos, a place identified by Sir Aurel Stein some twenty miles north of the confluence of the Kabul river with the Indus, which Alexander crossed at Hund. A second division traversed the Khyber Pass, or one of the other passes close by, into the Peshawar vale. Resistance was met on the Jhelum river, where Alexander defeated Porus (Paurava) near the battlefield of Chilianwala (p. 496). At the Beas River (Hyphasis) his troops refused to proceed farther, perhaps because here they had reached the boundary of the Persian Empire. He proceeded down the Sutlej and the Indus, which then may have taken a course nearer the hills by the Manchhar Lake (p. 477), since Jacobabad (p. 480) is now below the bed of the Indus. Sending his fleet along the shores of the Persian Gulf, he marched to Kandahar by the Bolan Pass (p. 480), a journey of great hardship, like that also experienced by British armies in 1838 and 1878, in crossing the waterless desert between Jacobabad and Sibi.

The Mauryan Chandragupta became stronger. A successor to Alexander, Seleucus Nicator, about 305 B.C., desisted from attack and made a treaty handing over charge of the Indian Province Kandahar, Kabul and parts of Baluchistan. He sent an envoy to the court of Chandragupta at Patna, then above the confluence of the Son and the Ganges. The Memoirs of Megasthenes recorded the shifting of the beds of the great rivers, and the primitive nature of the dwellings, only those on high ground being made of materials more substantial than "wattle and daub." The country then must have been well afforested. The melting of the Himalayan snows and the monsoon rains cause the rivers to overflow wide beds in which they meander during the cold season. A technique has been developed for holding rivers to their courses at the great railway bridges, but, in between, houses and lands are still swept away.

Chandragupta's empire extended to the Narbada river on the south. On his abdication Bindusara (297-274 B.C.) subdued the Deccan, probably up to the Krishna river. Asoka succeeded, and the extent of his influence is shown by an edict at Jonnagiri (Yaraguda) in the Kurnool District, and another at Siddapura, in the Chitaldrug District of Mysore (p. 399); beyond (much later) were Dravidian kingdoms, Cheras, at Karur (p. 433), Pallavas, Cholas, and Pandyas. Traditionally Srinagar (p. 521) was founded by him, and he is supposed to have visited Sravana Belgola (p. 401) in Mysore.

## BUDDHIST INDIA

In 262 B.C. Asoka was converted to Buddhism. Now began the erection of stupas and pillars, and the decoration of caves by carving which was carried on by Buddhists, Jains and Hindus. Brahmanism was latent but became generally accepted about A.D. 700, and Jainism was practised as an under-current. Asoka sent missions into China and to the West, even to Epirus, but outside India Buddhism was widely accepted only in the East, from which Chinese pilgrims came to visit India, for example Hsuen Tsang in A.D. 629-645, to record facts of interest even if they sometimes perplex. According to Ceylon tradition a successful Buddhist mission was headed by Asoka's brother.

About this time, it may be supposed, the simplest houses, like those in Bengal to-day, consisted of bamboo screens interwoven with palm or other branches and possibly plastered with mud or, as in many parts of India to-day, of mud in mass or sun-dried mud bricks. No kiln-burnt bricks have been found which can be dated before 400 B.C. except in the phenomenon of the "Indus Civilisation." Concrete floors, made of potsherds and lime, were used before 700 B.C. and lime mortar in Kashmir about 250 B.C., but both were rare. Roofs were flat or curved, if bamboos were used, the upper ends being lashed together and the lower ends tied and backed by the walls. Framed timber followed. Posts were set, as they still may be, in jars of earthenware to protect them from white ants. This developed in stone in the Gupta age after A.D. 319, and the "pot and foliage" base was produced in carvings. About 400 B.C. burnt brick, for which the sandy silt of the Ganges is well adapted, came into use, as at Bhita (p. 41). This brick was laid in mud, the floors were of brick and plaster, ceilings were timbered, covered with reeds and a layer of mud plastered on the top, or if pitched (or curved) were tiled with finials of terra-cotta as illustrated by Cunningham (*Stupa of Bhurhut*, Pl. XXVI, 7). Brick in mud pillars were necessarily thicker than wooden pillars.

Dressed stone appears first in the time of Asoka, in the *lati* or stone pillars which he caused to be erected and in a monolithic rail at Sarnath (p. 80). These display a mastery over material never afterwards equalled by Indian masons, and which is not surpassed even in the marble work of the Parthenon. This suggests that the Indian craftsmen worked under the direction of Asiatic Greeks, who may themselves have taken a hand. Every sanctified Buddhist locality was marked by the erection of a small brick *stupa* (tope), which, if it contained relics of the Buddha, was called a *dagoba*. Such relics were contained in a casket just below the summit of the dagoba, called a *tee* (hti). The tee, at first a few stones in the form of a swastika, developed into a square or mushroom-shaped umbrella which, multiplied in tiers, became a spire in Burma. The older memorial pillars were called *stambha* (or *lat*, if carved out of one stone) bearing emblems—such as lions or wheels (following "the path"). Sometimes the pillars became pedestals for lamps, or for vehicles of the Hindu gods. Topes of Asoka's time are at Sanchi (p. 132) and Sarnath (p. 80). Two examples of his pillars are at Delhi (pp. 240 and 242), but the Iron Pillar (p. 247) is not one. The Barabar Caves near Gaya (p. 44) belong to this period. Otherwise the monuments consist of the rock edicts in Brahmi found over a wider area of India than any subsequently controlled by one ruler (except, possibly, Muhammad ibn Tughlaq and certainly Aurungzeb) before the British obtained paramountcy in 1849 over the Sikhs.

After Asoka's death, in 232 B.C., the Mauryan Empire weakened, and the dynasty came to an end in 184 B.C. with the slaying of Brihadratha by Pushyamitra, founder of the Sunga dynasty and previously Viceroy of Ujjain. The dynasty lasted until 78 B.C. and gradually lost territory. The Greek successors

of Alexander in Bactria warred between themselves, but in 206 B.C. Antiochus III received the submission of the Punjab, and about 170 B.C. the city of Sirkap at Taxila was founded. In 155 B.C. Menander had a capital at Sialkot (p. 495) and raided as far as Rugar on the Sutlej and to Karnal (p. 258) on the Jumna, 100 m. beyond the old Persian boundary. He is said to have advanced as far as Patna, but was recalled by trouble in Bactria. Before this, about 201 B.C. (when Scipio Africanus took Carthage), the Andhras (Telugus), occupying the east coast from the Godavari to the Krishna rivers, had extended their sway along the Godavari Valley north-westwards until the second king, Krishna, reached Nasik. They established a capital at Paithan (p. 68). Through this place ran a road from the west coast, leading through Bhilsa (p. 167) to Patna, with a branch from Bhilsa to Saheth Maheth (p. 284). About 90 B.C. there were three powers—the Greeks, the Sungas and the Andhras—who extended down to the Krishna river. The Besnagar pillar (p. 137) was erected by an envoy from the Greek king at Taxila about 90 B.C., the fourteenth year of Bhagabhadra, last but one of the Sungas, whose dynasty ended in 70 B.C. After this the Andhras extended northwards and occupied Ujjain and possibly Patna, and to them some of the monuments at Sanchi (p. 132) may be attributed.

There were other smaller independent kingdoms. In 169 B.C. a king, Khara-vela of Kalinga on the Mahanadi river, recorded his independence in an inscription in the Hatigumpha cave (p. 326) near Bhubaneshwar. In Sunga times Muttra was the capital of the Curacenas and Chitorgarh (p. 124) was in their territory. There were Panchalas in the Bareilly district, and always there were Dravidians south of the Krishna river.

The Greeks in Gandhara, from Kandahar to the North-West Punjab, did not outlast the Sungas. Sakas or Scythians had been pressed from Central Asia through Afghanistan and Baluchistan into Sind. About 75 B.C. they made their way northwards and conquered the Punjab, spreading down to Muttra, which passed under their rule after 50 B.C. Later they occupied Taxila and Peshawar (p. 507). Their rule in the North-West lasted until after A.D. 380, and some rulers of Western India were known as Satraps from A.D. 119-388.

The period of the Sungas (184-70 B.C.) and following centuries produced highly decorative work in stone. The important *dagobas* were enlarged and eased in stone. Thieves in search of the treasure caskets have destroyed the tees. The earliest caves, possibly the work of the Andhras, are not far from Bombay at Karli, Bhaja and Bedsa (p. 342), but at Ajanta (p. 54) some are contemporary, and others continue a succession until about A.D. 650, when Buddhism declined and Brahmanism took its place. At Ellora (p. 61) the Buddhist series commenced later and continued later than at Ajanta, while Jain and Brahman caves are found. At Nasik (p. 80) the Buddhist series may be dated 200-100 B.C. The caves at Kanheri (p. 24) near Bombay may have been made by exiled Buddhists between A.D. 200 to 950 or later.

In the earlier caves the few slender stone pillars were copied from timber, as were the timber walls, roofs and gateways in every detail down to the nail heads. Timber was still used, as at Karli, in addition to stone. In the later caves pillars are heavy, being copied from brick in mud. Assembly halls or temples were called *chaltiyas*, and monasteries *viharas* (see plans at pp. 63 and 343). Examples of both of these are near Bhilsa (p. 167), but generally are to be found in caves cut out of hard basalt or trap rock, as at Ellora. In spite of the labour necessary without modern explosives, Fergusson estimated in his *History of Indian and Eastern Architecture*, often quoted in this Handbook, that the cost was only one-tenth of that involved by quarrying, transporting, carving and erection in a building. In some caves external cutting and carving were confined to the entrances. Characteristic details of early Buddhist (Hina-yana) sculpture are emblems—the wheels, trident, and swastika, or a pair of



footprints—with patterns representing rails and horse-shoe windows, simple topes and sacred Bodhi (pipal) trees.

The use of stone in sacred monuments during the Sunga or (later) Andhra period is particularly well illustrated by the railings of Bharhut (now in the Calcutta Museum, p. 37), Buddh Gaya (p. 45), and the gateways of Sanchi, placed at the cardinal points of the compass, in this order of development from timber models, a development which took quite a short space of time. The Muttra school showed it also, but there it occurred at one place.

Foreign influences in Indian architecture (according to some authorities) received a fresh stimulus under the Sakas (after 75 A.C.), and later under the Parthians and Kushans, when a Hellenistic school, known as Gandhāran, became established, about A.D. 200, on the North-West Frontier and was devoted to the service of Buddhism. Other authorities consider that the art of painting was indigenous. The masonry at Sirkap (p. 501) has a diaper pattern, layers of small stones or bricks filling interstices between massive blocks. Arches, pointed or rounded, were constructed by horizontal corbelling. The Corinthian capital and the undulating garland are common motifs.

The Mahayana (greater vehicle doctrine), representing the figure of Buddha, outgrew the Hinayana (lesser vehicle), using symbols only. At Ajanta (p. 54) the paintings describe the jatakas or birth stories and other incidents of the life of the Buddha. They date from A.D. 150. The Mahayana formulated a pantheon, with Bodhisattvas, demons, and imagery of all sorts. This had much in common with the latent Brahmanism, developing into the modern Hinduism. The tide of Hellenistic art affected the Muttra school and may have reached its high-water mark of progress at Amaravati (p. 339), near Bezvada on the Krishna river. At Conjeeveram (p. 423) the Hinayana form lasted until after A.D. 400.

The rule of the Sakas in Northern India gave place to that of the Kushans, possibly from A.D. 45 to 225, but the dates are most perplexing. Two great kings of this dynasty were Kanishka and his successor Huvishka. Sakas or Parthians still ruled under them in Kathiawar and in Malwa (A.D. 200-388). In the Ganges basin a new kingdom was formed in Magadha and Oudh by Chandragupta II (the first was the Mauryan), who founded the dynasty of the Imperial Guptas and reigned A.D. 319-30, with a capital again at Patna. Samadragupta (330-75) extended the kingdom to Assam, made an expedition into Orissa and along the coast to Conjeeveram, and acquired the Deccan, Malwa and Bundelkand. Vikramaditya Chandragupta III (375-413) consolidating these gains, added Kathiawar, Gujarat, and the Mahratta country. His capitals were at Ajodhya (p. 285) and Kaushambi (p. 40), and he held India north of the Krishna river, except that portion north of a line from Sukkur in Sind to Delhi and Umballa. In the time of Kumaragupta (413-53) there was a great advance of literature, and Kalidasa wrote the *Sakuntala*. Towards the end of his reign Skandagupta (455-80) had to repel invaders, the "White Huns," who had in 455 driven out the Gandharans into Kashmir and Gilgit. One of these, Mihirakula, occupied Sangala (Sialkot, p. 495) and the Reclina Doab between the Chenab and Ravi rivers. It is supposed that these Huns were absorbed into the "soldier caste," by Brahmanism, but if so, the chivalrous Rajputs do not in the least display in history the unpleasant characteristics attributed to Huns elsewhere.

Under the early or Imperial Guptas, settled conditions revived the work of the Guilds, painters at Ajanta and sculptors at Sanchi, the vitality of plastic decoration being now restrained and more refined. Examples are to be found in cave temples at Ajanta and Ellora, in the Dhamek stupa at Sarnath (p. 80), and in flat-roofed temples at Deogarh (p. 138), although the flat roof itself is not a distinctive feature of the period. The treatment of mouldings and of



other decorative features must be the true indication. The later Guptas reigned from 455 until 606. There was a gradual revival of Orthodox Hinduism during this period, and both Jainism and Buddhism had to yield it pride of place.

# HINDU INDIA

In A.D. 606 Harsha succeeded to the kingdom of Thanesar (p. 258), made Kanauj his capital, and extended his dominions to the Ganges delta, including Nepal, with the Narbada river as his southern boundary with the Chalukyans, attacking without success Pulikesin in 620. In 643 Hiuen Tsang, the Chinese pilgrim, was present at a disputation where Harsha honoured equally Brahmins, Buddhists and Jains. Harsha died in 647, but a kingdom of Kanauj lasted, after many dynasties had risen and fallen elsewhere, up to the time of the Muslim conquest in 1192.

Meanwhile the Jain religion persisted unobtrusively, and their caves exist side by side with those of other religions. The temples at Mount Abu (p. 168) and elsewhere, including those rearranged as mosques at Ajmer and Delhi, have distinctive features in the deep-carved brackets of the capitals to the pillars, subdividing the covered area, and horizontal domes, thus avoiding the thrust of the radiating arch. Hardly any two ceilings to the small squares between the pillars have the same design, while elaborate carved pendants hang from the larger horizontal domes in the Mount Abu temples, sometimes carved from two large blocks of marble made to fit. The two towers of Fame and of Victory at Chitorgarh (p. 124) are examples of Jain work. All those buildings mentioned belong to the period of what may be termed Rajput rule. The Jains built temples in clusters.

The earliest Brahmanical temples, probably built of wood, have disappeared. The structural stone temple was a development of the stupa. An image of Buddha on the front might be covered by a porch, then moved into the interior, and the tee became a spire, surmounted by a copper-gilt Kalas, too great a temptation to the plunderer. The Hindu temple displays a small flag. Stone temples date from the time of the Pallavas or of the Chalukyans.

The first Chalukyan kingdom arose about 550. By the time of Pulikesin (609-42) it lay south of a line from Ellora to Orissa, north of the Krishna river and west of the Tungabhadra, which rises in the north of Mysore. It is possible that the Chalukyans at times ruled farther north. Fergusson gave the name of *Chalukyan* architecture to a mixture of northern and southern styles, combining elegance of outline with elaboration of detail in animal friezes. It acquired distinctive traits, a polygonal (or later star-shaped) instead of a square plan, a high carved plinth, following the outline of the temple, and a low pyramidal roof, in horizontal layers, instead of the high *sikhara* or spire with vertical lines. The style emanated perhaps at Aiholi (p. 389) and Pattadakal close by Badami (once the capital of the Western Chalukyas) where there are caves also (A.D. 550-80); temples at Somnathpur (p. 405) and Halebid (Dorasamudra), were built by the Hoysala Ballalas in A.D. 1000-1300 in a perfect style, covered with sculpture. In the north-east corner of the Eastern Chalukyan kingdom some temples of Bhuvaneshwar (p. 326) are dated from 500 onwards, and the Black Pagoda at Kanarak (p. 334) may have been built about 850. In the north-west corner the temple of Kailasa at Ellora (p. 64), excavated out of hard trap rock externally as well as internally, is attributed to a Rashtrakutan king at Nasik, Dantidurga (725-55), a western successor to the Chalukyans. He is supposed to have adopted the style of a Papnath temple at Pattadakal. One authority places the Rashtrakuta dynasty between 753 and 972, when it was succeeded by a second Chalukyan dynasty until 1190. Yadavas at Deogiri and Hoysalas at Halebid (p. 400) followed.

Shankar Acharya (A.D. 788-820), who founded the Sringeri Math in Mysore, gave Hinduism a great impetus. Temples in the *Dravidian* style are well represented and accessible at Hampi (p. 391) and along the Railway from Madras to Rameswaram (p. 465). The oldest may date from A.D. 1050. A square (often twin) shrine is covered by a pyramidal storeyed tower (*vimana*), and a porch (*mandapam*), sometimes multiple, covers the approach; but the principal features are high oblong *gopurams* or pyramids over the gateways, near the cardinal points, to the quadrangular enclosures and courts which may have cloistered corridors. At Tanjore (p. 451) one *gopuram* is 216 feet high. Many of the carvings in these temples are indecorous according to Western ideas, but they may have a mystic interpretation.

There are rock-cut temples at Mahabalipuram (p. 428) south of Madras, A.D. 150-800, and at Conjeeveram (p. 423), the work of Pallava kings, one of whom was contemporary with and fought with Pulikesin of Chalukya. Afterwards the Cholas at Tanjore and Pandyan kings (at Madura, p. 458) were great builders from 950 onwards. In 1023 Rajendra Chola raided into Bengal. Wars stopped building.

The *Indo-Aryan* style, so named by Fergusson, prevailed north of the Tapti and Mahanadi rivers, and includes some of the temples at Bhubaneswar (p. 326) which date after 950 and illustrate the development in the same way as Muslim architecture is developed at Delhi. Another large and well-preserved group is at Khajuraho (p. 143), some temples being Jain, in a variety of this style. A curvilinear steeple divided into vertical bands above a square sanctuary may have developed from the bamboo spire of primitive times. In palaces the style is seen at Gwalior (p. 144), Udaipur (p. 128), Amber (p. 181) and Dig (p. 208), and it still persists in modern buildings.

## (6) HISTORY

### MUSLIM CONQUEST

#### *Muslim Chronology*<sup>1</sup>

- 622 (16th July). Muhammad flees from Mecca, A.H. era.
- 711. Invasion of Sind by Arabs.
- 725. Occupation of Gujarat.
- 1001. Mahmud of Ghazni raids India, -1026.
- 1192. Shahab (or Muirz-) ud din of Ghor defeats Prithwi Raj.
- 1195. Qutb-ud-din Aibak takes Anhilwara in Gujarat.
- 1310. Malik Kafur raids Southern India.
- 1323. Muhammad ibn Tughlaq takes Warangal and proceeds South.
- 1336. Vijayanagar kingdom founded.
- 1347. Balmani kingdom in Deccan.
- 1398. Timur invades and takes Delhi, returns.
- 1424. End of Hindu kingdom of Warangal.
- 1489. Bahmani kingdom split into five.
- 1509-30. Krishnaraja of Vijayanagar.
- 1556-1605. Akbar.
- 1565. Deccan Muslims defeat Hindus of Vijayanagar at "Talikota."
- 1599. Akbar's son takes Ahmadnagar City.
- 1639. Raja of Chandragiri grants Madras to English.
- 1658. Aurangzeb deposes his father.

<sup>1</sup> In India the followers of Muhammad are ordinarily called Muslims, following the example set by Sir Syed Ahmad in connection with the University of Aligarh.

1687. Aurangzeb conquers Golconda.  
 1698. Capture of Gingee and Carnatic.  
 1707. Death of Aurangzeb; decay of Empire began.

After the death of Muhammad a wave of conquest rolled west from Arabia through Egypt and along the northern shore of Africa, crossing into Spain in A.D. 711. In the same year piratical attacks from Sind on Arabian cities provoked reprisals, and Muhammad bin Kasim sailed up the Indus to Aror (p. 473) and Multan, the Muslims retaining their hold on Sind and the Punjab to the borders of Kashmir. In 1001 Mahmud of Ghazni took Peshawar and started raids into India almost yearly, to Kangra in 1008, Muttra in 1017, and Somnath (p. 194) in 1024: one of his lieutenants took Benares in 1033, after Mahmud's death. Masud, his successor, conquered the Punjab in 1036, but in 1038 Seljuk Turks took Ghazni and, although the Punjab was held by descendants of Masud, raids ceased.

In 1176 Shahab-ud-din of Ghor took Sind, and in 1178 attempted, but failed, to take Gujarat. In 1179 he took Peshawar, and in 1181 built a fortress at Sialkot (p. 495) deposing the last descendant of Masud. In 1191 he advanced to Bhatinda, and at Taraori, north of Karnal, fought against Prithwiraj of Delhi, by far the strongest ruler in India, unsuccessfully, being wounded. In 1192 he defeated the Rajput and took Ajmer (p. 175) but not Delhi, which his general, Qutb-ud-din Aibak, took in 1193, after taking Benares. Kanauj (p. 290) fell to him in the following year, Anilwara (p. 167) in the next year. By 1202 the dominion had been extended to Gaur (p. 309) and Nadia (p. 306) in Bengal. In 1206 Shahabad-ud-din, commonly known as Muhammad of Ghor, was killed and Qutb-ud-din assumed the title of Sultan, with Delhi as his capital. Here (p. 229) the development of Indo-Saracenic architecture can best be studied in tombs, mosques and palaces, showing the adoption of the dome and radiating (no longer horizontal) arch, and culminating in the Palace buildings in the Fort. Fatehpur Sikri (p. 223) and Agra (p. 211) fill in the gaps in the Moghul period.

Extension towards the south was begun under Ala-ud-din Khilji by an expedition in 1297 into Gujarat (p. 194). His general, Malik Kafur, went much farther, took Warangal (p. 377) in 1309, and Halebid (p. 400) in the following year, after which he went down to the coast, and some say to Cape Comorin or Rameswaram (p. 465), but his occupation of the south was not effective. The terrible Muhammad ibn Tughlaq (1325-51) advanced in 1323 from Cambay into the south, took Devagiri and Anagundi (p. 391), but restored it to the Hindus, and also Warangal (p. 377) east of Hyderabad. In order to centralise his administration, in 1338, he ordered a wholesale emigration of the inhabitants of Delhi to Devagiri (Daulatabad, p. 58) and did the same in 1340, but famine in the Deccan made him order their return. In 1326 Halebid had been destroyed, but the Hindus of Warangal, Anagundi, and the Hoysala Bellalas combined, and in 1336 the kingdom of Vijayanagar (p. 391) was founded. In 1378 a remnant of the Muslims, still in Madura, was conquered.

Muslim occupation of the Deccan was now effective, although not for long subject to Delhi. The Bahmani kingdom arose at Daulatabad and moved to Gulbarga (p. 351) in 1347. Firoz Shah of Delhi did not interfere and his successors became too weak to do so, especially after the raid of Timur in 1398. Bahmani rule extended from the Kistna river north into Berar and Ahmadnagar and west to Bijapur, but Warangal had been retaken by the Hindus in 1345, and resisted until 1424. In 1470 the Bahmani captured Rajamundry beyond the Godavari, but not permanently. For more than two centuries Vijayanagar led a confederacy of the south in far too great a force to be conquered. There were at least twenty-eight clashes between Muslims and



Hindus, usually in the triangle formed by the Tungabhadra and Kistna rivers, especially round Raichur and Mudgal, and Adoni, south of the Tungabhadra. At times the Hindu Raja had to pay tribute, but his wealth was enormous. His territory extended, at one time or another, from Rajamundry (p. 338) along the Carnatic to Trichinopoly (p. 453), and Tinnevely (p. 463) up along the west coast to Goa, where later the Portuguese did a great trade in horses with him. His Muslim adversaries became weakened by the splitting up of the Bahmani kingdom in and after 1489 into five dynasties: Berar (Imad), Ahmadnagar (Nizam), Bijapur (Adil), Golconda (Qutb) and Bidar (Barid), to which place the Bahmani king had moved his capital in 1428 from Gulbarga, calling it Ahmadabad after himself. In 1520 the Hindu Raja occupied Bijapur. At last there were attempts at combination against Rama Raya (1535-65) and four Muslim Rulers combined to defeat and kill him at the battle of Talikota (so called, for the field lies many miles away, at a bend of the Tungabhadra). Into this battle the Hindu is supposed to have put three-quarters of a million men, with 2000 elephants, his opponents having half that number of men with 600 guns. Fantastic as these figures may seem, it must be remembered that most men were then accustomed to the use of arms, in a *levee en masse*. These the Vijayanagar Raja could supply, for diamonds were found in profusion in his territory. He kept only the largest, but when the heir presumptive fled to Penukonda (p. 396) he is said to have taken three chests full of them. Aurangzeb, as Viceroy of the Deccan, was able to take a huge army to usurp the throne in 1658 (see *Handbook of Indian Arms*, Lord Egerton of Tatton).

The Muslim coalition lasted long enough for a thorough sack of Vijayanagar, but little conquest farther south was then attempted. Adoni fell into Bijapur hands in 1572, and Rajamundry to Golconda in the same year, with further additions almost down to Nellore in the Carnatic in 1579. In 1593 Bijapur took Seringapatam, but trouble at home caused a withdrawal. In Mysore Bolacharama Wadiyar, Viceroy of Vijayanagar, refused tribute after the battle of Talikota, and became independent. Kanthariva Narasimba (1638-59) and Doddadevaraya (1659-72) extended the borders and consolidated the State. Chikkadevaraya (1672-1704) fought many battles and patronised many bards. He acquired Bangalore from Vyankoji the Mahratta, organised the administration (Athara Kutcherry), established a postal service, constructed irrigation works, and formed a friendship with Aurangzeb, who conferred on him the title of Jagat Deva Raja and presented the ivory throne (p. 408). Chikka Krishnaraja Wadiyar (1734-66) fell under the sway of intriguers, and in 1761 Haider Ali, a soldier of fortune, became master of Mysore. Tipu, his son, lost the State in 1799 and the Wadiyar family was restored until the events related on page 402. The "rendition" of this very rich State by the British Government in 1881, after nearly fifty years of administration, caused a great sensation when it happened, but the State continued to develop under a succession of wise rulers.

In 1602 the Nayakkas became independent in Madura and Tanjore, while the States of Gersoppa (p. 399) and Bhatkal also broke away, but the descendant of the Vijayanagar Raja at Chandragiri (p. 354) was able to confirm a grant of land to the English at Madras in 1639. In 1647 Golconda captured the surrounding territory and renewed the grant. In 1687 Aurangzeb captured Golconda and the Carnatic came into the Moghul Empire. This marked the high water of Muslim conquest.

The extension of the Moghul Empire into the Deccan can hardly be termed a Muslim conquest, although Akbar (1556-1605) had to subdue the Rajputs at Ajmer and Chitorgarh (1567) before he could absorb Gujarat, Ahmadnagar and Berar, all Muslim kingdoms. Aurangzeb swept away the remaining Muslim kingdoms, Bijapur and Golconda, and took Gingee (p. 445) from



the Mahrattas in 1698. His death saw the beginning of the end of Muslim rule.

## MAHRATTA RULE

Sivaji, the Mahratta leader (1627-80), has become the hero of all Hindus. His grandfather, Malaji Bhonsla, in 1599 received a grant of land at Poona from the Ahmadnagar Sultan (p. 350). Almost immediately the territory was transferred to Bijapur by arrangement with Akbar. Sivaji rebelled in 1646. The Mahrattas had plenty of war experience in the armies of Bijapur and Ahmadnagar.

*Mahratta Chronology*

- 1646. Sivaji (1627-80) makes war on Bijapur.
- 1677. Sivaji captured Gingee.
- 1689. Shahu grandson prisoner to 1707.
- 1713. Balaji Vishvanath, appointed Peshwa, by Shahu.
- 1719. Mahomed Shah of Delhi grants "Chauth" in Deccan.
- 1749. Death of Shahu.
- 1750. Balaji Baji Rao, Peshwa, assumes power.
- 1761. Third Battle of Panipat, Ahmad Shah Abdali defeats Mahrattas.
- 1761. Fourth Peshwa, Madho Rao, -1772.
- 1771. Shah Alam at Delhi after twelve years.
- 1775. Raghava Rao, Peshwa (expelled), signs Treaty of Surat.
- 1776. Treaty of Purandhar, with British.
- 1779. Convention of Wargaum with British (Bombay).
- 1782. Treaty of Salbai, negotiated by Scindia.
- 1795. Last Peshwa Baji Rao II (son of Raghava).
- 1802. Battle of Poona, Holkar defeats Peshwa and Scindia.  
Treaty of Bassein, fugitive Peshwa and British.
- 1803. Mahratta War; Wellesley in South; Lake takes Delhi.
- 1817. Pindari War and Third Mahratta War.
- 1818. Peshwa deposed and sent to Bithur.

In 1656 Sivaji took the fort of Pratapgad and proceeded to capture other forts in Maharashtra, making his capital at Raigarh. In 1664 he plundered Surat in Moghul territory. Attacked by them in 1666 he went to Agra, but escaped back to the Deccan. In 1673 he took Satara and raided Golconda also. In 1674 his brother Vyankoji took Tanjore in the far S. (p. 451). In 1677 Sivaji marched right across India (the Muslims on his flank consenting), taking Kurnool, Vellore and Gingee (p. 415) near Madras. He died in 1680. The cult of Sivaji was a leading feature of the Nationalist movement in Western India, and especially at Poona, where a statue was unveiled in 1928. His exploits are recited by the *gondhali* or wandering minstrel to rapt village audiences, and lose nothing in the telling. It is the great merit of Sivaji in Hindu eyes that he challenged the Brahmin monopoly and showed that a Hindu revival was possible in which all classes could unite on the basis of a common patriotism against the Muslim conqueror.

His son Sambhaji was captured, blinded, and executed by Aurangzeb, and his grandson Shahu, released in 1707, had none of the hardy Mahratta qualities. He appointed a Konkani Brahmin named Balaji Vaishvanath, at his Peshwa or Minister (1713-20), who by his virtues and talents became the real head of the Mahratta Empire, and in whose family the office of Peshwa came to be

hereditary. In 1705 the Mahrattas invaded Gujarat and exacted tribute from 1723 onwards. In 1718 Balaji Peshwa sent a force to intervene in affairs at Delhi, and in 1720 his troops took part in a Moghul expedition against Asaf Jah, the Nizam ul Mulk and Subadar of the Deccan since 1713, but the Moghuls returned from Agra to Delhi. The Peshwa, however, then obtained from Mahomed Shah, for the grandson of Sivaji, the right to the "Chauth" or one-fourth of the revenues in return for the feudal service of supplying troops. In 1732, under the second Peshwa, Baji Rao I (1721-40), Malhar Rao Holkar seized Malwa, which was ceded to the Mahrattas under Balaji Baji Rao (1740-61), and in his time Janoji, son of Raghoji Bhonsla, the Chief of Nagpur and the leading Mahratta feudatory, invaded Bihar and Bengal, obtained the cession of Orissa, and of the chauth of Bengal from the Murshidabad Viceroy, Alivardi Khan. This caused the construction of the Mahratta Ditch round Calcutta in 1743 as a means of defence, although there were no means of garrisoning such a perimeter.

In 1739 Nadir Shah, the Persian, had dealt the Moghul empire a heavy blow, and the Mahratta power became stronger and stronger until it received a severe set-back at the battle of Panipat in 1761 against Ahmad Shah Abdali or Durani (p. 256). The Bhao, or generalissimo and cousin of the Peshwa, was missing, Scindia nearly lost his life, the Peshwa's son was killed, and the life of the Peshwa himself is believed to have been terminated by grief.

Ranged in order from left to right at this time were four great chiefs: the Gaekwar at Songhad in Gujarat, Holkar in Malwa, Scindia on his right, and the Bhonsla Raja in Nagpur. None of them were Brahmins. Sivaji himself was a *kunbi*, or cultivator, although a pundit from Benares drew up a pedigree of his descent from the Sun in order to justify, in Mahratta Brahmin eyes, the coronation of a Sudra. But although of relatively low caste, these Chiefs had the same military virtues as were shown by Mahrattas in the World Wars, and they would have been formidable antagonists had they consented to combine permanently. Ahalya Bai (p. 119) kept her Indore dominions quiet from 1765-95. Against the Nizam and Haidar Ali of Mysore, the Peshwa directed operations through generals who never made themselves independent.

The fourth Peshwa, Madho Rao (1761-72), checked the rising power of Haidar Ali of Mysore. He reinforced the Malwa Chiefs in 1769, recovered Gwalior, and reoccupied Delhi. In 1771, when Shah Alam (who had succeeded in 1759) decided, against the advice of Warren Hastings, to return to Delhi, he was met by a wakil of Scindia with a message that he must acquiesce in the grant of the chauth and place himself under his master's protection. This was not always effective, for in 1788 a Rohilla, Ghulam Khadir, obtained temporary possession of Delhi, and blinded Shah Alam. In 1772 the Moghul Emperor made over to the Mahrattas the revenues of Korah and Currah, two districts near Allahabad (p. 38) and the East India Company ceased payment of them, so that their most formidable opponents should not benefit. Scindia, however, had resources which enabled him to build up a powerful French-trained army. Shah Alam was not relieved from his tutelage until 1803.

The next Peshwa, Madho Rao Narayan (1774-95), succeeded as an infant, and was under the control of his minister Nana Farnavis, who was able to keep the Chiefs in some sort of combination until his death in 1800. The succession of this Peshwa was disputed by his uncle, the Peshwa, Raghava Rao, and he sought the help of the British in Bombay. The results are described later.

The last Peshwa ruled nominally from 1795 to 1818. In 1802 Jaswant Rao Holkar defeated him and Daulat Rao Scindia in the battle of Poona (p. 344), and the Peshwa sought British aid, signing the Treaty of Bassein. In consequence Colonel Arthur Wellesley advanced from Harihar (p. 399) in Mysore

into Mahratta territory and restored him in 1803, defeating the recalcitrant Scindia and the Bhonsla Raja, while Lake advanced from Cawnpore, ceded by Oudh in 1801, and took Delhi, relieving Shah Alam of Mahratta tutelage. Berar, west of the Wardha river, was ceded and given to the Nizam. Gujarat and Orissa also were ceded to the British, who had occupied these provinces. Otherwise the Mahratta Chiefs were treated lightly. Another war arose over a great round-up of raiding Pindaris in Central India in 1817, but the Peshwa (in spite of a new treaty) and Indore took their part. The Peshwa was defeated at Kirkee, was deposed and sent on a pension to Bithur, where he died in 1853. The Nana Sahib was his adopted son. Thus the Bombay Presidency was extended at last above the Sahyadri or Western Ghats. The Bhonsla Raja, Appa Sahib, was defeated at Sitabaldi (p. 110) and deposed. The Indore army, at Mehidpur on the Sipra river, sustained defeat and Kbandesh was surrendered. Scindia had been detached by a treaty. Until the Nagpur Raja died childless in 1853, and the Central Provinces were formed, no other Mahratta territory was acquired by the British.

#### EUROPEAN IMPACT

The Portuguese were set on the road to India by Prince Henry the Navigator (1394-1460), a grandson of John of Gaunt. He founded a naval school at Sagres, near Cape St Vincent, in 1429. It was a slow process. They crept down the West Coast of Africa to the Congo river in 1484, and in 1486 Bartolomeo Diaz discovered the Cape of Good Hope. Settlements were made on the East African coast. In 1498 Vasco da Gama arrived at Calicut (p. 440) but returned to Lisbon. In 1505 Almeyda arrived as first Viceroy at Cochin (p. 438) with a large armament, and d'Albuquerque, succeeding him, captured Goa (p. 362) in 1510.

The English came much later as traders only, although their ships had to carry guns against pirates. The Charter of the London Company was granted by Queen Elizabeth on 31st December 1600. First a factory was founded at Bantam in Java, and Armagaum (p. 415) on the Coromandel coast was a branch, founded in 1625. There were other agencies along the coast, but Madras was not occupied until 1639, under a grant of a Naik of Vijayanagar confirmed by the Raja in 1645, reconfirmed by Golconda in 1647, and by the Nawab of Arcot in 1763. Madras also was a branch of Bantam, until it became a "Presidency," under a governor or president with a council, in 1683. Trade was carried on under concessions obtained from local rulers, or from governors under the Moghul Emperor.

On the west coast Surat (p. 153) was opened to English traders by a firman of Jahangir in 1612, and on this coast also there were many posts, separate or shared with French and Dutch traders. The marriage of Charles II with Catherine of Braganza in 1661, brought from her brother the first acquisition of territory, Bombay Island, which had been obtained from the King of Gujarat by the Portuguese in 1534. It was occupied in 1665 and handed over by King Charles to the Company in 1668 (p. 2). The Western Presidency was moved there from Surat in 1687, but in 1689 the Moghuls besieged it until satisfied by a fine in 1690.

In Bengal the Portuguese had founded Hooghly in 1537, but the English factory here was not started until 1651, again by concession. The Dutch had been at Chinsura (p. 105) since 1645. In 1690 the English moved to Calcutta (p. 84), and it was fortified by consent of the Nawab of Bengal. This post was under Madras until 1699 and was not recognised as a Presidency until then. The villages round Calcutta were also acquired by his consent in 1696. These



early settlements were all therefore established peacefully, and not by force of arms.

The French, with whom business was a secondary consideration in the limited hinterland of Madras, taught the English (or British after the Union of 1707) to take a part in politics and war. The French settled Pondicherry (p. 445) in 1672, lost it to the Dutch, but got it back. The War of the Austrian Succession (1740-48), in which the British took part in 1744, gave rise to hostilities in India.

### *European Chronology*

- 1498. Vasco da Gama arrives at Calicut.
- 1510. d'Albuquerque captures Goa.
- 1600. Charter of Queen Elizabeth to London Company.
- 1611. Factory established at Masulipatam.
- 1612. English traders in Surat.
- 1640. Madras occupied. (Presidency, 1683.)
- 1665. Bombay transferred by Portuguese to English; to London Company 1668. (Presidency, 1687.)
- 1672. French settle Pondicherry.
- 1690. English reoccupy Calcutta. (Presidency, 1699.)
- 1746. Madras surrenders to Labourdonnais. Dupleix takes over. (Restored by Treaty of Aix-la-Chapelle, 1749.)
- 1750. War, British and French, in India only.
- 1751. Clive at Arcot (to England 1753, returns 1755).
- 1756. Calcutta taken by Suraj-ud-daulah; "Black Hole."
- 1757. Clive recovers Calcutta; Battle of Plassey.
- 1764. Battle of Buxar; firman from Shah Alam, 1765.
- 1767. First Mysore War.
- 1772. Warren Hastings, President in Bengal (Gov.-General, 1774-85).
- 1778. General Goddard's march across India. Mahratta War to 1783.
- 1780. Second Mysore War with Haidar Ali and Tipu, -1784.
- 1788. Trial of Hastings, acquitted 1795.
- 1790-92. Third Mysore War with Tipu, Treaty of Seringapatam.
- 1798-99. Fourth Mysore War. Tipu killed at Seringapatam.
- 1803. War with Mahrattas. Lake takes Delhi.
- 1809. British territory advanced to Sutlej by Treaty of Amritsar.
- 1843. Sind occupied.
- 1849. Occupation of the Punjab after Second Sikh War.

Labourdonnais, Governor of Mauritius, arrived before Madras in 1746, and the citizens, who had a fort but no means of defending it, could only submit to a ransom, with which Labourdonnais sailed away, to spend years in the Bastille. Dupleix, Governor of Pondicherry, occupied Fort St George, but it was restored in 1749 after the Treaty of Aix-la-Chapelle (1748). Paradis, with 400 men, had defeated the Nawab of Arcot, who advanced to take the place, and thus showed how Europeans could fight.

The next war with the French in India began in 1750, while Britain and France were at peace. It arose over questions of succession to the offices of Subahdar of the Deccan (Asaf Jah died in 1748 aged 75) and Nawab of the Carnatic, both supporting rival claimants. Madras had had a breathing space, and had raised some European troops and sepoys. The term European is correct, for the men were enlisted from many sources, and indeed at the time of the Mutiny in 1857 there were many Germans in the "European Fusiliers."



The diversion made by Clive against Arcot (p. 412), with a very small force, not only was brilliant strategy, drawing away much larger forces from Trichinopoly but also established the prestige of British-led troops. The British Government complained to the French king about Dupleix, who was recalled to France (1754) to die in poverty in 1764. His greatness is recorded by a statue at the end of the pier at Pondicherry, at Chandernagore and by one at Landrecies, his birthplace.

In 1756 the Seven Years War commenced and the French sent out Count Lally de Tollendal, a hero of Fontenoy, with his own regiment and the Regiment de Lorraine to Pondicherry in 1758. He took Fort St David in 1758 but failed to take Madras (1758-59), and after being defeated by Eyre Coote at Wandiwash in 1760 (p. 444) had to surrender Pondicherry in 1761. He was sent to England, but decided to return on parole to France, where he was thrown into the Bastille and executed in 1766. By the Treaty of Paris the successions to Hyderabad and Arcot were settled, but the British were not relieved of apprehension about French influence until 1803, for the Nizam had a French contingent (1750 to 1799) and De Boigne (recommended by Warren Hastings) built up with French officers a formidable army for Scindia between 1782 and 1796, and was succeeded by M. Perron.

Some English troops had been sent to Bombay in 1665. In 1754 the first King's regiment (39th Foot), commanded by Adelercron, arrived at Fort St David, and other regiments followed. Madras now had military as well as commercial aims. In 1756 Calcutta was captured owing to the enmity of Suraj-ud-daulah, Nawab of Bengal, aged 20, when he succeeded in 1755. Captain Clive, who had gone out on the *Stretham* in 1755 as Deputy Governor of Fort St David, sailed from Madras, taking two months on the voyage. He treated with the Nawab while he collected or raised and trained a few more troops. He captured Chandernagore, depriving the Nawab of French support, and won the battle of Plassey (p. 306) in his thirty-second year. This good turn from the "Benighted Presidency" was repaid by Warren Hastings in 1780. Clive returned to England, but was sent out in 1765 to remedy abuses among servants of the Company. In 1764 Hector Munro had won the battle of Buxar (p. 48), defeating the King of Delhi, Shah Alam and the Vizir of Oudh, supporting Mir Kasim, Nawab of Bengal, an important event. Clive got at Allahabad (p. 38) a royal firman (1765) making the Company Diwan of Bengal, Bihar and Orissa, receiving the revenues and being responsible for the defence, and another for the Northern Circars, taken from the French in 1759 by Col. Forde (p. 337). Clive left India in 1767, and was refused a pension by the Company. In 1773 an inquiry was made into his administration and he was honourably acquitted, the Commons voting that he "had rendered great and praiseworthy services to his country."

Warren Hastings became President of Bengal in 1772. He had arrived in India (1750) as a clerk, at the age of 18, and became Resident at the court of the Nawab of Bengal, then at Murshidabad, in 1757. He thus obtained a good knowledge of the methods of Indian rulers. He became a member of the Bengal Council in 1761, returned to England in 1765 and was unemployed until 1769, when he was reappointed by the Company as second member of the Madras Council before being transferred again to Bengal as President of Fort William. In 1774 he was appointed Governor-General in Bengal, under the Act of 1773, with a Council which had authority over other Presidencies in relations with Indian Rulers. A great deal of controversy has raged over the acts of his administration, for some of which his Council was responsible. Many have formed opinions based on the sonorous but biased prose of Lord Macaulay, and are apt to accept his accuracy, because he was a Member of

the Bengal Council (1834-38). With his declaration that "the preservation of an Empire from a formidable combination of foreign enemies, the construction of a government in all its parts, were accomplished by him" all would agree, and contemporary Indians as heartily as his own countrymen. When, however, Lord Macaulay accuses Warren Hastings of "great crimes" he erred in a desire to deepen the shadows of the picture. Light was thrown on the Indian transactions by the publication in 1907 of *Selections from the Letters, Dispatches and other State Papers preserved in the Foreign Department of the Government of India, 1772-85*. The editor, Sir George Forrest, Librarian at the India Office, said in his Introduction: "The time has come when the rash and indiscriminate judgments passed on Hastings and his work should be carefully revised." These *Selections* show in which Actions the Council prevailed. Hastings was impeached, and his trial by the Lords lasted from 1788 to 1795, when he was acquitted (by the twenty-nine peers who had lasted out) of all the charges, reduced by that time from twenty-two to four. Few modern historians, however, but take the view that the proceedings were an off-shoot of the bitter party politics of the time, and a grave injustice to one of the greatest Englishmen who ever served his country abroad. The execution of Nand Kumar in 1775 is a matter of argument for lawyers, but, although his arrest on the charge of forgery of a deed took place two months after he brought charges against Warren Hastings, there is no reason to suppose that Hastings inspired the charge, because preliminary proceedings had been taken earlier. Nand Kumar was tried by a Full Bench of the new Supreme Court, under Statute of George II (1729). It may be noted that two years later, in 1777, the Rev. Dr Dodd was hanged for forgery in England.

The policy of Warren Hastings was to maintain friendly relations with the Mahratta Chiefs and the other principal powers, the Nizam of Hyderabad, and Haider Ali of Mysore, and also to keep them to their boundaries. As a buffer in the north-west, he supported the Nawab Vizir of Oudh to the utmost. The Company's Bengal army had grown from 1500 Europeans and nineteen battalions of sepoy in 1765, formed into three brigades—at Monghyr, Allahabad and Bankipore—each including a European battalion and a troop of Indian cavalry, one company of artillery, and seven sepoy battalions. In 1781 there were three regiments of cavalry, three European battalions, and forty-four battalions of sepoy, besides militia and bodyguards of local dignitaries. There was also a French detachment, taken into service after the capture of Chandernagore and Pondicherry. The army, however, was not used for aggression, although it had to be used to support the other two Presidencies in consequence of embarrassing mistakes of policy, and part was lent on payment, which was always hard to collect, to the Nawab of Oudh in 1772 and 1774, for the Rohilla War and afterwards.

In 1775 Bombay made a treaty (of Surat) with the fugitive Raghunath Rao, the uncle of the Peshwa, an infant, to obtain Salsette and Bassein, but the Minister Nana Farnavis, at the head of one faction, opposed it. The Bengal Council also disapproved, and Colonel Upton was sent across India from Kalpi, a two months' march of 948 miles, to conclude the Treaty of Purandhar in 1776. He remained there a whole year and then marched to the Coromandel Coast, reaching Calcutta on 1st July 1777.

The treaty with Raghunath was annulled and further assistance to him was refused, while Bassein (p. 26) was not taken; Broach and twelve lakhs were to be given to the Company. Bombay and Raghunath were indignant. Then followed further hostilities between Bombay and the Mahrattas. In support of the Presidency Hastings sent a force of one cavalry regiment, six sepoy battalions and an artillery train across India under Colonel Goddard (succeeding Colonel Leslie, who died). Starting from Kalpi, the force reached

Burhanpur (p. 34) early in 1779. There Goddard, now General and Plenipotentiary, learnt of the defeat of the Bombay force, and the Convention of Wargaum (p. 344), so he turned along the Tapti valley to Surat, took Dabhoi (p. 157) from the Peshwa, detaching the Gaikwar, took Ahmadabad, and at the end of 1780 Bassein, covered by Colonel Hartley. Early in 1781 Goddard forced the Bhor Ghat (p. 341), but had to retreat. Hastings used diplomacy, made a treaty with Scindia in 1781, and this was followed by the Treaty of Salbai, ratified at Poona, in 1782, which gave peace for twenty years.

In 1778 the revolt of the American colonies was supported by France, and Pondicherry was taken by Hector Munro. Madras proceeded to send a force to take Mahé (p. 441) in 1779, although warned that Haidar Ali of Mysore would disapprove, and in consequence he made a treaty with the Mahrattas. He attacked Madras, and the disaster of Pollilur (p. 427) followed (1780). Hastings appealed to Sir Eyre Coote, who had arrived as Commander-in-Chief, Bengal, the previous year, to take command, and he sailed with 600 Europeans only, making the passage in the short time of twenty-four days. A force of five sepoy battalions had to be sent by land, the Raja of Berar having been induced by Hastings to permit their transit. They did not join Sir Eyre Coote until August 1781, by which time Haidar had been defeated at Porto Novo (p. 447). In 1782 Haidar died, but Tipu disregarded his advice to make peace. A French naval expedition under Suffren arrived in 1782, but its effect was countered by a British fleet under Hughes after several indecisive engagements. As news of an armistice in Europe was received before all the French troops were disembarked, the Marquis de Bussy, their commander, withdrew French aid from Tipu, but the war went on until 1784, when the Treaty of Mangalore was framed. Thus, when Hastings resigned in 1785 there was peace, of which Scindia took advantage to occupy Delhi in 1786.

Lord Cornwallis made an alliance with the Nizam and the Mahrattas against Tipu, who had attacked Travancore. His territory was invaded in 1790 from Trichinopoly and Malabar by the British, and by their allies from the north, without much success until the Governor-General himself took command, and fresh forces made Tipu accept the Treaty of Seringapatam (1792) losing much territory, including Coorg (p. 409). The invasion of Egypt by Napoleon Bonaparte in 1798 caused Lord Mornington to renew war with Tipu, on the intelligence that he had sent a mission to Mauritius. This time the invasion was made from Vellore (p. 410) and again from Malabar; the "God-given" province of Mysore was conquered at Seringapatam, Tipu dying in the assault. Mysore was then restored to a descendant of the former Hindu Ruler, supported by a British force under Colonel Arthur Wellesley.

After the second Mahratta War had ended Jaswant Rao Holkar became active in 1804. He started raiding in Rajputana and Central India, and then, defeating a force commanded by Colonel Monson (p. 202), marched on Delhi, which was defended with difficulty (p. 239). His capital was taken by a Bombay force in August and Lake now moved from Cawnpore a force, before which Holkar retired to Dig. assisted by the Raja of Bharatpur, who lost this fortress (1804). Bharatpur withstood four assaults in 1805, before a treaty was made with the Raja. Holkar wandered to the west, but in September moved north from Ajmer, and at the end of the year a Treaty of Rajpur Ghat on the Beas ended this adventure, and hostilities with the Mahrattas, until 1817. Lake was anxious to make British a strip of territory west of the Jumna, but could not persuade the Governor-General (Barlow), and left India in 1807.

The results of the Pindari War, the Conquest of Sind (1844), the Sikh Wars, the Burmese Wars, and the Nepal War, all against aggressive action, added some territory, but very large areas remained in the possession of their Rulers.



Oudh was annexed (1856) on account of maladministration, and the Central Provinces (1853) because the line of Mahratta Rulers died out. After 1862, however, the right of adoption by Rulers was recognised.

In 1857 a serious attempt was made to destroy British rule by the instrument which had enabled that rule to be established. Forty-seven battalions of the Bengal Army mutinied, twenty were disarmed, and only seven (one a Gurkha battalion) remained staunch. The Mutiny did not receive any support from the great Ruling Princes, showing that the treaties made with them had not been interpreted to their disadvantage. Even the Amir of Afghanistan observed his obligations.

On the British side, the Punjab, with some assistance from Sind, provided the besiegers (at times the besieged) at Delhi. To reinforce the besieged at Lucknow, and later to carry out the final relief, troops from Madras, a China expeditionary force, and a large army sent out round the Cape from England, all contributed. The relief would have been more difficult if a force of Bombay troops, under Sir Hugh Rose, had not made a magnificent advance northward through Saugor and Jhansi (p. 139) to Kalpi, and relieved the Commander-in-Chief, Sir Colin Campbell, from a "pain in the neck, due to looking over his shoulder." Further reference to these operations is made in the descriptions of Delhi, Lucknow, Jhansi, Cawnpore (now spelt Kanpur) and elsewhere.

Various causes have been assigned for the outbreak, but it is difficult even now to decide what was the major precipitant. Probably as good an explanation as any was that given by an Indian: "A wind blew and we all ran before it." This aspect of the matter is dealt with in the *Journal of the United Service Institution of India* for April 1913, in "A page of History."

#### ESTABLISHMENT OF BRITISH RULE

The Charter to a syndicate of London merchants granted by Queen Elizabeth was renewed on several occasions, by Oliver Cromwell in 1657, by Charles II and by James II. In 1698 a rival Company was authorised by Act of Parliament, but after a troubled period of co-existence, the two Companies were merged in 1709. This is usually considered to have been a wise move, but the act enabled the Commons to inquire, through a Select Committee, into the affairs of the Company periodically from 1766. Warren Hastings, then unemployed by the Company, gave evidence. In 1767 an Act restricted their dividends to a maximum of 10 per cent. In July 1773 a Regulating Act (Lord North) was passed to come into force on 1st August 1774, and this made a great change in Indian administration.

A Governor-General was appointed in the Bengal Presidency, with a Council, and with some authority over the Madras and Bombay Presidencies as regards their political relations. A Supreme Court was set up (Sir Elijah Impey, C.J.) and arrived in Calcutta in October 1774. Warren Hastings, President in Bengal since 13th April 1772, assumed the office of Governor-General of Fort William on 20th October 1774 with a term of office of five years, extended until 1785 by reappointment.

Another great change came in 1784, when Pitt's India Act established a Board of Control. This consisted of six Privy Councillors, including the Chancellor of the Exchequer and one Secretary of State. In their absence, a usual circumstance, the senior member took the chair, and in 1785 Henry Dundas was appointed permanent President. He was able to persuade Pitt to give some support to the impeachment of Warren Hastings, and in his turn, as Viscount Melville, was tried and acquitted by the House of Lords in 1806.



The Board of Control (over the civil and military government, not over commercial transactions) worked with a Committee of Secrecy of three Directors only, but had authority to overrule them and to send despatches to India without consulting them, in cases of urgency and secrecy, conditions of which the Board was the sole judge. In 1786, when Lord Cornwallis was Governor-General, the Act was amended to give the Governor-General power to overrule his Council, instead of possessing a casting vote only, and, also in 1786, a Declaratory Act emphasised the powers of the Board of Control.

In 1793 the lease of exclusive privileges to the Company was extended for twenty years, but when a further renewal for the same period was granted by the Charter Act in 1813, the monopoly of trade was refused. It was anticipated that 1833 would see the end of the Company's agency to govern, but the British Government was not yet prepared to take over. On renewal again for twenty years, the trading functions of the Company were ended, all property was surrendered, and the political power of the Court of Proprietors was diminished. An annuity was to be set aside out of territorial revenues for forty years to redeem a capital fixed at twelve million sterling, but the Proprietors could claim repayment if the Charter was terminated after twenty years. On the other hand, the Government could terminate the arrangement at three years' notice by repayment. The Bill became law on 20th August 1833, to expire in 1854. One (Law) Member, Macaulay, was added to the Supreme Council at Fort William. A Governor was to be appointed to the North-West Provinces, but, on the suggestion of the Court of Directors, a Lieutenant-Governor, deputy to the Governor-General (now "of India"), was appointed in 1835.

In 1833 the renewal was made subject to a year's notice. It was not long before, in consequence of the Mutiny, notice was given, and on the 1st November 1858 Lord Canning announced the transfer, under the Act of that year, of the Government from the intermediary East India Company direct to the Crown. Queen Victoria issued a Proclamation, which placed Indians on an equality with British subjects, and their association with the higher administration began.

In 1861 an Indian Councils Act enabled the Governor-General (now also Viceroy) to nominate six to twelve Indians and Europeans as additional members of his Council for the purpose of making laws and regulations. Similar powers were given in Bombay and Madras, while Councils were formed later in Bengal (1862), the United Provinces (1886) and the Punjab (1897). In 1885 the (unofficial) Indian National Congress was founded.

In 1892 another Councils Act applied a form of election to the Governor-General's Legislative Council and also to Provincial Councils, increased in numbers. They were enabled to discuss the "Budgets" but not to vote supply. In 1894 plague came, with necessary sanitary measures, which touched Indian home life and caused some unrest. In 1901 Lord Curzon formed the North-West Frontier Province, amalgamating the Punjab districts west of the Indus with the Political Agencies dealing with the Frontier Tribes. In 1905 the Lieutenant-Governor of Bengal having urged that his task was too heavy, Lord Curzon carried through the Partition of Bengal. Divisions north of the Ganges and east of the Brahmaputra were joined to Assam, the Chief Commissioner of which became Lieutenant-Governor of Eastern Bengal and Assam. This was unpopular in Bengal, and a boycott agitation ensued which culminated in a wave of terrorism. The Divisions were restored to Bengal in 1912, under a Governor appointed from England, as in the Presidencies of Bombay and Madras, but the creation at the same time of a new Province of Bihar and Orissa reduced its area. The capital of India was also transferred from Calcutta to Delhi.

## RELAXATION OF BRITISH CONTROL

The system of representation without responsibility in the Advisory Legislative Councils did not go far enough for Indian leaders like G. K. Gokhale (1866-1915), who declared, "We march round the fortress of bureaucracy, seeking entrance but finding none." An entrance was given by another Councils Act of 1909, embodying the Morley-Minto Reforms. Two Indians were appointed to the Council of the Secretary of State, another as Law Member to the Executive Council of the Governor-General, while others were appointed to the Executive Councils in Madras and Bombay. Election was introduced for all Councils with non-official majorities in Provincial Councils. The All-India Muslim League had been formed in 1908 and Lord Minto had promised communal representation, a step thought by some to be mistaken, as tending to perpetuate a rift in natural cohesion. It was still considered, however, that training in administrative practice could be given best through Municipal and similar Boards, and stage by stage District Officers ceased to be *ex-officio* presidents of such bodies.

Indian loyalty and military effort during the War of 1914-18 were appreciated by a declaration in Parliament in 1917 that the policy of H.M. Government was that of the increasing association of Indians in every branch of the administration, making "Responsible government in British India as an integral part of the British Empire" the ultimate goal. The wording has been variously interpreted, but the substance was incorporated in the Preamble of the Government of India Act of 1919, and the Preamble was the only part which was not repealed by the Act of 1935. Governors were appointed to the non-Presidency Provinces, previously administered by Lieutenant-Governors or Chief Commissioners, but these appointments continued to be made from the ranks of the Indian Civil Service, with the exception that Lord Sinha, the first Indian peer, was made Governor of Bihar and Orissa.

In the Provincial governments a system of "Dyarchy" was applied, certain subjects being "reserved" to the Governor-in-Council (including Indian members), others being "transferred" to Indian Ministers elected to the Legislative Councils, and appointed by the Governor, but not necessarily both of them from the party having a majority in the Chamber. To these Councils, which contained a nominated element, Government officials had (as in the past) to explain proposals in debate, but now they had a more exacting task, to endeavour to carry support to the point of a favourable vote. Failing this, the Governor-General at the Centre, or Provincial Governor, had to certify an Act or restore a money vote, if "votable." The Government still remained irremovable, although Ministers might fall from office.

The Central Legislature comprised, by the Act of 1919, two Chambers, the Council of State and the Legislative Assembly, both with a preponderating non-official and elected element. There was also a consultative Chamber of Princes (1921) to advise the Viceroy in his policy towards them. He represented the Crown and held the portfolio of the Political Department. Three Indians had seats on his Executive Council of seven. A High Commissioner for India was appointed in 1920 to take over from the India Office "Agency" work, including the promotion of Indian trade, the purchase of stores, and the welfare of Indian students in Great Britain.

The Act of 1919 provided for a full inquiry not later than ten years after its passing. In the winter of 1927 Sir John Simon was designated to preside over the Commission appointed for the purpose of making this inquiry. Indians had agitated for membership of the Commission, but this was not possible, as it was a Statutory Commission confined to Members of the two Houses

of Parliament, and not a Royal Commission. The Congress Party and some other sections of Indian opinion decided not to co-operate in any way. The members of the Commission toured extensively round India, and presented their report in 1930. This was followed by Round Table Conferences, meant to find the greatest common measure of agreement, in 1931 and the two following years. In 1931 Mr Gandhi attended as sole representative of Congress. In 1931 also there was a Burma Round Table Conference, which agreed to separation from India, first mooted by the Burma Chamber of Commerce in 1884. The British Government formulated proposals in a White Paper in March 1933, and this was considered by a Joint Select Parliamentary Committee, which reported late in 1934. A Government of India Bill was drafted, providing for Provincial Autonomy as a first stage, and for Federation of British Provinces and Indian States later. The Act received the Royal Assent in August 1935. Part II, the first stage, came into force on 1st April 1937.

The Provincial Governments numbered eleven, Sind being separated from Bombay, and Orissa from Bihar, the Governors of both having been appointed on 1st April 1936. Aden's connection with India was ended, and it became a Crown Colony on 1st April 1937. In six Provinces there were Chambers, a Council and an Assembly, the Council being partly elected on proportional representation by the Assembly, entirely elected. The greatly increased electorate, notably in the proportion of women, consisted of 14 per cent. only of the population of British India. Seat distribution was regulated by a "Communal Award," with weighted representation, made by the British Government in 1932, varied by a "Poona (or Yeravda) Pact" later in the year.

Federation required the "accession" of a sufficient number of the rulers of Indian States, but this had not been completed when the outbreak of the Second World War compelled its postponement. The Executive Council was increased to fourteen members. The Act provided for the setting up of a Supreme Court and a Public Services Commission. There were certain safeguards designed to operate for the protection of minorities and excluded areas, for the relations of the Crown with Indian States and their rulers, and in case of a break-down of the Government. They involved "Special Responsibilities," with which the Governor-General and the Governors were charged, but not bars to ministerial responsibility. The Council of the Secretary of State, with a statutory control over his decisions in financial matters, was replaced by advisers, half of whom must have held office under the Crown up to within two years of appointment. The Secretary of State continued to be responsible for the welfare of India but no longer remained in direct relations with Provincial Governments.

During the Second World War, all the seats in the Viceroy's Executive Council, except that of Commander-in-Chief, were transferred to Indian leaders. Field-Marshal Lord Wavell, Commander-in-Chief since 1941, was appointed Viceroy and Governor-General in October 1943, as successor to Lord Linlithgow. An "Interim Government" was formed in 1946, and by Convention decisions of Council by majority vote (abandoned by the Act of 1786) were resumed.

#### INDIAN INDEPENDENCE ACT

Rear-Admiral Viscount (now Earl) Mountbatten of Burma, K.G., assumed the office of Viceroy and Governor-General on 24th March 1947, and succeeded in ending the political impasse resulting from the conflicting aims of Congress and the Muslim League, by securing their agreement to the partition of India<sup>1</sup>

<sup>1</sup> Useful books for reference in this regard are the *Making of Pakistan*, by R. Symonds, 1951, and *The Transfer of Power in India*, by E. W. R. Lumby, 1954.



into two Dominions, which as India (Hindu) and Pakistan (Muslim), with capitals at Delhi and Karachi, came into being on 15th August 1947, when British rule terminated as a result of the passing of the Indian Independence Act.

#### SUBSEQUENT EVENTS

A Boundary Commission allotted parts of Bengal and the Punjab to each Dominion, Sylhet acceding by plebiscite to Pakistan. Mr Gandhi was murdered by a Hindu reactionary at Delhi on 30th January 1948. Lord Mountbatten, who had been invited to stay on as the first Governor-General of the new India, retired in 1948, and was succeeded by Mr Rajagopalachariar, who in turn was succeeded in 1951 by Mr Rajendra Prasad. A general election was held in India in 1952 which returned the present Congress Government, headed by Mr Jawahir Lal Nehru as Prime Minister, to power with a great majority.

Mr Jinnah, who was the first Governor-General of Pakistan with the title Quaid-i-Azam, died in September 1948, and was followed by Khwaja Nazimuddin, who, however, after the assassination of Mr Liaquat Ali Khan in October 1951, took his place as Prime Minister, and Mr Ghulam Mahommed became Governor-General. In April 1952 Khwaja Nazimuddin was displaced as Prime Minister by Mr Mahommed Ali.

The flag of the new India displays three horizontal stripes, saffron, white and green, with a Buddhist wheel in the centre; that of Pakistan is three-quarters green with a silver crescent and star, one-quarter white.

All the former Indian States have been incorporated in one or other Dominion, except the State of Jammu and Kashmir, whose accession to India is disputed by Pakistan, and has been referred to the United Nations for settlement by a plebiscite.

A new constitution for India was enacted in November 1949 by the Constituent Assembly, one of its main provisions being the abolition of "Untouchability" and all disabilities arising therefrom. The new constitution for Pakistan is still on the anvil.

A Burma Treaty was signed on 17th October 1947, and an Independence Act received the Royal Assent on 10th December following.

The Dominion of Ceylon was inaugurated on 4th February 1948.

India declared itself on the 26th January 1950 a sovereign independent republic, but with the consent of the other members continued to be a member of the Commonwealth, and on the 3rd February 1955 Pakistan notified its intention of following suit.

A new Andhra State was inaugurated in 1953 out of the Northern part of Madras with a temporary capital at Kurnool.<sup>1</sup>

In November 1954 France handed over the administration of the French Settlements in India to the Indian Government, thus ending 250 years of French rule.

On the 28th March 1955 the Pakistan Government announced that the present provincial and State boundaries in the West would be abolished before the end of May 1955 and that there would be henceforward one province of West Pakistan with its capital at Lahore, and that East Bengal would be renamed East Pakistan.

<sup>1</sup> This happened too late for correction of the pocket map at the end.



## (7) ADMINISTRATION

## ORGANISATION

The basic unit of Indian administration is the village. Each village has its headman and watchman, probably its own priest and artisans, and its land boundaries. It may also have its village factions. From the train or car, or even from the air-liner, a fraction only of the villages of India can be seen. They usually consist of mud dwellings, constructed from soil excavated close by, and now standing on mounds, the remains of former habitations. They may contain a few substantial houses and a temple or mosque. In Bengal the huts may be constructed of wattle and daub, with corrugated iron roofs, hardly visible among areca palms. A number of villages constitute a District, which is controlled as a rule by an officer of the Indian Civil Service. The District Officer is responsible for the collection of the land and other revenue, and has the powers of a First-class Magistrate. He is assisted by the District Superintendent of Police and by subordinate officials (Tahsildar, Mamlatdar, Talukdar, Mukhtiarkar, etc., keeping up former names) and Treasury officials. Centring round him is a cluster of officials, the District and Sessions Judge, the Civil Surgeon, the Public Works Executive Engineers, and others.

In the former "Regulation" Provinces, the three Presidencies and the Province of Agra, the District Officer was called the Collector, but in the "Non-Regulation" Provinces, the N.W. Frontier, the Punjab, Sind, Oudh, Assam, Burma, the Central Provinces and Berar, he was termed a Deputy Commissioner. Such Provinces were at first under a Chief Commissioner, and the Commission was recruited chiefly from military officers, who were later replaced by Indian Civil Servants, British and Indian, but the designation continues. In these Provinces, until Chief or High Courts were established, there were Judicial Commissioners instead of Puisne Judges.

A Division is in charge of a Commissioner, and consists of a number of Districts, but in some States<sup>1</sup> (e.g. Madras) there are no Commissioners. Nor need there be a Board of Revenue, but a Financial Commissioner instead. Under both is a Director of Land Records and perhaps an Excise Commissioner. In the smaller States the Secretariat corresponds directly with the District Officer. Each Department of the Secretariat has a Secretary and Under-Secretary, to correspond with the Central Government or to communicate the decisions of the local Government by Resolutions. In Bombay the headquarters are still at Bombay Castle, in Madras at Fort St George, but for Fort William at Calcutta the Bengal Secretariat has been substituted. Around the Secretariat are gathered Inspectors-General and other Heads of Departments, responsible to the Ministers in charge of those Departments. Finally there is the Governor, no longer head of the Government, unless a grave emergency should arise, presiding over the Ministers, but since 15th August 1947 supreme authority in India and Pakistan has been vested in the two Governor-Generals in Council.

In 1827 the Revenue and Judicial branches of the Civil Service were separated. The District and Sessions Judge has civil and criminal jurisdiction, even to the passing of sentence of death, but this must be confirmed by two Judges of the High Court, and not in Chambers. Not every State has a High Court. For example, the Calcutta High Court has jurisdiction in Assam, and the Patna Court sends Judges on circuit to Orissa.

The land in India has from time immemorial been at the disposal of the

<sup>1</sup> All the former Provinces are now termed States.

## LAND REVENUE

ruler. His revenue was mainly derived from rents paid for occupation, the tenure was leasehold, not transferable by deed or testament. Estates might be granted in *jagir* under a feudal tenure, entailing the raising and arming of troops and responsibility for good government. Some of the holders became independent when the central authority became weak. Usually, however, the *rayyat* had to pay in kind a certain proportion of his produce in the same manner as tithes in England, before commutation, were collected in tithe barns. The practice was probably in force at Harappa. In normal times the proportion might be fixed, especially under the rule of Akbar, but in abnormal times it was raised as in the case of Raja Chait Singh of Benares (p. 71). When armies were on the move, "prickers" would precede them, probing in the ground for hidden stores of grain, while camp followers in the rear would take a toll also. The cultivator could not "watch the legions thunder by" with equanimity.

The collection of the revenue was often farmed out to Governors of Provinces, and sometimes these obtained their offices by a higher bid. They had a position to keep up and troops to support it, so that the rents demanded were higher in the aggregate than the ruler required. Subordinate officials followed suit. In every class there was a stubborn resistance to payment and armed peons were maintained to enforce that payment, probably with a supplement. Nevertheless, the Moghul monuments show what enormous quantities could be paid in times when food was probably very abundant for a much smaller population.

The East India Company at first continued the pre-existing system, but the "Permanent Settlement" in Bengal was introduced in 1793 at the instance of Lord Cornwallis, whereby the *zamindars* were transformed from mere rent collectors into permanent owners of the land, subject to payment of a fixed annual revenue to Government. This was extended to Bihar and some adjoining districts in 1795, and to some of the northern districts of Madras in 1802, and despite the defects in the system that time made manifest, continued until its recent abolition by acquisition. Land settlement elsewhere has been on different lines, and also in those parts of Bengal where the great rivers have thrown up new land not included in the permanent settlement. Over most of India the "ryotwari" system, negotiated with the cultivator, is periodical every thirty years. Lands are classified by productivity, and by the possibility of raising a winter crop (*kharif*) as well as a summer (*rabi*) crop. Canal-irrigated land has to bear an additional charge. After consideration of these and other factors the rent, payable in cash, is settled for a period of years, but should the rains fail, large remissions of revenue are made, and actual out-turn is taken into account.

The settlement may be made with a *zamindar*, but in general is made with the tenant or joint family, and they are able to mortgage land, often running heavily into debt for marriage expenses on a lavish scale out of proportion to their means. There are millions of tenants who have a holding of less than an acre, possibly of an irregular shape, where a railway, canal or road has shaved off a corner. Land acquisition for public purposes is paid for on a basis of rent for a period of years, with an addition for compulsory purchase and for removal of a standing crop, if any. There is an army of officials, including surveyors, continually at work, because returns have to be submitted to Directors of Agriculture for the compilation of crop reports.

A very large area is afforested, and the area is constantly being enlarged. In 1877 there were 18,000 sq. m., in 1936 a quarter of a million. A "forest" is not necessarily covered with large timber trees, but may be scrub jungle reserved for grazing or firewood, rights to which must be purchased. Otherwise the

villagers' cattle must graze on the stubble or on the village waste land, while for fuel there is little but cow-dung, the burning of which deprives the land of nourishment.

The observer from the west is astonished that the flat prairies in the great river basins are not cultivated by deep ploughing and reaped by harvesters. The small holdings supply one reason. A better reason is that the land is fertilised by silt, and that to turn it up deeply would distribute an annual thin layer of silt among a large quantity of worked-out soil. The cultivation of rice must also generally be carried on in small plots surrounded by "ails" to ensure that irrigation water reaches every plant. The villager has an experience handed down for centuries, although in certain localities agricultural research and instruction can improve out-turn.

The land revenue forms the mainstay of provincial finance. Hence Finance Ministers must always take a lively interest in the monsoon forecast, as the S.-W. monsoon has been known to fail only too often. This is framed on information received from the west coast of South America, Java, the Indian Ocean, the east coast of Africa and elsewhere at various times as the current flows. An enormous amount of calculation is involved, the result may differ in the second or third place of decimals, and a cautious pronouncement may be vitiated by the unforeseen.

#### IRRIGATION

The tapping of the great rivers, fed by melting snow and rain, and the storage of water in places where the monsoon never fails completely, means an almost complete security and stability of out-turn. The British laid out 146½ crores of rupees in works which irrigate 50,000 sq. m., with an estimated crop value of 91 crores a year, and the successor Governments are no whit behind in making every effort to develop the irrigation system. Not all the works are individually productive, that is, earn a sufficient rate of interest on capital outlay, but, taking all together, the return has been remunerative.

The conservation of water is an old practice, exemplified by tanks in Udaipur, Hyderabad and Bundelkhand. In Southern India there are many tanks, in chains down a watercourse, most of them with earthen dams, very liable to burst if the N.-E. monsoon drops water into a tank already full. One bursting tank carries away the next dam, and so on down the chain. Many of the old reservoirs have been improved and are utilised for irrigation.

Innumerable wells draw water from the subsoil but irrigate only 5 per cent. of the cropped area. The water is raised by a leather bag or by Persian wheels. In modern times, motor-driven pumps have been installed and they are particularly valuable to lower the sub-soil water level in tracts where saltpetre (*reh*) may be drawn to the surface by evaporation. Along the Runn of Cutch reservoir water becomes very salt.

The "father" of canal irrigation (the builder of the Grand Anikuts, p. 457, is unknown) was Firoz Shah Tughlaq (1351-93), who built a canal from the Jumna to Hissar. It was extended to Delhi by Ali Mardan Khan about 1640. The repair of this, Western Jumna, canal was the first British irrigation scheme in 1817-20. It had an outfall near Okhla, on the Jumna below Delhi. The Eastern Jumna Canal (1830) from the same "head" also tails into the Jumna opposite Delhi.

A terrible famine in the Ganges Jumna *doab* (see Glossary) in 1838 caused the building of the Ganges Canal, mainly by Proby Cautley of the Bengal Artillery, in 1842-54. It extends from Hardwar down to Cawnpore, and seven falls produce electricity (1913-37), operate tube wells, and light several towns on the "grid" system. The *doab* down to Allahabad is irrigated from another head at Narora (p. 281). The densely populated region north of the Ganges



is irrigated from numerous tributaries. The Sarda canal was opened in 1928 (p. 282). A great hydro-electric scheme, in Nepal territory, is planned for the Kosi river.

The annexation of the Punjab in 1849 found the country in a very bad condition. In 1851-59 the Bari *doab* (Ravi-Sutlej) Canal was followed by the Sirhind Canal in the Sutlej-Jumna *doab*, A Lower Chenab Canal (1892-1900) irrigates the Rechna *doab* between the Chenab and the Ravi. The Jhelum Canal irrigates the Lyallpur District, where lands, previously waste, were settled by families, whose heads had given good public service, but large transfers have followed Partition. The triumph of Punjab irrigation has been the Triple Canals scheme, which takes water from the Jhelum to the Chenab, then to the Sutlej, and enables an enormous area to be watered in the Bahawalpur and Bikaner States, on the fringe of the Great Indian Desert. The Bhakra-Nagpal project in the E. Punjab and the Uhl river hydro-electric scheme are other great undertakings (p. 271).

In Sind, the waters of the Indus have for many years enabled crops to be grown by inundation canals; in fact a great deal of inundation has to be prevented by levees which require careful watching in case of a diversion of the river from its course. The Lloyd Barrage below Sukkur (p. 478) was built (1923-32), and in addition to the benefit to lands on the west bank, a very large area has been added to irrigated country on the east bank, where canals operated formerly at high water only. A Lower Indus Barrage is under construction at Kotri. In the N.-W. Frontier Province the Kabul river has been tapped, and the waters of the Swat in tribal territory are taken through the Benton tunnel into the Kabul river valley generating electricity. The Thal project in the Punjab has brought no less than  $1\frac{1}{2}$  million acres under cultivation.

Other large hydro-electric and irrigation schemes have been undertaken by the Pakistan Government, notably those at Warsak in the N.-W. Frontier Provinces, at Mianwali in the Punjab, and at Karnafulli in East Bengal. The Indian Government has also been active.

In Bihar, West Bengal, and Orissa, the Son, Midnapore and Mahanadi canals, the Mayurakshi R.V. project, and the Damodar River Scheme, planned in 6 phases, may be mentioned; also the Kosi river project designed to tame that unruly river.

In Madras the name of Sir Arthur Cotton is remembered as an early exponent of irrigation canals. The country has a considerable slope towards the coast, and therefore his works were confined to the comparatively flat deltas. In 1834-36 he dammed the Coleroon at Trichinopoly (p. 453) and the Cauvery some years later. In 1847-52 he built a barrage at Dowlaishwaram on the Godavari (p. 338). The Kistna dam at Bezvada was built on his principles. He and others were rather too enthusiastic about using canals for navigation, but this was stopped by the Report of the Irrigation Commission, about 1904, as entailing a waste of water. Irrigation from the Cauvery is not now confined to the Delta. The Mettur hydro-electric dam in the Salem district (p. 432) and the Krishnaraja Sagar in the Mysore State (p. 409) have been constructed, while the Cauvery Power Works also utilise the water to generate electricity. A great dam on the Tungabhadra near Bellary is under construction.

Along the Western Ghats in the Bombay State water is conserved, not only for the Tata Hydro-Electric Company (p. 342) but also for the water supply of Poona and for the Nira canal system (p. 355), to mention one only. In the southern extension of these ghats the Periyar dam (1887-96) turns water flowing normally west into the plains of Madura. These Indian irrigation works challenge comparison with any in the world. Without them the population could not have increased except at the risk of periodical disaster.



THE CENSUS <sup>1</sup>

The (first in 1871) Indian Census at intervals of ten years is a gigantic undertaking, but the organisation makes it less difficult than might be expected, and the error in numbers is calculated to be less than one in a thousand. Classification is not so accurate, for various reasons, some of them usual elsewhere. Preparations commence with the appointment of a Census Commissioner, usually selected from officials experienced in land-settlement work, or interested in civil conditions. Two famous former Commissioners were Sir Denzil Ibbetson and Sir Herbert Risley. Assistants in the Provinces, and the District officials co-operate, but the cost would be enormous without the help of an army of voluntary enumerators.

The 1921 Census showed an increase of only four million, largely due to an epidemic of influenza in 1918, which caused approximately six million deaths in a few months; but that of 1941 showed an increase of some fifty millions; and that of 1951, although the final figures are not yet available, will not be less. This startling rate of increase, which has altogether out-paced the increase in the food-producing capacity of the country, constitutes perhaps India's gravest problem. The 1951 Census, which is the first since Partition, shows the population of the new India as 356,892,000, and of Pakistan as 75,687,000, of which East Bengal accounts for 42,119,000. To get a correct estimate of the population of the whole Indian sub-continent there must be added the populations of Kashmir and the Assam Tribal Areas which have not been counted in this Census (4,022,000 and 560,000 respectively in 1941), as these are not included in the figures above, making a grand total of some 438 millions.

Almost 86 per cent. of the population of Pakistan is Muslim, but the overwhelming majority of the population of India is Hindu. There are nevertheless some 5 million Christians in India (of whom 2 millions are Roman Catholics), and approximately the same number of Sikhs.

Density of population is a difficult matter to assess. The most densely populated areas are Travancore-Cochin and Bengal, with considerably over one person to the acre, closely followed by Bihar and the U.P. Calcutta, with Howrah and its suburbs, holds 3,500,000 persons, including a shifting population in the mills and the docks which swells the provincial density. The 2,840,000 in Bombay may be considerably reduced in the harvesting season. Figures for other cities are given in the text.

While there is a great deal of illiteracy, the figures have much improved in the last forty years. The languages spoken, exclusive of dialects, number 225. There are dialects which very few speak or understand. Hindustani is spoken in the United Provinces, Central Provinces and Berar, Central India, the Punjab and Rajputana, but a native of Lucknow would detect a difference in the speech of a man from Delhi, and the European who has passed a high standard in Persian Urdu will probably not understand at all the admixture with Hindi in Rajputana. The names Bengali and Punjabi, Marathi and Konkani, indicate the areas in which they are generally spoken. Oriya is the language of Orissa. Pukhtu (guttural) or Pushtu (sibilant) on the N.-W. Frontier and Baluchistan. Telugu, Tamil, Kanarese or Malayali are spoken in Madras and S. India. Burmese is, of course, the mother-tongue of Burma, but there are many Indians there. Only thirteen principal languages have been mentioned in this account.

## RAILWAYS

Twenty-three years only after the opening of the first passenger railway in Britain, the first section of the Indian system was opened in 1853 from Bombay

<sup>1</sup> The figures below have been rounded to the nearest thousand.

to Thana through the efforts of Lord Dalhousie. Now railways traverse the length and breadth of the country.

Engineers and materials for the first railways had to be imported from England. The contracts with British Companies included a guarantee of interest on capital outlay, which, however, was watched by Government Consulting Engineers. Surplus earnings were divisible, and there were purchase clauses, payment being made by annuities spread over a period. All the original Companies were bought out in this manner, the last, the Madras Railway, having been acquired at the end of 1907. The Government, however, had not the staff to operate them all, and in most cases an arrangement was made with the Companies to continue working, with a greatly reduced capital, Government providing further capital for increasing equipment. Now all are owned and operated by the State.

There were eight Guaranteed Railway Companies, the Great Indian Peninsula, East Indian, Bombay Baroda and Central India, Oudh and Rohilkand, Madras, Great Southern of India, Bengal Central, and the Sind Punjab and Delhi. The last built a railway from Karachi to Kotri, the Indus Flotilla linked this to Multan, and the railway ran on *via* Lahore to Ghaziabad, junction with the East Indian near Delhi. The railway was the first to be operated by the State as the North-Western Railway. Bombay was connected with Madras, Ahmadabad and Calcutta; Calcutta with Delhi and Agra; Madras with Coimbatore and Bangalore; and Negapatam with Erode on the Madras Railway. The Nizam's Guaranteed Railway linked Hyderabad with Wadi.

While an actual profit on capital outlay was not shown until 1899, the benefits of railways were so marked that further extensions became imperative about 1870. At the same time it was considered that the broad gauge of 5 ft. 6 in. was too costly in the less densely populated tracts and in those with physical obstacles. The State now undertook a great deal of construction with engineers of the Public Works Department, such as the Punjab Northern, the Tirhut, the Rajputana-Malwa, all on the metre gauge of 3 ft. 3½ in. The Indus Valley (completing the railway from Kotri to Multan) was to have been built on this gauge, but the materials were diverted to the Burma railway to Prome, and the broad gauge was substituted. The same gauge was used for the Sind Pishin Railway from Ruk Junction to Quetta.

About 1880, however, Company agency was called in again, under an "assisted" arrangement of various natures, often a guarantee, but the metre gauge was not used universally. The Indian Midland connected Itarsi with Agra, with the co-operation of the Bhopal and Gwalior States. The Bengal-Nagpur, also broad gauge, traversed the Central Provinces. On the metre gauge the Southern Mahratta built in the Western Deccan, the South Indian in the south of Madras, while the Bengal and North-Western constructed railways in Oudh, north of the Ganges. In the systems worked by these companies were included railways constructed or acquired by the State. The Mysore Government also built railways, which for some time were operated for them by the Southern Mahratta Company. The last "assisted" system was the Assam-Bengal (1895), but there were many short lines with Indian-subscribed capital. The West of India Portuguese and the Pondicherry railways are instances of lines running through foreign territory.

The last great trunk railway was the East Coast Railway, built (1893-1900) from Madras to Waltair by the State and from Waltair to Kharagpur and on to Howrah by the agency of the Bengal-Nagpur Company. The Burma Railway was completed from Rangoon to Myitkyina, thirteen years after the British annexation. The filling in of the picture up to the present date would be too lengthy. Some of the former Indian States played a considerable part, Hyderabad, the Kathiawar States, Mysore, Jodhpur, Jaipur and Bikanir,

besides others already mentioned. A connection between Balharshah and Kazipet, built by H.E.H. the Nizam, affords the quickest route between Delhi and Madras.

About 1900 the building of railways on narrow gauges, 2 ft. 6 in. and 2 ft., was encouraged. Some of these were built on the N.W. Frontier by Government agency, but the strain of the First World War and subsequent War of 1919 with Afghanistan necessitated their conversion to the broad gauge. The Khyber Railway (1925) was built on that gauge, for the heaviest loading. Thus, there are four railway gauges in India, a number equalled in few other countries. Since 1951 the Indian Railways have been regrouped into six geographical zones serving their areas indicated by their names, and the old Company names have been abandoned. These zones are:—

- (1) Southern Railway, headquarters Madras.
- (2) Central Railway, headquarters Bombay.
- (3) Western Railway, headquarters Bombay.
- (4) Northern Railway, headquarters Delhi.
- (5) North-Eastern Railway, headquarters Gorakhpur.
- (6) Eastern Railway, headquarters Calcutta.

In Pakistan the former names, North-Western Railway and Eastern Bengal Railway, have been retained. The two Dominions operate 17,736 miles.

That Indian Railways contain many "Wonders of the World" would be an exaggeration. The bridges over the Son (p. 43) and over the Lower Ganges (p. 515) must appear in any list of long bridges. Many more of considerable length are mentioned in the text. Some have been shortened considerably by a development of technique, with which the name of Mr J. R. Bell will always be connected. Large training works confine the rivers to their courses, otherwise the bridges might be left high and dry. Physical features of the country make gradients of 1 in 25 necessary, but very rarely, and these are operated regularly. Some railways ascend to a height of 7000 ft., a height exceeded only in the Andes and a few other places. The Nilgiri Railway alone is worked on the Swiss Abt Rack system.

Running speeds frequently exceed fifty miles an hour, but stops have to be frequent and thereby time is lost, so that there are no sensational through speeds over long distances. Air-conditioning was introduced in 1937, and is gradually being extended on the main lines.

#### POSTS AND TELEGRAPHS

In the largest cities the postal service is excellent, with motor mail vans and hourly collections and deliveries. In the small towns the service, other than local, is dependent on the timing of the mail trains, in which postal packets are sorted continuously. In villages, collections and deliveries are less frequent, possibly only once or twice a week. Inter-communication may be by motor-lorry or may depend on runners, who jog along, through jungle and forest, armed only with a short stabbing spear with bells hung to it by a strap, as a warning to wild animals. Within the demands of the traffic, the Post Office (which celebrated its centenary in 1937) is very efficient. It deals also with parcels, which may be sent on the Value-Payable system (1877), the cash being collected on delivery, as customs dues may be also. From 1880 money orders were introduced, the Savings Bank was taken over in 1885, and Life Insurance was instituted soon afterwards. Among numerous other services performed is the sale of quinine in small packets. There is an increasing volume of Air Mail.



The Telegraph Service has been amalgamated with the Posts, but in the larger cities the Telegraph Office is usually housed in a separate building. A line from Calcutta to Diamond Harbour (1851) having proved successful, a single line was erected from Calcutta to Agra and Bombay, also to Delhi and Meerut, Umballa and Peshawar. These lines were working when the Mutiny broke out. In 1936 over a hundred thousand miles of line were in operation, with, on the average, five wires to the post. Over many miles, of course, there are still only one or two wires to the post. Over certain lengths copper wires enable the simultaneous transmission of several messages from each end, and these are teleprinted. The lines are as far as possible carried along the railways for facility of inspection and repairs.

An adjunct to the Telegraph service is the Telephone system. The first automatic telephone exchange was opened in Simla in 1913, but by that time over 150 exchanges had been established elsewhere, some by private enterprise. It is possible to communicate by trunk telephone, with 1500-mile circuits, between Karachi and Calcutta, between Peshawar and Colombo, and by wireless telephone between India and England and thus to other parts of the world.

#### BROADCASTING

There has of recent years been a great development of radio services in the East. In addition to the general service in which news is given in English, All-India Radio maintains short-wave broadcasts to Europe in English and French, as well as Burmese, Chinese and Indonesian services on wave-lengths between 16 and 50 metres. Programmes are published in the principal newspapers. There are transmitting stations at Calcutta, Bombay, Poona, Trichinopoly, Madras and Lucknow, in addition to the Central Broadcasting Station in Delhi.

In Pakistan a few years ago there were only three low-powered medium-wave transmitting stations at Lahore, Peshawar and Dacca, with no inter-linking arrangements. Now with the erection of the Central Broadcasting Station at Karachi equipped with high-powered short-wave transmitters, these have all been integrated, and five external services are now maintained as well as the internal. A medium-wave station has also been opened at Rawalpindi, and one at Quetta is under consideration. These operate on short-waves between 16 and 90 metres, and medium-waves between 206 and 477 metres. An "All-Wave" receiver should operate between 16 and 550 metres. Burma and Ceylon have their own central broadcasting stations operating in English, as well as the language of the country.

#### THE PRESERVATION OF MONUMENTS

In the early days of British rule a few efforts were made, notably by the first Lord Minto, by Lord Hastings and Lord Amherst, to save some of the most celebrated structures round Agra and Delhi from decay. Lord Canning in 1861 established the Archaeological Survey of Northern India. The function of the new Department, however, as well as of the local surveys, afterwards instituted in Madras and Bombay, was confined to the description of monuments and to antiquarian research, conservation being still left to the Local Governments, who made efforts according to the personal interests of Governors or Lieutenant-Governors, but without expert guidance. In 1871 General Sir Alexander Cunningham was re-appointed Director-General of the Archaeological Survey, which had been discontinued in 1866. He had published *Bhilsa Topes* in 1854 and *Ancient Geography of India* in 1871. He was handicapped by conditions under which he worked, but was a pioneer who laid the foundations of success in after years.



In 1878 the Supreme Government awoke to the condition into which the national monuments were sinking, and the Viceroy, Lord Lytton, pressed for the appointment of a Curator of Ancient Monuments. After two years the post was sanctioned and held until 1884 by Major Coie, who did much towards the repair of structures, notably those in the Gwalior Fort and at Sanchi. Reaction set in. The post of Curator was abolished in 1884, that of Director-General in 1890, and a period of neglect followed. In 1895 a scheme was proposed to divide the country into circles, each with an archaeological surveyor, who was to make conservation his first duty, but without any central control. When Lord Curzon became Viceroy he threw himself into the task of organising the Department and a Preservation Act was passed (1904). The Provincial Departments were brought under the control of a Director-General, provision being made to assist out of Imperial funds. The functions and guiding principles of the Department were carefully defined, and the active co-operation of the rulers of Indian States secured.

Under the direction of Sir John Marshall (1902-31) and his successors the more important groups of monuments, besides others throughout India and Burma, were overhauled and put into repair. On the "beaten track" the Taj Mahal at Agra, the Fort, the tomb of Itimād ud daula, the Chini ka Rauza and Akbar's tomb at Sikandra have been renovated and the surroundings cleared. At Delhi the Palace in the Fort, the tomb of Humayun and very many other buildings have received attention. At Lahore the Fort, the mosque of Dai Anga and the tomb of Jahangir at Shahdara have been conserved. To these Muslim monuments may be added those less accessible at Mandu and Dhar in Malwa, at Ahmadabad and Bijapur in Bombay, at Gaur and Pandua in Bengal, and at Rohtasgarh in Bihar.

Among Buddhist and Hindu monuments may be mentioned the topes at Sanchi and Sarnath, the temples of Khajuraho in Bundelkhand and of Bhubaneshwar in Orissa, the city of Vijayanagar, the temples of Conjeeveram and Veilore in Madras. In Burma the royal palace and monasteries at Mandalay and the pagodas of the ancient city of Pagan have been cared for. The Mutiny monuments at Lucknow may complete the enumeration.

Not content with the conservation of visible remains, the Department has undertaken excavations to uncover remains which had been buried for centuries. At Taxila in the Punjab, Bhita and Sarnath near Benares, Harappa and Mohendogaro in the Indus valley, added to which excavations at Rupar and Maski (in the Raichur district) and at Maheshwar have extended knowledge of the "chaicolithic" period, also at Hmawza (old Prome) in Burma, and indicate how far and wide the activities of the Department have been carried on. Economic reasons have curtailed further work, but time was perhaps needed to digest the results. Many local museums have been opened to display the finds, and a visit may well be rounded off by an examination of the exhibits, systematically arranged and catalogued, apart from those already housed in the older museums or homes of scientific societies.

A description of all the Indian museums is given in *The Museums of India*, published by the Museums Association, Chaucer House, London, W.C.1. The existence of a museum is shown in the Directory. It is, however, necessary to inquire about the hours or days of opening or closing.

*Revealing India's Past* (Royal India and Pakistan Society) should be consulted.

# GLOSSARY OF THE PRINCIPAL VERNACULAR TERMS USED IN THIS BOOK<sup>1</sup>

(A) signifies Arabic; (H) Hindūstānī or Hindī; (K) Kanarese; (Mal) Malayālam; (M) Mahrāṭṭī; (My) Malay; (P) Persian; (S) Sanskrit; (Sin) Sinhalese; (Tel) Telugu; (Tur) Turkish; (T) Tamil.

- ABDAR, (P) the wine waiter who formerly blended and cooled water (A 3).  
 AṬṬ, (Isle) (H) The low earthen ridge round fields in rice-growing areas.  
 AMLA (Ameer), (A) "commander," a title of Princes and nobles, as the Amlrs of Sind, and formerly of Afghanistan.  
 ĀNĀ (Anna), (H) the 16th part of a rupee.  
 ANIKUT, (T) weir, dam (*annai kutta*).  
 ANJUMAN, (P) assemblage, society, institute.  
 ĀRĀMA, (S and Sin) a pleasure-garden or park.  
 BABŪL, (H) a thorny mimosa (the *Acacia arabica* tree), in N. India named the Kikar.  
 BAHĀDUR, (P) "brave," "chivalric," a title of honour.  
 BANA, (Sin) reading of the sacred books in public.  
 BAND (correctly bāndh), (H) an embankment or dyke—commonly Bund.  
 BANDAR, (P) a port or harbour.  
 BANYAN-TREE, the Indian fig-tree (*Ficus Indica*, or *Ficus Bengalensis*, L.) which has aerial roots.  
 BĀOIL, (H) a rectangular well with steps and galleries.  
 BĀRADARĪ, (H) (twelve doors), a summer-house; a mansion.  
 BĀZĀR, (P) a market or market-place; a street of shops.  
 BEGAM (Begum), (Tur) a lady of rank; a Queen or Princess.  
 BEL, (H) a fruit-tree (*Aegle marmelos*).  
 BHATTĀ (Bhātā or Batta), (H) allowance given on field service or to public servants on duty at a distance from headquarters.  
 BUNGALOW (bangalā), (H) a house of one storey with verandahs; often designed like a tent.  
 CASTE, class; sect; corruption of the Portuguese *casta* or race.  
 CATAMARAN, (T) *kattu*, "to bind," *maram*, "a tree," a log-raft on which the natives of Madras paddle through the surf.  
 CHABŪTRĀ, (H) a raised platform, usually of stone or brick; terrace.  
 CHADAR (Chādar), (H) sheet worn by men and women.  
 CHAITYA, (S) a Buddhist chapel or church; primarily a heap or tumulus; also a place of sacrifice or religious worship; any building of the nature of a religious monument (Fergusson, *Ind. Arch.*).  
 CHAKRA, (S) a wheel; the wheel of the Buddhist law.  
 CHAR, an alluvial formation, as an island in a river.  
 CHAUKIDAR (Chokidar), (H) a watchman, by day or night.  
 CHAURĪ, (H) a fly-whisk; a mark of rank.  
 CHĀWADĪ, (Tel) a rest-house for Indian travellers, English corruption *Choultry*.  
 CHHĀTRĪ (Chhattar), (H) umbrella; insignia of rank; a monumental structure or pavilion erected in honour of a person of rank.

<sup>1</sup> Terms relating to religious matters, festivals, etc., which are explained in the Introduction, are generally not included here.

- CHITAL, (H) the spotted deer (*Axis maculatus*), gregarious, and common in many parts of India.
- CHUNAM, (T) an English corruption of (H) *chund*, lime, a plaster or mortar sometimes made of powdered shells of a remarkable whiteness and brilliance.
- COMPOUND, an enclosure, perhaps a corruption of the Malay word *Kampung*.
- CRORE (Karor), (H) 100 lakhs or 10 million.
- DAGOBA, a Sinhalese word from Pali *dhatugabbha* and Sanskrit *dhatugarbha* = relic-receptacle; strictly a *stupa* containing relics of Buddha.
- DĀK, (H) post, relay of horses; dak-bungalow (or Musáfar Khana), a staging or rest-house for travellers.
- DĀKGĀRI, (H) stage-coach, for one or two travellers; mail train.
- DARBĀR (Durbar), (P) a royal court; an audience or levee; a hall.
- DARGĀH, shrine; place of burial of a Muslim saint.
- DARWĀZA, (P) gateway, door.
- DEODĀR, the *Cedrus deodara* of the Himalaya: from *deva-daru*, the "wood of the gods."
- DHARMSĀLĀ, (H and M) (*dharma*, "justice," "piety," and *sālā*, "a hall"), a place of accommodation for travellers and pilgrims.
- DHARNA, (S) to sit at a door fasting to death until payment is extorted (an offence under the Penal Code).
- DHOLI, (H) *Dhooli* (properly *doll*), a swinging cot or litter suspended from a pole carried by bearers.
- DHOTI, (H) a loin-cloth.
- DIWĀN, (P) "a royal court," "a minister," especially the chief financial minister.
- DIWĀN-I-AM, DIWĀN-I-KHĀS, (P) hall of public, private, audience.
- DOĀB, the country between two rivers.
- DWĀRPĀL, (H) a door-keeper, commonly sculptured at sides of doors in Buddhist shrines and Hindu temples.
- EKKA, (H) a pony-cart.
- FAKĪR, (A) a religious Muslim who has taken a vow of poverty; a poor man; also inaccurately applied to Hindu devotees and ascetics.
- FARMĀN, (P) a royal order or grant.
- GADDI, (H) seat; royal seat; throne of a Hindu Prince.
- GAMA, (Sin; grama, S) village.
- GARUDA, a fabulous bird; the vehicle of Vishnu.
- GHARĀ, (H) an earthen water-pot or jar.
- GHARI, (H) a carriage (Tikka, for hire).
- GILĀT (Ghaut), (S) *ghatta*, "a landing-place," "steps on a river-side"; a mountain pass; a range of hills.
- GIRI, (S) hill, rock.
- GIRJA (Port), church: from Portuguese *igreja*.
- GOPURAM, (H) the pyramidal gateway of a Dravidian temple.
- GOSAIN, (H) Hindu monk or devotee.
- GUMHAZ, (P) a cupola; a dome.
- GURU, (H) a spiritual adviser.
- HAJI, (P) a Muslim who has performed the pilgrimage (*haj*) to Mecca.
- HAMMĀL, (A) a bearer of a *palki*; in Bombay, an orderly or house-bearer.
- HAMMAM, (P) bath.
- HARĪM (harem), (P) a sanctuary; ladies' apartments.
- HAUZ, (A) cistern, tank, reservoir.
- HAVILDĀR, (H) "one holding an office of trust"; an officer in Indian Infantry corresponding to a sergeant; also Havildār Major.
- HUKKA (Hooka), (A) a native pipe.
- HUZŪR, (A) the royal presence; a respectful term applied to high officials.

- LDGĀH, (P)** an open enclosure on the W. of a town where the *Id* prayers are offered.  
**IMĀMBĀRA, (P)** a building to which the Shias carry the *tazias* or biers in the *muharram*, often the tomb of the founder.  
**ISHWAR, or ISWAR, (S)** God, Lord, attribute of a Hindu deity.  
**JĀGĪR, (P)** a tenure by which the public revenues of an estate or district were granted during pleasure or for life to a jagirdar, with powers to collect, and to administer the general affairs of the estate.  
**JAMADĀR, (A)** an Indian officer next to a Sūbadar, and corresponding to lieutenant.  
**JHATKA, (H)** covered pony-cart in S. India.  
**JHIL, (H)** pool, lake, swamp.  
**JOGI, (S)** a Hindu devotee, as Fakir is a Muslim.  
**JOHAR (Jauhar), (H)** sacrifice or immolation practised by Rajputs to avoid capture. Scholars will recall the occurrence of such sacrifices at Saguntum and Numantia.  
**KABR, (A)** a tomb (Muslim); Kabristan, cemetery.  
**KACHAHRI, (H)** commonly Cutcherry, a court or office for public business.  
**KALIMA, (A)** (in full, Kalimat-ul-shahadat, the word of testimony) the Muslim declaration of faith.  
**KANDA, (Sin)** mountain.  
**KANKAR (H),** nodular or block limestone, with which roads in N. India are often metalled.  
**KARBALA, (A)** designation of cemetery or place where *tazias* are buried, derived from the city on the Euphrates where Husain, son of Ali, the 4th Imam, is buried.  
**KIRĀN, (A)** a Muslim title of respectability answering to "Esquire."  
**KHĀNSĀMĀ, (P)** literally "master of the household gear"—butler, or house-steward. In Upper India it is the title of the chief table-servant and provider, always a Muslim. In N. India and Kashmir, it means the cook. In the Madras Presidency and S. India, this title is not used; "butler" is general, and he is seldom a Muslim.  
**KHIDMATGĀR, (A, P)** the "service-doer," always applied to a Muslim waiter at table.  
**KIBLA, (A)** a niche in the wall to which Muslims look when praying, i.e. in the direction of the Ka'ba at Mecca.  
**ĶILA, ĶILADAR, (P)** fort, commandant of fort.  
**KINKHĀB (Kincob), (P, H)** gold brocade.  
**KOTHĪ, (H)** residence, house, mansion.  
**KOTWĀL, KOTWĀLĪ, (P)** police officer, police station.  
**KULAM, (T),** tank; see Teppa Kulam.  
**KULĪ (Cooly), (T and Tur)** a labourer; porter at railway stations and elsewhere.  
**KUND, (S)** a pit, hollow, pool, well, small tank.  
**LĀKH (Lac), (S)** the number 100,000. By customary use "a lakh" means "a lakh of rupees" (=£7500 at Rs. 13 to the £).  
**LĀT, (H)** a stone monolithic pillar—*stambha*, common to all styles of Indian architecture.  
**LINGAM (Linga), (S)** symbol of Siva as the God of reproduction; phallus.  
**MAIDĀN, (P)** plain, open space, field of battle.  
**MAKBARA, (P from Kabr)** grave of a saint.  
**MAMLATDĀR, subordinate revenue collector in Bombay.**  
**MAN (Maud), (H)** a weight, varying in different parts of India. In Bombay it is 25 lb.; in Bengal, since 1883, 82 lb.  
**MANDAPAM, (S)** a pavilion or porch in front of a temple; also Mantapam, Mahamandapam, etc.



- MASJID**, (A) mosque (place of prostration, *stjda*). Jāmi Masjid, congregational mosque, used on Fridays.
- MASNAD**, (P) cushion, throne of a Muslim Ruler.
- MASULA**, (T) a boat sewed together, used for crossing the surf at Madras.
- MATH**, (H) Hindu monastery, of which a Mahanth is Abbot.
- MAULVI**, (A) one who can read and write Arabic.
- MELĀ**, (H) a fair.
- MIHRĀB**, (A) an arch; the recess in the wall of a mosque on the side nearest Mecca, to which Muslims turn at prayer—usually termed Kibla.
- MIMBAR**, (A) the pulpit in a mosque; the preacher stands on the middle step of the three while delivering his sermon (Khutba).
- MONSOON**, (A) a corruption of the (A) *mausim*, "a season"; applied to seasonal rains in India during the S.W. monsoon, from June to September, or N.E. on the Coromandel Coast later.
- MUEZZIN**, (A) one who calls Muslims to prayer from the minaret (Azan).
- MUFASSAL** (often written Mofussil), separate, detailed, particular; commonly meaning "the interior of the country," as distinguished from the towns.
- MUNSHI** (Moonshi), (A) a writer; a secretary; a teacher of languages.
- NĀIK**, (S) corresponding to a corporal in Indian Infantry; an ancient Hindu title of a governor.
- NANDI**, (S) bull; vehicle of Siva, often carved in kneeling attitude facing Saivite temples.
- NAUBAT KHĀNA, NAKKĀR KHĀNA**, (A) the chamber over a gateway, where a band is stationed for ceremonial music.
- NĀUTCH** (Nach), (S) a dance; an exhibition of dancing-girls.
- NAWĀB** (for nuwwāb), (A) this word means lit. "deputies," being the plural of *nā'ib*, "a deputy." It is a title conferred on Muslims.
- NIZĀM**, (A) lit. arrangement; an administrator; a title of the Prince whose capital is Hyderābād, in the Deccan.
- NULLA**, (H) properly Nālā, "water-course," or "depression."
- PAGODA** (origin obscure), "an idol temple" in S. India; also a coin formerly in use—3½ rupees, called by Indians *hūn*, but deriving the former name from its showing a temple on one face.
- PALANKEEN** (Palanquin), (H) an Anglican corruption of the word *pālki*, a means of conveyance, of the shape of a long box with sliding sides, in which persons were once carried for long distances on men's shoulders.
- PĀLEGĀR** (Polygar), (T, Tel) a shareholder; a landed proprietor. A title of persons in the Madras Presidency who correspond to zamindars in other parts of India.
- PĀN**, (S) the leaf of the betel creeper. Pan-supari is areca nut rolled in betel leaf with a little shell-lime for chewing.
- PANDIT**, a Brahman, proficient in Sanskrit.
- PARDA**, (P, H) a curtain, especially one that screens women; *pardanashin*—one sitting behind a curtain—i.e. secluded.
- PAROANA**, a sub-district; see Tahsil.
- PATEL**, (S) the headman of a village, invested with some magisterial and revenue functions.
- PEEPUL** (Pipal), (S, H) a great fig-tree (*Ficus religiosa*), or Bodhi tree.
- PEON**, from the Portuguese *peao*, Spanish *peon*, "footman."
- PESHWĀ**, (P) the Brahman Prime Ministers of the Rājās of Sātārā, and who afterwards became hereditary Chiefs of the Mahrāṭṭa nation.
- PHINS**, (T) the Toda name for the stone circles on the Nilgiri Hills.
- PICE**, (H) a corruption of the word *paisā*, a copper coin, of which 64 go to a rupee, and 4 to the anna, and which itself contains 3 pic.
- PILIMAGĒ**, (Sin) image-house.

- PINDĀRI, (Pendhara) (M) organised bodies of raiders and robbers.
- PINJRAPOL, (H) (*pinjra*, a cage) an animal hospital, generally maintained by the Jains; animal infirmary.
- PINKAMA, (Sin) merit-act; entertainment.
- PIR, (P) old; a Muslim saint.
- PIRIVEN, (Sin) series of monks' cells.
- PRĀKĀRA, a great corridor between a temple and the surrounding wall.
- PURA, (S and Sin) (PURAM, T) a town, or city.
- RAI SAHIB or BAHADUR: RAO SAHIB or BAHADUR, titles conferred on Indians.
- RĀJĀ, MAHARAJA, MAHARAJA DHIRAJA, (S) a Hindu King or Prince.
- RĀNĪ, (S) the wife of a Rājā; a Queen or Princess.
- RATHI, (S) a chariot formerly, now refers to cars used for Hindu gods on ceremonial occasions.
- RATHS or RĀTHIAS, the name given to rock-cut monolithic Dravidian temples at Mahabalipuram, near Madras.
- RISĀLDĀR, (A) a captain of a troop of Indian Cavalry.
- RISĀLDĀR MAJOR, the senior Indian cavalry officer.
- ROZA (Rauza), (A) a tomb in an enclosure, originally the garden at Medina adjoining the chamber (*hujra*) in which Muhammad was buried.
- RYOT, (A) a corruption of the (A) word *ra'yyat*, a subject, a peasant.
- ŠADR (Sadar, Sudder), (A) top, chief, principal.
- ŠADR 'ADĀLAT, (A) formerly the Chief Court of Justice in India.
- ŠĀHIR, (A) lord; a title applied to an English gentleman in India.
- SAIYID, (A) a descendant from the daughter of Muhammad.
- SAMĀDH, (H) cenotaph of a Hindu; also self-immolation.
- SANDAL, (A and S) the fragrant wood of the *Santalum album*, L.
- SANGAM, (S) junction of two or more rivers—commonly a sacred place of pilgrimage.
- SANGHĀRĀMA, a group of apartments for a community of monks, a monastery.
- SARĀL, (P) a rest-house for travellers; a caravanseral.
- SĀRĪ, (H) a robe worn by Hindu women.
- SATĪ (Suttee), (S) a chaste wife, especially one burnt with her deceased husband; the burning of such a wife.
- ŠĀH, (P) a King; a title usually applied to the King of Persia.
- ŠAIKH, (A) old, respected; a class or rank of Muslims.
- ŠIANKH, (S) a conch shell, large specimens of which are blown as horns by the Hindūs during religious ceremonies.
- ŠIKĀR; ŠHIKĀRĪ, (P) game, shooting; Indian gamekeeper.
- ŠOLA, (T) a patch of jungle; a wooded dell or copse.
- ŠIKRA (Sikhara), (S) spire or finial of Hindu temple; pyramidal; many-storied; always surmounting the cell of the image.
- SINHĀSAN, (S) a lion-seat (*siṅgh*, lion), Hindu throne.
- SIPĀHĪ (Sepoy), (H) an Indian soldier, one of a *sipdh* or army.
- STAMBHA—LĀT (q.v.).
- STUPA (or TOPE), a relic-shrine; a monument containing relics; or a tower commemorative of an event or sacred spot (Fergusson).
- SŪBĀDĀR, (A) Governor of a Province; an Indian infantry officer corresponding to a captain.
- SŪBĀDĀR, MAJOR, the senior Indian officer in Infantry.
- TAHSIL, (P) a division of a Zilla, equivalent to Taluk, etc.
- TAHSILDĀR, (P) an Indian sub-collector of revenue, who may also be a magistrate.
- TAIKHANA, (P *tah-khana*, lower house) underground room for retreat in summer (P *sarddb*).
- TĀJ, (P) a crown.

TALE, (Sin) a tank.

TALUK, (A) or more properly *ta'alluk*, a tract, or subdivision of a district.

TANK, a reservoir, an artificial pond or lake, made by excavation or by damming (a word of both Indian and European origin).

TAPPÁL, (H) in Bombay the post; and in Madras a relay of horses.

TATTI, (M) matting; a mat-shade.

TEPPA KULAM (*South India*), a tank surrounded by steps, with usually a temple in the centre, on which the deity is rowed on a raft.

THÁNÁ, a police-station; THÁNADÁR, the officer in charge of it.

TIFFIN, luncheon, a word of hybrid and uncertain origin.

TIRTHA, (S) a ford; a bathing-place, especially one to which religious pilgrimages are made.

TIRTHÁNKÁR, (S) Jain saint.

TONGÁ, (H) a low-seated two-wheeled vehicle drawn by a pair of ponies.

TRIMURTI, the three-faced bust of Siva in the characters of the Hindu Trinity.

TRIPULIA, (H) a gateway, or approach with three arches.

TUGHRÁ, (A) an ornamental character of writing, used for royal signatures and titles, also Nashki or Nastataliq styles.

TULSI, (S) the *Ocimum sanctum*, the sacred Basil plant, venerated by the Hindus.

VÁHANA, (S) the vehicle of a Hindu god.

VIHÁRA, (S) a Buddhist monastery, or an apartment or hall in a monastery or cave; in Ceylon, a Buddhist temple; a meeting-hall of monks.

VILA, (Sin), VILIT, (T) a pond.

VIMÁNA, (S) the principal part, the actual temple itself: has a pyramidal roof, and contains the cell for the image or emblem of the Hindu god.

WAPI or VAPI, (S and Pali) a tank.

WAZÍR, (A) a prime minister.

WEWA, (Sin) a tank.

ZAMÍNDÁR, (P) a landed proprietor, a landlord.

ZANANA, (P) women's quarters—commonly *Zenana*.

ZIÁRAT, (A) pilgrimage, and hence a burial-place, a place of Muslim pilgrimage.

ZILA (Zilla), (A) a portion, division, or district; hence, the area or tract constituting the jurisdiction of the District Officer—i.e. a Magistrate and Collector, or a Deputy Commissioner.

## PRONUNCIATION OF INDIAN WORDS

Consonants are pronounced as in English. *Ch* should be sounded as in "church," and *dh* and *th* as in "woodhouse" and "boathook." In the Bombay Presidency *ḍ* as written is in certain circumstances pronounced almost like *r*; e.g. Manmad (Manmar), Anhilwāḍa (Anhilwara), Mahanwāḍa (Mahanwara), and such proper names as Ghorpaḍe (Ghorpuré).

Vowels are ordinarily pronounced as in Italian: thus, *pul*, *Mir*, *Mūl* and *nou* have their English equivalents in "hull," "peer," "pool," and "now." *Al* has the vowel sound as in "mine," *ou* (Oudh) as in "proud." A long *ā* is pronounced as in "father," e.g. Rām, Māhārājā; and a short *a* like *u* in "but," e.g. Akbar (Ukbar), parda (purda), except in Bengal, where it is given an *o* sound, e.g. Bangaon = Bongong. The accent is distributed almost equally on each syllable.

For the pronunciation of Burmese names, see pp. 536-537.

## TRANSLITERATION OF INDIAN NAMES

The inverted comma symbol, to indicate the Arabic guttural *al*, has been omitted from before Muslim names like 'Ali, 'Abdul, 'Aziz, etc., as it scarcely affects the pronunciation, and has no meaning for the ordinary traveller.

# ETYMOLOGY OF SOME PLACE-NAMES IN INDIA

Meanings of some of the more common component parts of place-names, other than those mentioned in the Glossary, p. lxxxvii. For some Burma place-names, see p. 537; and for certain Ceylon place-names, see p. 568.

ĀĀĀD, (P) peopled.	KILO, (Sindi) fort.
ĀSRAMA, (S) hermitage.	KOVIL, (T) temple.
ACHALAM, (T) hill.	KOT (S), KOTA (Tel), KOTTAI (T), KOTTE (K), fort.
ARU, (T) river.	KOTAL, (P) kol or pass.
BĀGH, BAGHICHA, (P) garden.	KUPPAM, (T) hamlet.
BAN, (H) grove.	MAHĀL, (H; from A mahall) quarter.
BĀṛī, BĀṭī, (H) house.	MALAI, (T) hill or range.
CHERUVA, (Tel) tank.	MANDALAM, (T) tract of country.
COTE, COTTA, COTTIE, COTTAIH. See KOT.	MANDI, (H) market.
DIGHI, (H) tank.	MANE, (K) habitation.
DHĀRO, (Sindi) river.	MANGALAM, (S) happiness.
Dih, (P) village.	NĀD, (T) tract of country.
DONGAR, (M) hill.	NADī, (H) river.
DRUG, DURGA, (T, Tel) fort.	NAGAR (S), NAGARAM, town.
ERI, (T) tank.	PAHĀR, (H) PAHĀD, (Sindi) hill.
GANJ, (H) mart.	PALAIYAM (T), PALEM (Tel), petty kingdom.
GĀCHī, (H) grove.	PALLI (T), PALLE (Tel), village.
GARH, (H) fort.	PĀṚĀ, PĀṚī, (H) quarter of a town.
GHAR, (H) house, habitation.	PATī, (S) lord.
GIRI, (S) hill.	PATĀM, PATAN, PATANA, PATNA, PATTANAM, (S) etc., town or city.
GŌTH, (Sindi) village.	PET, PETA (Tel), PETTAI, (T) quarter of a town.
GRĀM, GRĀMAM, GĀON, (H) village.	SHAIAR, (P) city.
GUDDI, (K) hill.	SOT, (H) spring or stream.
GUHĀ, (S) cave.	STHĀNA, (S), STHAN, STHAL, STHALI, THĀN, TĀN, place.
GUNTA, (Tel) tank.	TALĀO, (P) pond.
HĀṬ, (H) market.	TOTA, (Tel), TOTTAM, (T) garden.
ĪVARA, (S) lord.	UR, (T), URU, (Tel) village.
KADU, (T) forest.	VARAM, (T) village.
KERE, (K) tank.	VANA, (Tel), VANAM, (T) grove.
KHĀL, (H) channel.	
KHAND, (S) portion.	
KHIND, (M) pass.	
KHET, (H) (KSHETRA, (S)) field.	
KHET, (S) small town.	



## (8) INTERNAL AIR ROUTES OF INDIA AND PAKISTAN

Since the end of the Second World War there has been a great increase in the number of internal air-lines operating in India and Pakistan, a development due to the relative cleanliness and convenience of air travel as compared with railway travel under present-day conditions. The various separate companies in India were merged in 1953 into one national organisation operating as Line 1, Line 2, etc. There are lounges and restaurants at all the main airports, and the air-lines provide free transport from the booking centre to the airport. The free allowance of baggage per person is 44 lbs. The transport by air of certain articles of an explosive or inflammable nature, e.g. cigarette-lighters, is forbidden.

A list of the air-lines now operating in India and Pakistan is given below. Fares and time-tables may be obtained either from the Official Air-line Guide, published by the Air-Transport Association of India, New Delhi, or from *Newman's Indian Bradshaw*.

## AIR SERVICES

*India*

<i>Base</i>	<i>Routes</i>
Line 1. CALCUTTA.	Calcutta - Bhubaneswar - Vizagapatam - Madras-Bangalore. Calcutta - Dacca. Calcutta-Gauhati-Dibrugarh. Calcutta-Baghdogra. Calcutta-Nagpur-Bombay.
Line 2. CALCUTTA.	Calcutta-Patna-Banaras-Lucknow-Delhi. Calcutta-Allahabad-Kanpur-Delhi. Calcutta-Chittagong. Calcutta - Agartala - Gauhati - Tezpur - Jorhat-Mohanbari-Calcutta-Agartala-Silchar-Imphal.
Line 3. CALCUTTA.	Night Service between Bombay, Delhi, Calcutta and Madras <i>via</i> Nagpur.
Line 4. NEW DELHI.	Delhi-Lahore. Delhi-Calcutta. Delhi-Jodhpur-Karachi. Calcutta-Rangoon. Delhi-Amritsar-Srinagar. Srinagar-Jammu (shuttle service during April-December only). Delhi-Amritsar-Jammu-Srinagar. Delhi-Srinagar (during April-July and September-November only). Calcutta-Patna-Katmandu.
Line 5. HYDERABAD (DN.).	Madras-Hyderabad-Nagpur-Delhi. Hyderabad-Bangalore. Hyderabad-Bombay.

## Line 6. BOMBAY.

Bombay-Delhi (Night Service).  
 Bombay-Karachi.  
 Bombay-Calcutta.  
 Bombay-Ahmadabad-Jaipur-Delhi.  
 Bombay-Madras-Tirchinopoly-Colombo.  
 Bombay-Ahmadabad-Karachi.  
 Bombay-Madras.  
 Madras - Bangalore - Coimbatore - Cochin-  
 Trivandrum.

## Line 7. BOMBAY.

Bombay-Keshod-Porbandar-Jamnagar-Bhuj.  
 Bombay-Jamnagar-Bhuj-Karachi.  
 Bombay-Bhavnagar-Rajkot.  
 Bombay-Poona-Bangalore.  
 Bombay-Indore-Gwalior-Delhi.

*Pakistan**Company**Routes*

## 1. ORIENT AIRWAYS,

Dacca and Karachi.

Dacca-Chittagong-Calcutta.  
 Calcutta-Chittagong.  
 Chittagong-Rangoon.  
 Calcutta-Dacca.  
 Dacca-Jessore.  
 Dacca-Sylhet.  
 Dacca-Lalmonirhat.  
 Karachi-Dacca-Delhi-Karachi.  
 Rawalpindi-Lahore-Dacca.  
 Karachi-Lahore-Delhi-Calcutta-Dacca.  
 Karachi—Peshawar *via* Lahore and Rawalpindi.

## (9) MOTOR-TOURING AND PLACES OF SPECIAL INTEREST

(Please see in this connection page xii *et seq.* of the Introduction.)

As most places of tourist interest are now accessible by car, it would be impossible to describe the multiplicity of routes open to the motorist, and below only a few select routes are indicated, which, owing to the inadequacy of the railway connections, or the variety of places to be seen in the course of the one journey, are peculiarly suited for exploration by car.

- (1) *Bangalore*, Arsikere (for Halebid, Belur, Sravana Belgola), Shimoga, Gersoppa and back.
  - (2) *Bangalore*, Seringapatam, *Mysore*, Mercara, Tellicherry, Mahé, Calicut, *Coimbatore*, *Ootacamund*, *Gudalur*, *Mysore*.
  - (3) *Delhi*, *Muttra*, *Agra*, Fatehpur-Sikri, Bharatpur, Dig. *Delhi*.
  - (4) *Delhi*, Alwar, *Jaipur*, *Ajmer*, Beawar, Pali (Jodhpur) Siroli, Abu Road, Abu. For those prepared to negotiate patches of rough-going, there is a track from Abu Road through Danta and Kherwara to *Udaipur*, and then to Chitorgarh and Neemuch, after which there are good roads to *Kotah*, *Bundi*, *Deoli*, *Tonk* and *Jaipur*.
  - (5) *Jaipur*, *Tonk*, *Deoli*, *Bundi*, *Deoli*, *Ajmer* and back via Kishangarh to *Jaipur*.
  - (6) *Indore*, Mhow, Dhar, Mandu, and return to Indore.
  - (7) *Indore*, Ujjain, Dewas, Sehore, *Bhopal*, Sanchi, Saugor, *Chhatarpur* (for detour to Khajraho and Panna), *Jhansi*, *Datia*, *Gwalior*, *Dholpur*, *Agra*, *Delhi*.
- (The most convenient centres at which to stay are italicised.)

A selection of the places of interest most likely to appeal to the tourist is given below. Kashmir is of course *hors concours* for natural scenery.

*India*

Abu.	Cape Comorin.	Madras.
Agra.	Chitorgarh.	Madura.
Ajanta.	Cochin.	Mandu.
Amber.	Darjeeling.	Mysore.
Aurangabad.	Delhi	Ootacamund.
Bangalore.	Ellora.	Sanchi.
Baroda.	Fatehpur-Sikri.	Sarnath.
Benares (Banaras).	Goa.	Shillong.
Bidar.	Gwalior.	Simla.
Bijapur.	Hyderabad (Deccan).	Trichinopoly
Bombay.	Jaipur.	(Tiruchirapalli).
Buddh Gaya.	Jodhpur.	Trivandrum.
Bundi.	Khajuraho.	Udaipur.
Calcutta.	Lucknow.	Vijayanagar (Humpi).

*Pakistan*

Dacca.	Lahore.	Quetta.
Karachi.	Murree.	Swat
Khyber.	Peshawar.	Taxila.



## (10) LIST OF RAILWAY ROUTES

(The names of places are printed in heavy type only in those Routes where the *places* themselves are described.)

## INDIA

ROUTE	PAGE	ROUTE	PAGE
1 Bombay and the Environs . . .	1	(for Nowgong and Khajuraho), Banda and Manikpur; (3) Datia, Gwalior, Dholpur, and Agra, Muttra and Delhi . . .	131
2 Bombay to Calcutta by Kalyan, Nasik, Manmad, Jalgaon (Caves of Ajanta), Bhusawal, Khandwa, Itarsi, Piparia (for Pachmarhi), Jabulpore (for the Marble Rocks), Katni, Manikpur, Allahabad, Moghul-sarai (for Benares), and thence to Asansol and Howrah <i>via</i> (a) Grand Chord line, by Gaya (Buddh Gaya), and Parasnath; and (b) main line by Arrah and Patna . . .	28	10 Bombay to Delhi (849 m.) by broad gauge <i>via</i> Surat, Broach, Miyagam (for Dabhoi), Baroda and Ahmadabad; thence by metre gauge <i>via</i> Mehsana, Palanpur, Abu Road (for Mt Abu), Marwar Junction (for Luni Junction, and the branch line to Hyderabad, Sind and Karachi), Jodhpur, Merta Road (for Bikanir), Ajmer, Phalera Junction, Jalpur, Bandikui Junction, Alwar, Rewari and Gurgaon . . .	152
3 Caves of Ajanta . . .	53	11 From Ahmadabad through Kathiawar by Viramgam, Kharaghoda, Wadiwan, Palitana (for Satrunjaya Hill), Bhavnagar, Junagadh, Girnar, Somnath, Porbandar, Rajkot, Jamnagar and Dwarka, and back to Ahmadabad . . .	185
4 Manmad to Daulatabad, The Caves of Ellora, Aurangabad, Jalna, and Secunderabad . . .	58	12 Baroda to Champaner Road (for Champaner and Pavadghat), Bayana Junction (for Agra), Bharatpur, Muttra, and Delhi . . .	201
5 Benares and Sarnath . . .	70	13 Agra and Fatehpur-Sikri . . .	211
6 Calcutta City and Environs . . .	84	14 Delhi . . .	229
7 Bhusawal to Calcutta (Howrah) by Akoa, Wardha (for Warora and Chanda), Nagpur, Kamptli, Raipur, Bilaspur, and Sini, and from Sini to (a) Purulia and Asansol; and (b) Ranchi and Kharagpur . . .	108	15 (a) Delhi to Kasauli (171 m.), and Simla (219 m.) by Panipat, Thanesar, Ambala, and Kalka (162 m.); (b) Delhi to Amritsar (278 m.), by Ghaziabad Junction, Meerut, Sardhana, Saharanpur, Ambala, Sirhind, Ludhiana, Jullundur and Amritsar;	
8 Khandwa to Ajmer by Mor-takka (for Omkarji), Mhow (for Mandu and the Caves of Bagh), Indore, Ujjain, Ratlam, Nimach, Chitorgarh (for Uda pur), and Nasirabad . . .	117		
9 Itarsi Junction to Jhansi, by Bhopal, Sanchi and Bina (line to Saugor); and from Jhansi to (1) Kalpi and Kanpur; (2) Orchha, Barwa-Sagar, Harpalpur			

ROUTE	PAGE	ROUTE	PAGE
and from Amritsar to Pathankot, Dalhousie, the Kangra Valley, Mandi and Kulu; (c) Delhi to Bhatinda and Ferozepore (239 m.) .	256	sore, Cuttack, Bhubaneswar (visit to Udayagiri Caves), Puri (visit to Black Pagoda), Ganjam, Vizianagram, Waltair (for Vizagapatani), Bezwada, and Nellore .	324
16 Saharanpur to Mughalsarai through Roorkee to (1) Lhaksar Junction for Haridwar, Dehra Dun, Mussoorie, Landour and Chakrata; thence through Moradabad and Ranipur to (2) Bareilly Junction for Kathgodam, Naini Tal, Almora, and Ranikhet; thence to Lucknow and on to Benares by (a) Rae Bareilly and Partabgarh; and (b) Fyzabad, Ajodhya, Jaunpur and Moghul Sarai	277	23 Bombay to Madras by Kalyan Junction, Neral (for Mattheran), the Bhore Ghat, Lonavla (for the Caves of Karli and Bhaja), Poona, Dhond (for Ahmadnagar), Sholapur, Hotgi Junction, Gulbarga, Wadi Junction, Raichur, Guntakal Junction, Renigunta Junction (for Tirupati), and Arakonam Junction .	340
17 Delhi to Allahabad by Ghaziabad, Aligarh, Hathras Junction, Tundla Junction, Etawah and Kanpur, and Kanpur to Lucknow .	289	24 Poona to Goa, by Wathar (for Mahabaleshwar), Satara, Mira Junction (for Kolhapur), Belgaum, Londa Junction, the Braganza Ghat and Mormugão .	355
18 Lucknow .	293	25 Wadi Junction to Bidar, Hyderabad, Secunderabad, Kazipet Junction, Warangal, and Bezwada .	367
19 (a) Calcutta (Howrah) loop-line to Lakhisarai and Mokameh, by Nalhati Junction (for Azimganj), Tinpahar Junction (for Rajmahal), Sahibganj, Bhagalpur and Jamalpur (for Monghyr); (b) Mokameh to Tirhut and Kanpur via Samastipur, Muzaffarpur, Sagauli (branch to Raxaul, the door to Katmandu and Nepal), Gorakhpur; (c) Calcutta (Sealdah) to Plasssey, Murshidabad, Laigola Ghat (for Malda, Gaur and Pandua) .	302	26 Hotgi Junction to Bijapur, Caves and Temples of Badami, and Gadag Junction .	379
20 Calcutta (Sealdah) to (1) Katihar (for Malda, Gaur, Pandua and Purnea); (2) Kurseong and Darjeeling (routes into Sikkim); (3) Gauhati and Shillong via the Duars. .	309	27 (1) Gadag Junction to Hospet (for Hampi and Vijayanagar), Bellary and Guntakal Junction; (2) Guntakal Junction to (a) Kurnool and Secunderabad (via Dronachellam), Nandyal, Guntur and Bezwada; and (b) Dharmavaram and Bangalore .	391
21 Assam .	319	28 Poona by Londa Junction to Dharwar, Hubli Junction, Harlhar, Birur (for Shimoga and the Gersoppa Falls), Banavar (for the temples at Halebid and Belur, also for the hill of Indrabetta, near Sravann Belgola), Arsikere, Tumkur and Bangalore .	398
22 Calcutta to Madras by Bala-		29 Bangalore to (a) Falls of the	

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30 Madras City and Environs . . .	414
31 Madras to Chingleput, thence by branch line to Conjeeveram back to Chingleput, for Mahaballpuram (Seven Pagodas), and back . . .	423
32 Madras to Mangalore, by way of Salem (for Yercaud and the Shevaroy Hills), Erode, Podamur (for Coimbatore and the Nilgiris), Olavakot, Shoranur (for Cochin), Calicut, Tellicherry and Cannanore; and from Mangalore to Bombay by sea . . .	432
33 Madras to Colombo by way of Chingleput, Tindivanam (for Gingee), Villupuram (for Pondicherry), Cuddalore (for Fort St David), Porto Novo, Chidambaram, Mayavaram (for Tiruvarur and Tranquebar), Kumbakonam, Tanjore (for Negapatam), Trichinopoly, Dindigal, Kodaikanal, Madura (for Tuticorin, Tinnevely, Kuttalam, Cape Comorin, Quilon and Trivandrum), Rameswaram and Dhanushkodi (for Talaimannar in Ceylon) . . .	444

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2 (a) Karachi to Lahore by Jangshahi (for Tatta), Kotri, Hyderabad, Khairpur, Rohri, Samasata, Bahawalpur Sher Shah Junction, Multan, Montgomery (for Harappa); (b) from Kotri, Sehwan,	

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3 Lahore . . .	484
4 Lahore to Peshawar and the Khyber Pass by Gujranwala, Wazirabad Junction (for Sialkot and Jammu), Gujrat, Lala Musa Junction (for Western Punjab), Jhelum, Rohtas, Manikyal, Rawalpindi, Golra (for Khushalgarh and Kohat), Taxila, Hassan Abdal (for Abbottabad), Attock and Naushahra (for Hoti Mardan and the Malakand) . . .	494
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# 1.—BOMBAY AND THE ENVIRONS\*

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Girgaon Cemeteries . . . . .	15	Gokaldas Tejpal Hospital . . . .	14
Hindu Cremation Ground . . . .	18	Grant Medical College . . . . .	17
Chamber of Commerce . . . . .	8	Jamaatjee Jeejeebhoy Hospital . .	16
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Cathedral, Church Gate Street . .	8	Parai Hospital, Cumballa . . . .	19
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St John's, Colaba . . . . .	11	Pinjrapol . . . . .	16
R.C. Church of the Holy Name, Wodehouse Road . . . . .	11	Sir Jamsetjee Jeejeebhoy's Parai Benevolent Institution . . . .	13
R.C. Church of N. S. da Gloria, Mazagon . . . . .	17	The D. M. Petit Hospital . . . .	16
R.C. Church of N. S. da Esperanza, Kalbadevi . . . . .	16	Institutions (Literary and Scientific)—	
The Scots Kirk, Waudby Road . .	13	R. Asiatic Society . . . . .	9
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**History.**<sup>1</sup>—There is little doubt that the W. coast of India had trade relations with the Assyrian, Persian and Roman empires; but the direct connection of modern Europe with it dates only from the arrival of the Portuguese in 1498. Albuquerque conquered Goa in 1510, and Sultan Bahadur Shah, of Gujarat, in 1534 ceded Bassein, Salsette and Bombay to the Portuguese. In 1626 the Portuguese buildings in Bombay were raided and destroyed by a combined English and Dutch force. In 1661 Bombay was ceded to England as part of the dowry of Catherine of Braganza, but owing to disputes with the Portuguese Viceroy, the actual possession of it was not transferred till 1665, and on the 23rd September 1668 it was made over to the East India Company by King Charles II to be held at an annual rent of £10 in gold "as of the manor of East Greenwich, in the county of Kent, in free and common soccage." This was paid until 1730. One of the terms of the transfer was that the English should support the Portuguese in India against the Dutch, who were rapidly supplanting them everywhere.

The name was supposed to be a corruption of the Portuguese Bom Bahia, or Fair Bay. But the vernacular name *Mumbal* (see *f.n.*, p. 16) suggests that it was originally called after the Koli goddess Mumbai, a form of

Amba Bhawani, or Parvati, the consort of Siva.

At the time of the transfer from the Portuguese, Bombay consisted of seven islands, separated at high tide by the sea, which at low tide left a wilderness of malarious mud-flats. Dense coconut plantations covered it, and the inhabitants were chiefly fishermen and toddy-drawers; respectable Hindus and Parsis shunned it on account of Portuguese intolerance. Its unhealthiness was notorious: 17th-century travellers speak of it as "a charnel-house" and mention a contemporary proverb, "two monsoons are the life of a man." The gradual transformation in drainage and reclamation of this pestilential swamp into the great city of to-day, which proudly styles itself *Urbs prima in Indis*, has been the work of many hands, but the chief credit is due to Gerald Aungier, the real founder of Bombay, President, 1669-1677, who, by his policy of toleration, induced the Parsis, Banias and other merchants to settle under the protection of the British flag. The Parsis first came to Bombay in 1670.

In 1665, when attacked by the Dutch, Bombay Castle mounted 4 brass guns, and in 1674, 120 pieces of ordnance, and had a garrison of 300 English, 400 Portuguese and 500 militia. In 1687 the Presidency was finally transferred from Surat (p. lxviii) to Bombay. The first four Governors held Bombay for the Crown. After the transfer to the East India Company, except for occasional visits and during three years (1672-75) of the rule of Gerald Aungier, the Governors of Bombay spent almost the whole of their time at Surat, of which factory they were

<sup>1</sup> Selected literature:—*Bombay in the Making*, by P. B. M. Malabari (Unwin, 1910); *By-ways of Bombay*, by S. M. Edwards (Bombay, 1912); *Glimpses of Old Bombay*, by J. Douglas (Sampson Low, 1900); *The Charm of Bombay*, by R. P. Karkaria (Bombay); *Bombay* by S. T. Sheppard (1932, Rs. 6); *One Hundred Years of Bombay* (Chamber of Commerce, 1933); *Gateway to India*, by A. R. Ingram. For up-to-date statistics the *Times of India* Year Book should be consulted.

Presidents. During their time Bombay was administered by an officer styled Deputy-Governor; this title fell into disuse between 1720 and 1738.

In 1708 it became the trading headquarters of the Company on the W. coast, Surat being no longer a safe place. Before 1720 the town, outside the castle, contained a population of 50,000, and was enclosed by a wall built by Governor Boone (1715-22). It already possessed a mint; a bank was founded shortly afterwards, and the port flourished considerably from the encouragement given to the China trade. In 1755 Bombay was made the refitting base for the Navy during the cyclone season on the E. coast, and came into prominence in connection with the suppression, in 1756, of the Angria pirates, who haunted the coast S. of Bombay, a position which was confirmed by the results of the struggle of the Company with the Mahrattas, who in 1739 had taken Bassein and Salsette from the Portuguese.

On the Portuguese preparing to recover Salsette (1774), the island was seized by the Company and retained after the Peace of 1776. Although surrendered by the Convention (Armistice) of Vadgaon (1779), the fulfilment of this was avoided by the arrival of General Goddard with troops from Bengal. After Bassein had been captured in 1780, these acquisitions remained with the British by the Treaty of Salbai, confirmed 1783.

From that time the development of the port and city proceeded steadily apace. The city was visited by General Wellesley (the future Duke of Wellington) in 1804, and to him was due the first road practicable for artillery up the Bhore Ghat and to Poona. It seems certain that it must have been visited by Lord Nelson while a midshipman in 1775, as the *Seahorse*, on which he made his first cruise, was in the Persian Gulf and at Bombay in that year.<sup>1</sup>

<sup>1</sup> In Lord Nelson's original letter of thanks to the East India Company for the gift of £10,000 voted to him after the

The framework of administration of the Presidency and its Capital was shaped by Mountstuart Elphinstone in 1819-27. The Chamber of Commerce was established in 1836, the Bishopric in 1835, and the Bombay Bank (which is now merged in the Imperial Bank of India) in 1840; the University was created in 1857, and the Legislative Council in 1862; the Municipal Authority, formed in 1872, was converted into a Corporation in 1888. The Port Trust was constituted in 1873, and the Bombay City Improvement Trust in 1898. The mail service with England was undertaken by the P. & O. Company in 1852; the G.I.P. Railway, which had been opened as far as Thana in 1853, was extended up the Ghats in 1863, and in the same year the Bombay Baroda and Central India Railway, part of which had been opened in 1860, was extended to Ahmadabad.

The four most remarkable developments since 1850 have been (1) the reclamation of land; (2) the construction of docks (p. 10); (3) the development of cotton mills (the first founded in 1853); and (4) the erection of a splendid series of public buildings, many due, as will be seen below, to the munificent charity of private persons. The constructive stage may be said to have begun during the Governorship of Sir Bartle Frere (1862-67), when the American Civil War poured immense wealth into Bombay in connection with the export of cotton, and over-speculation was followed by a severe financial collapse. At this date the old fort walls were at last removed.

The castle guarding the harbour front yet stands, and fragments of Fort George, which stood at the Northern end of this front, survive

Battle of the Nile (dated 3rd July 1797, and written on board the *Foudroyant* at Naples), he says, "Having in my younger days served in the East Indies, I am no stranger to the munificence of the Honble. Company." This letter may be seen in the Library of the India Office. It is reproduced in Douglas's *Bombay and W. India*.



in the grounds of St George's Hospital. On the S. side the defences followed the line of Rampart Row from the Apollo Gate to the S.W. corner, and then that of Esplanade Road, passing the Church Gate and Hornby Road, to the N.W. corner and the Bazar Gate, whence they turned E. to Fort George. Outside the W. defences was a fine esplanade, and in the centre of the fort was the green on the site of which Eiphinstone Circle now stands.

Modern progress is associated with activities of the Corporation, the City Improvement Trust, and the Development Directorate. As in the case of New York, the area for expansion is limited, and the provision of accommodation for a growing population presents a constant and insistent problem. In the 1951 census the population rose from 150,000 in 1800 to 2,840,011. The approximate proportions are Hindus 60 per cent., Muslims 17 per cent., Indian Christians 5 per cent. and Jains 2 per cent.

The Corporation, under a Municipal Commissioner, has over a hundred members, almost all elected. Inside the Corporation, which is a deliberative body, are four statutory committees: (1) the Standing Committee consisting of sixteen members elected by the Corporation, which is practically the Finance Committee of the Corporation; (2) the Education Committee consisting of sixteen members, twelve elected by the Corporation from its own body and four, of whom two must be women, from outside; (3) the Improvements Committee of sixteen members, all elected by the Corporation; and (4) the Bombay Electric Supply and Transport Committee consisting of nine members, one of whom is Chairman of the Standing Committee and the others from persons of suitable experiences who may, or may not, be members of the Corporation.

There are a number of other *ad hoc* Consultative Committees to whom the Corporation can refer any matter

for consideration and report. The Municipal Commissioner appointed by Government exercises supreme executive authority in all municipal matters excepting primary education, in respect of which the entire executive authority is vested in the Education Committee.

The Central Government (Posts and Telegraphs) now controls the Telephone Service.

A City Improvement Trust was created by a special Statute in 1898 for the purpose of improving the sanitation of the city and developing new residential areas. A Development Directorate was also created by the Government of Bombay in 1920, with the object of providing for the development of the City of Bombay and of relieving congestion and overcrowding. The programme originally planned was as follows: (a) The provision of 50,000 one-roomed tenements for the working classes; (b) reclamation of 1145 acres in Back Bay and of 132 acres in the harbour, on the W. and E. of Colaba Point, by pumping silt across a narrow neck; (c) the development of South Salsette, partly for residential and partly for industrial purposes; (d) the provision of other industrial areas at greater distances; (e) the improvement of communications to the suburban areas; and (f) the improvement of the supply and transport of building materials. The "Back Bay Scheme" did not prove a financial success at first, but has since proved of great value to Bombay.

The adoption of these great proposals for the improvement of the material conditions of the City of Bombay was mainly due to the energy of the late Lord Lloyd, when Governor of Bombay.

The work of improvement and development is now looked after by the Improvements Committee of the Corporation.

The Island of Bombay is situated in lat. 18° 53' 45", long. 72° 52'. It was originally a group of islands separated from the mainland and



from one another by very narrow channels, the principal islands being Bassein, Dharave (Dravi), Salsette, Trombay (in which the hill called the Neat's Tongue, 1000 ft. high, is a conspicuous mark), Bombay and Elephanta.

The southernmost of these islands was Colaba (p. 11), so called from the Koli fishermen who inhabited it. On the W. extremity, between Colaba on the S. and the bold and striking promontory of Malabar Hill or Walkeswar (p. 18), now the fashionable residential quarter, on the N., lies the shallow basin, about 3 m. broad, known as Back Bay. On the E. side, between the island and the mainland, is Bombay Harbour, a fine expanse of water, 5 to 9 m. broad. In the narrow neck of land between Back Bay and the Harbour is the old site of the Fort, the nucleus of the city. Farther N. are the bazars and mill quarters; beyond these again the suburbs.

Bombay Island is  $11\frac{1}{2}$  m. long from the S. extremity of Colaba to Sion Causeway, over which the Central Railway passes to the island of Salsette, and from 3 to 4 m. broad in that portion which lies to the N. of the Esplanade. The area is 22.48 sq. m.

**Climate.**—Bombay is neither very hot in summer nor cold in winter. The coolest month is usually February. The periods just before and after the S.W. monsoon (May to June and October) are hot and humid, and the torrential rains of July, August and September, though cooling, are inconvenient for sight-seeing. Malabar Hill is usually several degrees cooler than the Fort, and healthier. The average rainfall is 70.30 in.

**Bombay Harbour.**—The panorama which confronts the traveller, as he enters Bombay from the sea, has been compared to the Bay of Naples. To the W. the shore is crowded with buildings, some of them, as the Colaba Church, the Tower of the University, and that of the Municipal Buildings, very lofty. To the N. and E. are numerous islands, and on the

mainland hills rising to an altitude of from 1000 to 2000 ft. Pre-eminent amongst these is the remarkable hill of Bawa Malang, otherwise called Mallangarh, on the top of which is an enormous mass of rock with perpendicular sides, crowned with a fort, now in ruins.

The East India Company had a marine (1612) which continued as the Indian Navy until 1863. Bombay was made the headquarters of the Royal Indian Marine in 1892, and of the Royal Indian Navy in 1934. It is the present headquarters of the new Indian Navy.

**Landing.**—The mail steamers lie alongside the mole (1918) at Ballard Pier Station, named after General J. A. Ballard, Bo. Engrs., who was Mint Master and Chairman of the Port Trust (1872-79). Luggage has to pass through the Custom House. Agents send representatives to meet passengers on landing, and it will be found convenient to entrust the baggage to one of them, with a detailed list of the boxes. Customs forms are provided on board the steamer. The Customs examination is not severe, if a fair declaration seems to have been made. Articles for the *bona fide* personal use of the traveller are not usually charged with duty. If firearms have not been in India before, or have not been in India for a year, a high *ad valorem* duty (50 per cent.) is levied, and they cannot be removed from the Custom House until the duty and a licence fee are paid. Radio sets also are liable to duty. *Prohibition is in force as regards alcoholic liquors, but special permits for limited amounts may be obtained by tourists.*

The scene on landing is striking. The quaint local craft in the harbour; the crowds of people dressed in the most brilliant costumes and varied headgear; the Hindus of different castes; the Muslims, Jews and Parsis, with a sprinkling from other nationalities; these making a lasting impression. Flowering trees are at their best in May.

### Railway Communications

#### (1) Bombay-Calcutta Mail.

The visitor who desires to proceed "up-country" will find that two mail-trains run between Bombay (V.T.) and Howrah each way, one *via* Nagpur, and the other *via* Allahabad. On the latter, air-conditioned accommodation is provided on trains leaving Bombay on Mondays and Fridays. Dining-car service is provided on these trains.

#### (2) Frontier Mail.

This train runs every day between Bombay (Central) and Amritsar. Dining-car service and air-conditioned accommodation are provided.

#### (3) Bombay-Madras Express.

This train runs between Bombay (V.T.) and Madras (Central) *via* Poona and Raichur. Dining-car service and *limited* air-conditioned accommodation are available.

#### (4) The Gujerat Mail and the Saurashtra Mail.

Both these trains start from Bombay (Central) and connect at Ahmadabad with the Metre-Gauge Mail, giving direct access to Abu Road (Mount Abu), Ajmer, Jaipur, Alwar and Delhi.

**General Description of Bombay and Its Suburbs.**—The visitor who halts in Bombay should visit Malabar Hill (from which a grand view of the Back Bay is possible), the Zoo, the Prince of Wales Museum, and the Old Fort behind the Town Hall. If he has an invitation, he can go to the Royal Bombay Yacht Club and drive to the Willingdon Sports Club near the Mahalaxmi Race-course.

The road from the Ballard Pier, after leaving the Grand Hotel on the right and passing the Custom House, skirts the Ballard estate of the Port Trust, reclaimed by spoil from the docks, and enters the circuit of the Old Fort of Bombay just above the ancient Castle. From this point Mint Road leads N. to the Victoria Terminus and onwards to the more central part of the city—Marine Street and Apollo Street lead S. to

Rampart Row (along the S.E. side of the Port), and the open space W. of the Apollo Bunder—and Church Gate Street leads W. to Mahatma Gandhi Road, which follows the landward line of the former defences, and to the Back Bay on the Western side of the Island. Church Gate Street leads to the **Brabourne Stadium**.

Along the shore there is free access to Back Bay and Marine Drive, the railway, which formerly ran to a terminus at Colaba, having been removed beyond Church Gate Station. Along Mayo Road, which runs parallel to it, is the range of Public Offices. S. of the open space, near which all the principal hotels are situated, extends the promontory of Colaba.

Northwards, along Back Bay, Marine Drive leads to Malabar Hill, which bends round the N.W. side of the bay, and is continued to the N. by Cumballa Hill. E. of the two hills lies the main bazar area, with the quarters of Byculla and Mazagon along the N. side of it. In Parel, N. of Byculla, is the principal location of the Bombay Mills; in Mazagon are the P. & O. Docks, below which, and E. of the main city, lie the Prince's, Victoria and Alexandra Docks. On the N.W. side of the Fort are a number of places of business, though several of the houses connected with the trade of the port are still situated inside the Old Fort.

### PUBLIC OFFICES

The impressive Government buildings already mentioned succeed one another in the following order: from S. to N., the Prince of Wales Museum and the College of Science in Mahatma Gandhi Road; then come in Mayo Road the Bombay Government Secretariat, the University Hall, Library and Clock Tower, the High Court, the 'Public Works' Secretariat and the Telegraph Office.

### MAYO ROAD

The Bombay Government Secretariat (1874) is 470 ft. long, with two

wings. In the first floor are Committee Rooms, Private Rooms for the Governor and his Ministers and the Finance Department, on the second floor General and Revenue Departments; Home on the third. The style is Venetian Gothic, after the designs of Colonel Wilkins. The carving is by Indian artists. The staircase is lighted by the great window, 90 ft. high, over which rises the tower to 170 ft. At the entrance are the arms of Sir Bartle Frere (1862-67), who was Governor when the plans were formulated for erecting public buildings, and to whom Bombay owes many of its improvements.

**University Hall (1874).**—This ornate building, in the French Decorated style of the 15th century, is 104 ft. long, 44 ft. broad and 63 ft. high to the apex of the groined ceiling, with an apse separated from the Hall by a grand arch, and a gallery, 8 ft. broad, round three sides. The painted-glass windows have an excellent effect. The Hall is called after Sir Cowasjee Jehangir Readymoney, who contributed towards the cost of erection. A statue by Woolner of Sir Cowasjee stands in the University Gardens. The University was founded in 1857.

The **University Library and Clock Tower**, like the Hall, were designed by Sir Gilbert Scott in the style of 14th-century Gothic. The Library is a long, low room, adorned with carving, and the great **Rajabai Tower** on the W. side forms part of it, and in from its height (260 ft.) the most conspicuous building in Bombay. It was built at the expense of Mr Premchand Rajchand, in memory of his mother, Rajabai. The Tower is divided into an octagonal lantern spire, with figures in niches at the angles. There are twenty-four figures in all upon the tower, representing the castes of W. India. There is an opening in the centre of each floor, so that one can look up 115 ft. to the ceiling of the Dial Room. The fourth floor contains the great clock. Under the dials outside are four small galleries, with stone balustrades.

From the top of the tower there is a fine view of Bombay. On the E. are the harbour, fringed with islands, Mody Bay and the Fort; and to the W. are Malabar Hill and Back Bay; and to the S. Colaba Point.

The **High Court** was established as a Supreme Court in 1823 and became a High Court in 1861. This immense building, 554 ft. long, with a tower 175 ft. high, was opened in 1879. The style is Early English. The principal entrance is under a large arched porch in the W. façade on either side of which is an octagon tower 120 ft. high, with pinnacles of white Porbandar stone, and surmounted by statues of Justice and Mercy. The main staircase is on the E. side, and is approached by a noble groined corridor in Porbandar stone, which runs through the building. The offices of the High Court are on the first and third floors. The Appellate and Original Courts are on the first and second floors. The Criminal Court is in the centre of the building, above the main corridor, and has a carved teak gallery for the public running round three sides. The ceiling is of dark polished teak in panels, with a carved centrepiece. The floor is Italian mosaic. A number of portraits of past Chief Justices and Judges hang in the different Courts.

Next to the High Court and separated from the old Post Office by Church Gate Street, a broad road which leads E. to Elphinstone Circle and W. to the Church Gate Station of the Western Railway, is the **Public Works' Secretariat**, with a façade 288 ft. long, the central part having five storeys. The Railway Inspection, Irrigation and other Engineering Departments are accommodated in this building.

On the S. side of the arm of the road leading to the W. are the **Statues** of three former Governors of Bombay, Sir Richard Temple (1877-80), Lord Reay (1885-90), and Lord Sandhurst (1895-1900). Opposite, on the corner site formed by Marine Lines and Queen's Road, is the office



of the Western Railway, which has a façade 280 ft. long and a tower 160 ft. high.

The Old General Post Office, which was absorbed into the Telegraph Office, is opposite the Public Works' Secretariat in Church Gate Street. It has three floors, and is 236 ft. long, with wings on the N. side. Part of it is used as a Post Office for the Fort area. The present General Post Office (p. 13), a large building crowned by a dome, is near the Victoria Terminus Station.

The Telegraph Office, which is now in the old Post Office, is built in Romanesque style and has a façade 182 ft. long. The facing of it and of the Post Office is of coursed rubble stone from Kurla, in Salsette, and the columns are of blue basalt.

North of the Telegraph Office at the junction of the Mayo and Mahatma Gandhi Roads, which flank the above buildings on either side, is the Statue of Queen Victoria, by Noble, of white marble. Most of the cost was borne by H.H. the late Maharaja Khande Rao Gackwar of Baroda.

#### CHURCH GATE STREET

Returning S. from this point to the Flora Fountain (which was erected in honour of Sir Bartle Frere), and following Church Gate Street into the area of the Fort, Elphinstone Circle, occupying the site of the old Green, is reached. In Mahatma Gandhi Road, running S. from the fountain, and in Hornby Road, running N. (together marking the western limits of the Fort), are the principal shops and places of business.

The Bombay Club used to have its buildings here, but it moved some years ago to the junction of Marine Drive and B. Road.

On the N. side of Church Gate Street, in Bazar Gate Street, are the headquarters of the Chamber of Commerce, and on the S. side is the Cathedral of St Thomas. This was begun by Gerald Aungier in 1672, but was not formally opened until

1718. In 1816 it was consecrated by Bishop Middleton of Calcutta, who had created an Archdeaconry of Bombay in 1814. Upon the installation, in February 1836, of the first Bishop of Bombay, it became the Cathedral of the Diocese, and the low belfry was converted into a high tower. It is simple in plan, and a mixture of the classical and Gothic in style. The chancel, added 1865, is a modern example of Early English.

A monument by Bacon to Jonathan Duncan (1811), Governor for sixteen years, represents him receiving the blessings of young Hindus with reference to his successful efforts in suppressing infanticide in certain districts near Benares, and afterwards in Kathiawar, through the zealous and able agency of Colonel Walker. Another beautiful monument by Bacon, in the form of a medallion on the E. wall, commemorates Katharine Kirkpatrick (1760), whose son, Major General William Kirkpatrick (Resident at Hyderabad in 1797), was the grandfather of Sir Richard and Sir John Strachey. There are also monuments to Captain G. N. Hardinge, R.N., who died in 1808 in a brilliant engagement, when he took the famous French cruiser *Piémontaise*; Colonel Burr, who commanded at the battle of Kirkee (5th November 1817); Colonel John Campbell, defender of Mangalore against Tipu in 1784; Commodore John Watson, mortally wounded at the siege of Thana in 1774; John Carnac (1800), who had served with Clive in Bengal, and his wife Eliza Rivett (1780), whose portrait, by Reynolds, is in the Wallace Collection in London; Admiral Maitland (1839), who received Napoleon on board the *Bellerophon*; and Major Eldred Pottinger, distinguished in the defence of Herat (November 1837 to September 1838). Bishop Carr's effigy in marble is in the S. transept. One of the chalices was the gift of Gerald Aungier in 1675; another was presented in 1632 by the "Greenland merchants of the City of York." The fountain in front



of the Cathedral was erected by Sir Cowasjee Jehangir.

### ELPHINSTONE CIRCLE

Elphinstone Circle (Bombay Green) has on the E. side the Town Hall; in the middle is a well-kept garden with marble statues by Bacon of Marquess Cornwallis and Marquess Wellesley. From the centre of the S. side, Bank Street leads to the Imperial Bank of India, formerly the Bank of Bombay.

The Town Hall, designed by Colonel T. Cowper, was opened in 1833, and the cost was partly raised by lotteries. The building has a colonnade in front, and the façade is 260 ft. long. The pillars in front, and the external character of the edifice, are Doric; the interior is Corinthian. On the ground floor are some of the weightier curiosities of the Royal Asiatic Society. In the upper storey is the Grand Assembly Room, 100 ft. square, for public meetings and balls; the Assembly Room and Public Reading Room of the Bombay (branch of the Royal) Asiatic Society; and the Library of this Society, founded in 1804 by Sir James Mackintosh when Recorder of Bombay (1804-11), containing about 100,000 volumes. The place of honour in the Grand Assembly Room is occupied by a statue of the distinguished Governor, the Hon. Mountstuart Elphinstone (1819-27), executed by Chantrey, as were also those of Sir J. Malcolm (Governor 1827-30), and Sir C. Forbes (1774-1849), a famous Bombay merchant. At the head of the staircase, on one side, is a statue, by Foley, of Lord Elphinstone, the Governor in 1857, and on the other side is a statue, by Woolner, of Sir Bartle Frere, an excellent likeness. Between the circular flights of stairs is Marochetti's statue of Sir Jamsetjee Jeejeebhoy.

The Levée Rooms of the Governor and the Commander-in-Chief, and the Council Room, are no longer used. In the Library of the Asiatic Society, instituted for the investigation and encouragement of Oriental

Arts, Sciences and Literature, are busts of Sir James Rivett-Carnac (Governor 1838-41) by Chantrey, and Sir J. Mackintosh. The Geographical Room contains portraits of Sir Alexander Burnes (who was murdered at Kabul in November 1841) and the two first Presidents of the Bombay Geographical Society—Sir John Malcolm and Captain Daniel Ross, a distinguished hydrographer who was for many years (until 1849) Marine Attendant at Bombay. The collection of maps is an extremely fine one. The Geographical Society was merged into the Asiatic Society in 1873.

The Mint is close to the Town Hall, but farther back, having a tank in front of it. It is a plain building, with an Ionic portico, designed by Major J. Hawkins and completed in 1829. Authority was granted to the Company by the Crown to establish a mint so early as 1674. The old Portuguese Quinta (Manor House) was close by. Pherozeshah Mehta Road runs due E. and W. through the former Gunbow Street from Hornby Road to a point almost opposite the Mint.

N. of the Mint, at the E. end of the Ballard Road, which leads to the Ballard Pier (p. 5), are the imposing Offices of the Port Trust (p. 15). At the junction of the W. end of Ballard Road with Frere Road, leading to the N. past St George's General Hospital, is the Ruttonjee Mooljee Fountain.

Immediately behind the Town Hall are the remains of the Castle of the Old Fort, now used as an Arsenal. Only the walls facing the harbour and a portion of the wall to the N. now remain. There is a flagstaff here from which signals are made to ships, and also a clock tower, where a time signal-ball, connected by an electric wire with the Observatory at Colaba, falls at 1 p.m.

The old Custom House (Mandvi, built 1720) contains the Collector's office S. of the Town Hall. The new Custom House is near the Ballard Pier.

The Government Dockyard, constructed for the country trade in 1736 by Lavji Nasarvanji Wadia, a Parsi from Surat (d. 1774), and extended 1803-10, has a sea-face of nearly 700 yds. King Edward VII, as Prince of Wales, landed here in 1875. There are five graving-docks, three of which together make one large dock 648 ft. long, the other two graving-docks making a single dock 582 ft. long. There are also four building-slips opposite the Apollo Pier and on the S.E. side of the enclosure. Bombay is the only place where the rise of the tide is sufficient to permit docks on a large scale. The highest spring tides reach to 17 ft., but the usual height is 14 ft. In the dockyard four generations of Wadias built a number of British men-of-war, but shipbuilding started in 1717 on the shore. A floating dock was launched at Colaba in 1946.

From the Dockyard, Marine Street leads into Apollo Street and past the old Great Western Hotel (now a block of offices and formerly the High Court building). In an old ice-house here Wenham Lake ice from Massachusetts used to be stored. On the left, here, is the fine building which served as the Royal Alfred Sailors' Home.<sup>1</sup> The sculpture in the gable, representing Neptune with nymphs and sea-horses, was executed by Mr Bolton of Cheltenham. The Home, which is now too far from the Docks to serve its original purpose, was taken over (1928) by the Government, and a Council Chamber for the Bombay Legislature has been built at the back. Opposite is the Prince of Wales Museum of Western India. A bronze statue of King George V (the gift of Sir Sassoon J. David) flanks the Museum on this side, while that of King Edward VII (p. 11) flanks the site on the other side.

<sup>1</sup> The building occupies part of the site of the old cemetery at Mendham's Point. This was closed in 1760 in order that a clear field of fire from the Fort might be secured, and the tombstones were razed to the ground.

The Wellington Fountain, erected in 1865 to commemorate the visits of the Duke of Bombay in 1801 and 1804, stands opposite the Sailors' Home at the junction of the Esplanade and Apollo Bunder Road. The latter road leads S.E. from the Wellington Fountain to the Apollo Bunder Pier, originally known as the Wellington Pier, passing between the old premises of the Bombay Yacht Club on the left, and its present home (formerly the Yacht Club Chambers) on the right.

Situated on the Apollo Bunder, the former landing-place for passengers, is the Gateway of India, erected to commemorate the landing of King George V and Queen Mary in December 1911. An iron shed, with a curved roof, after the style of a Mongol tent, formerly provided shelter while waiting on the Bunder. This shed was removed and a temporary pavilion and hall erected in white plaster for the reception. It was suggested by Lord Sydenham, then Governor of Bombay, that a permanent pavilion should be erected to commemorate the event, to form a sea gateway to India and provide a reception hall for all important occasions. The scheme was carried out by his successor, Lord Willingdon. The gateway consists of a central hall with great archways forming the entrance, while side halls provide seating accommodation for 600. The design (by Mr G. Wittet) is Indian in character, based on the work of the 16th century in Gujarat. The stone is yellow basalt obtained near Bombay, but the pierced stonework in the arches of the side halls is from Gwalior State. The three halls are roofed with domes.

A statue of King George V by Rao Bahadur Khatre (1938) stands on the N. side.

#### COLABA

Near the head of the Colaba Causeway, running S.W. from the fountain, are the headquarters of the Y.M.C.A., and farther S. is the Taj Mahal Hotel

(1903) on the seashore. At the corner of the causeway and the adjacent Wodehouse Road, is the Hotel Majestic, and just beyond are the new Roman Catholic Church of the Holy Name and the official residence of the Roman Catholic Archbishop of Bombay. The Methodist Church is located nearby. The Causeway leads past the old Cotton Green (now removed to Sewri) and the Sassoon Dock, the first wet dock made in India, to the entrance end of the promontory of Colaba, formerly a separate island, with the Observatory.

St John's Church, a memorial of the First Afghan War, and consecrated in 1858, consists of nave and aisles 138 ft. long, with a chancel 50 ft. long, and a tower and spire 198 ft. high, conspicuous for some distance at sea.

At the extremity of the promontory are the Old Lighthouse (1771), and an old European Cemetery. The present lighthouse (1874) is on Prongs Island,  $\frac{1}{2}$  m. S. of Colaba Point, with which it is connected by a ridge of rock exposed at low tides; it is 150 ft. high, and the light which flashes every 10 sec. is visible 18 m. off at sea. Another lighthouse on Khanderi Island marks the N. entrance to the harbour. This island and the adjoining island of Andheri, which are about 7 m. S. of the entrance, are known to mariners as Hendry Kendry, and were occupied by pirates up to 1756.

### THE FORT AREA

Returning to the Wellington Fountain, the Mahatma Gandhi Road along the W. side of the open ground leads past a fine block of buildings, consisting of the Science Institute, the Elphinstone College, the Sassoon Institute and the Army and Navy Stores. Opposite the Stores is the equestrian statue of King Edward VII as Prince of Wales, by Sir Edgar Boehm, presented to the city by Sir A. Sassoon, and the new Art Gallery

presented to the City by Sir Cowasjee Jehangir, Bart.

The Prince of Wales Museum of Western India.—This fine building, the foundation-stone of which was laid by King George V, then Prince of Wales, in 1905, on the occasion of his first visit to India, occupies an island site at the Southern end of Mahatma Gandhi Road. The scheme consists of three units, arranged round three sides of a quadrangle, the central block (1914) and one wing (1937) being completed. The style of the structure is based on the Indian work of the 15th and 16th centuries in the Presidency, and the materials used are the blue and yellow basalt found in the vicinity of Bombay.

Its contents comprise Art, Archaeology and Natural History. A section devoted to Forestry has been added, and a small local Geological collection of Rocks, Minerals and Fossils is also exhibited.

*Art Section.*—This consists principally of the Sir Ratan Tata bequest of pictures, a splendid collection of Oriental arms, a varied and unique exhibit of jade, beautiful examples of china, Indian brass, silver, Indian and Persian draperies and *objets d'art*. Other pictures were presented by the late Sir Dorab Tata. Among Sir Ratan Tata's pictures are many most interesting examples of the Dutch, British, French and Italian Schools, and works by such masters as Cuyp, Lawrence, Romney, Gainsborough, Troyon, Poussin and Titian. Sir Dorab Tata's gift includes representative works of the late Italian Schools and a few good modern French and British pictures. There is also a collection of Indian paintings (Moghul and Rajput) and an extremely interesting collection of relics of the Satara Rajas, both purchased from Mr P. V. Mavji in 1914.

*Archaeological Section.*—This contains three main divisions, the Brahmanical Section; Jain, Prehistoric and Foreign antiquities; and Buddhist Section. In the first category are some large bas-reliefs discovered at



Dharwar and attributed to the 5th or 6th century A.D.; a bust of Siva from the Elephanta Caves (p. ), numerous other interesting sculptures of Siva, some images and bas-reliefs of Brahma, a magnificent image of Vishnu (from Elephanta), and a miscellaneous collection of articles used in Brahmanical worship. The prehistoric antiquities are mostly from Madras, and comprise paleolithic and neolithic implements; also pottery, including examples of neopolitan pottery utilised for coffins. A number of interesting bas-reliefs come from Mesopotamia and some good Jain sculptures are on permanent loan from the Bombay Branch of the Royal Asiatic Society. In the Buddhist Section are portions of the Stupa of Amaravati, some terra-cotta figures of Buddhas and Bodhisattvas, fragments and images of Buddhas (Gandhara School) and very interesting bas-reliefs (of the same school) representing subjects from Buddhist legend.

*Natural History Section.*—The exhibits (in the new wing) are specimens from the collections of the Bombay Natural History Society (started 1883 and still existing). These include examples of all the Indian ruminants and carnivora. Good heads of African animals are also shown. There are also sections devoted to the other mammals, and to reptiles, birds, fishes and insects. The Birds' Section contains, besides many beautiful specimens, a collection of drawings by Gronwold.

*Forest Section.*—This includes specimens of timbers grown in the Bombay Presidency.

#### MAHATMA GANDHI ROAD

*The Royal Institute of Science.*—This important group of buildings owes its inception to Lord Sydenham when Governor of Bombay (1907-13), who laid the foundation-stone in 1911, and to the generosity of Sir Jacob Sassoon, Sir Cowasjee Jehangir, Sir Currimbhoy Ebrahim and Sir

Vasanji Tricumji Mulji, who furnished contributions for the erection of the various units. The scheme includes a College of Science occupying a three-storey block fronting Mayo Road, a science library, a public hall at the corner of Mayo Road and Mahatma Gandhi Road, and a block of examination schools facing Mahatma Gandhi Road. The building, which is Renaissance in character, is constructed of yellow basalt stone, obtained from quarries in the vicinity of Bombay. The architect was Mr G. Wittel.

The Elphinstone College, removed from Byculla in 1890 (p. 16), occupies a large building in the Romanesque Transition style. The main hall is called after Sir Cowasjee Jehangir in recognition of his large contribution for the purpose of building the original institution. The Elphinstone Institution was founded as a memorial to the Hon. Mounistuart Elphinstone, the Governor of Bombay. In 1856 it was divided into a High School (see p. 13), and this College for the higher education of Indians. Sir Alexander Grant, Bart., was Principal of the College in 1862, and distinguished scholars, such as Sir Ramkrishna Bhandarkar, the great Orientalist, have filled Professorships. In the library is a fine portrait of Elphinstone by Sir T. Lawrence.

The State Record Office occupies most of both wings. Amongst the records are preserved the oldest documents relating to the E.I. Company (the letter-books of the Surat Factory go back as far as 1630), and many other priceless historical papers, including the letter from General Wellesley announcing the victory at Assaye.

The Mechanics' or Sassoon Institute was founded originally in 1847, but refounded and renamed by David Sassoon and his son Sir Albert in 1870. Lectures are delivered and prize medals awarded. In the entrance-hall is a statue of Mr David Sassoon, by Woolner. There is also a good library.



## HORNBY ROAD

From here Mahatma Gandhi Road leads across Church Gate Street to Hornby Road. On the W. side of the entrance to Hornby Road are the Oriental and other buildings, while a little back in Outram Road is the Cathedral High School for boys. On the right is the Jamsetjee Jeejeebhoy Institute, founded in 1849 by Sir Jamsetjee Jeejeebhoy and his wife, Lady Avabai. The Government of India are the trustees. The income is divided into 400 shares, of which 180 go for the Boys' and Girls' Schools in Bombay, 70 for those in Surat, and 150 for charities for the poor. Farther N. are the Terminus and Offices of the Central Railway and the Municipal Offices on the W. Between them, on a circular garden plot, is a statue by Brock of the late Sir Dinshaw Petit, first Baronet.

The remodelled Victoria Terminus in Hornby Road contains a Railway Information Bureau. It was opened on 27th March 1929, and contains, as well as refreshment rooms, bed- and dressing-rooms and bathrooms. The former station, which adjoins, is now reserved for suburban traffic. The offices were completed in 1888, in an imposing building, with a large central dome.

S. is the General Post Office, which occupies the block in Frere Road between Fort Street and St George's Road. It was erected under the supervision of Mr G. Wittet, and was designed by Mr J. Begg in the Bijapur style of architecture (p. 379). E. of the railway station is St George's Hospital.

The Municipal Buildings were designed by Mr F. W. Stevens, and were opened in 1893. The Oriental feeling introduced into the Gothic architecture has a pleasing effect. The tower, 255 ft. high and surmounted by a masonry dome, can be seen from all parts of Bombay. The central gable terminates in a statue 13 ft. high, representing *Urbs prima in India*. The grand staircase is also

crowned by an imposing dome. Immediately in front of the building is a statue by Derwent Wood of the late Sir Pherozeshah Mehta, who took a prominent part in the civic life of Bombay and in Indian politics.

From opposite these buildings Waudby Road leads S.W. to the Queen's Statue, passing the Capital Theatre, the Scots Kirk, the Lady Ratan Tata Palace, the Masonic Hall and the Alexandra School for Girls, founded by Mr Maneckjee Cursetjee, to the E. of it, and the open space of the Maidan or General Parade Ground and the Bombay Gymkhana Club on the W. At the corner of the Maidan, opposite the Municipal Buildings, is a statue of the late Mr Jamshedji Tata, flanked by allegorical figures.

From the Victoria Railway Station, Hornby Road continues N. up to the Crawford Market and the main Indian residential quarters, passing on the left the *Times of India* Office, the Anjuman-i-Islam (Islamia) School and the School of Art; while from the station to the N.W. runs Cruikshank Road. In front of the Municipal Offices, and past the Police Courts, the Ailbless and Cama Hospitals, St Xavier's College and the Elphinstone High School. On Carnac Road, which joins these two roads and forms the third side of a triangle with them, are the St Xavier's High School and the Gokaldas Tejpal General Hospital. Paltan Road, which runs behind the Crawford Market and is so called from the former Barracks, forms the commencement of Mahomed Ali Road, which crosses Carnac Road and penetrates through the densely populated bazars in a slight curve until it joins Parel Road at its junction with Sandhurst Road. Under the name of Kingsway, Parel Road continues past the King's Circle as far as Sion (11 m.).

The Anjuman-i-Islam School in Hornby Road was erected in 1893 by the co-operation of Government, which gave the site and a money grant. The building was designed

by Mr James Willcocks, and its erection marks an epoch in the history of the Muslim community.

The Sir Jamsetjee Jeejeebhoy School of Art, called after a distinguished Parsi baronet, was first opened for pupils in 1857. In 1877 the present building was erected. Excellent drawings and designs are made here, as well as work in silver and copper, and decorative carving in wood and stone. The buildings in Western India owe their mural paintings to students of this institution. The latest additions to it are the Sir George Clarke Studios and Technical Laboratories. The School has become particularly distinguished in recent years. Mr Rudyard Kipling was born in Bombay, while his father, Mr J. Lockwood Kipling, was Principal of the School.

The Gokaldas Tejpal Hospital (in Carnac Road), for Indians, can contain 200 patients. It owes its origin to gifts made by Mr Gokaldas Tejpal and by Mr Rustumjee Jamsetjee Jeejeebhoy.

St Xavier's College in Cruikshank Road, and St Xavier's High School in Carnac Road, founded in 1867, are now separate institutions, both under the Jesuit fathers. The College, which is affiliated to the University, and has 800 students, includes a highly equipped science department. The High School is a massive building, with a high octagonal tower.

Opposite the High School is the Court of Small Causes. Nearby was formerly the Robert Money School, founded in 1838, but now removed to Girgaon and under the management of the C.M.S.

The Elphinstone High School, at the junction of Carnac and Cruikshank Roads, is the Government public school of Bombay, and retained possession of the original buildings on this site when the *College Department* was separated to form the Elphinstone College. In front of it is a fine flight of steps.

The object of this school is to teach up to the standard of the University entrance examination, at fees within

the reach of the middle-class people of Bombay and the districts. It has classes for the study of English, Marathi, Gujarati, Sanskrit, Latin and Persian, and contains 28 classrooms, a large hall on the first floor and a library. There are instructors in drill and cricket. The building, which is 452 ft. long, was designed by Mr G. T. Molecey. Sir A. Sassoon contributed 1½ lakhs of rupees towards it.

The Pestonji Kama Hospital, for *Women and Children*, in Cruikshank Road, is a Gothic building. It owes its existence to gifts by Mr Pestonjee Hormusjee Kama, as the Allbless Obstetric Hospital beyond it does to the munificence of Mr Bomanjee Eduljee Allbless. Both are under the Dufferin Fund and the sole management of lady doctors. Farther E., and adjoining the Municipal Offices, are the Esplanade Police Courts, erected in 1884-88.

The Crawford Market, which is situated at the junction of Hornby Road and Carnac Road, was founded by Mr Arthur Crawford, C.S., Municipal Commissioner from 1865 to 1871. It consists of a Central Hall, in which is a drinking-fountain given by Sir Cowasjee Jehangir, surmounted by a Clock Tower, 128 ft. high. To the right is a wing, 150 ft. by 100 ft., in which are fruit and flowers, and on the left is another wing, 350 ft. by 100 ft., for vegetables, etc. The whole is covered with a double iron roof. Over the entrance gate are bas-reliefs executed by Mr J. Lockwood Kipling, by whom the fountain was also designed. The ground is paved with flagstones from Calthness. There are many kinds of plantains or bananas; the finest are short, thick and yellow. The best oranges are those from Nagpur, and the best grapes are from Aurangabad. The mangoes arrive in May; the bulk of them come from orchards in the Konkan and from Goa.<sup>1</sup> The Alfonso is the best variety.

<sup>1</sup> It was the failure of supplies of Mazagon mangoes which specially annoyed the Wazir Fazl-ud-din in *Lala Rookh*.





# BOMBAY ISLAND

Scale of Yards

0 500 1000





The Pummelow, the *Citrus decumana*, is particularly fine in Bombay. The *Fish Market* is at the end of the *Mutton Market*. The oysters are of moderate size and well flavoured. The *Palla* fish, generally about 2 ft. long, the salmon of India, is excellent, but has many troublesome bones. The best fish of all is the pomfret, or pomfret, a flat fish. The *Bombil*, called by the English *Bonimelo* and *Bombay Duck*, is a glutinous fish, used with curry when salted and dried. On the S. side is the *Poultry Market*, where game also may be purchased.

Starting a little N.W. of the market, and extending to near the Marine Lines Station, is Princess Street, named after, and in 1905 opened by Queen Mary (then Princess of Wales). This was the first arterial thoroughfare opened by the City Improvement Trust. Another main one, Sandhurst Road, runs from the head of the Back Bay to Dongri Street, and through Naoroji Hill to the Docks. Another Trust road, Lamington Road, runs from Queen's Road to Jacob's Circle, and passes between the site of the former Byculla Club and the main entrance of the Central Station of the Western Railway.

The principal commercial Docks of Bombay lie to the E. of the market. The Victoria Dock (1885-88) covers 25 acres, and has an entrance 80 ft. in width. Prince's Dock, lying N. of this and connected with it, was commenced during the Prince of Wales's visit in 1875-76 and completed 1879. Remains of a submerged forest were found at a depth of about 10 ft. The dock extends over 30 acres, and is capable of containing twenty ocean steamers. It has a tidal observatory. In April 1944 a munition ship blew up and caused extensive havoc; but the damage done has since been repaired.

N.W. is the Merewether Dry Dock (1891), and a street of warehouses and offices, round which the Harbour Mission works. South of the Victoria Dock is the Alexandra Dock, of which the foundation-stone was laid by

King George V (then Prince of Wales) on 13th November 1905. It extends S. of the Ballard Pier, and encloses an area of 49.52 acres. The depth of water in it is 37 ft., and the Hughes Dry Dock is 1000 ft. long and has an entrance 100 ft. wide.

All these docks were excavated on the estate known as the Elphinstone and Mody Bay Reclamations, which have taken in from the sea 483 acres and have raised and improved 157 acres, transforming the Eastern fore-shore of the island from a mud swamp. A greater reclamation lies between Mazagon and Sewri, containing a grain depot as well as depots for coal, and the Cotton Green was moved from Colaba to Sewri in 1925.

The Trustees' Docks are connected with the two main line railways which feed Bombay, and by the Port Trust Railway, the point of junction being at Wadala, about 6 m. N. of the Alexandra Dock.

The Port Trust is composed of twenty-five members under an official Chairman, eleven nominated by Government, and the remainder elected by various special bodies. All the main business interests are represented. The principal articles of trade are: Imports—cotton, piece-goods, metals, machinery, silk manufactures, railway plant, kerosene oil, sugar and timber; and Exports—coal, cotton, grain, oil, seeds, tea, hides, raw wool, piece-goods, twist, yarns and manganese ore.

The Dockyards (1845) of the P. & O Company and B.I.S.N. Company are worked by the Mazagon Docks Company in the suburb of Mazagon. The Ritchie Dry Dock is 495 ft. long and capable of receiving vessels of deep draught. Close by is the Electrical Power Station at Parel (p. 16), which lights the city and runs the tramway service.

## CITY

The visitor can plunge at once into the more Indian part of the city by stepping across Carnac Road at the

Crawford Market and entering Abdul Rahman Street (which is a prolongation of Hornby Road). The Muslim quarter extends along the Parel Road as far as Byculla. The Parsis are to be found chiefly in Dhobitalao, the district between Kalbadevi Road and Queen's Road.

In the City proper the streets and bazars are narrow and tortuous. Some of the houses are in the wooden architectural style of Gujarat. Their fronts are covered with carving, and some have projecting storeys supported upon elaborately sculptured corbels. Here and there are mosques and Hindu temples gaudily painted. The streets teem with life. Sir Edwin Arnold wrote of them: "A tide of Asiatic humanity ebbs and flows up and down the Bhendi bazar, and through the chief mercantile thoroughfares. Nowhere could be seen a play of livelier hues, a busier and brighter city life. Besides the endless crowds of Hindu, Gujarati and Mahratta people coming and going between rows of grotesquely painted houses and temples, there are to be studied here specimens of every race and nation of the East." It is said that the triangle formed by Kalbadevi Road, Sheikh Memon Street and Carnac Road contains an epitome of the Indian peninsula and much of its wealth.

There are nearly 3000 jewellers of the different Indian nationalities in Bombay, who find constant and lucrative employment. One of the most active industries is the manufacture of brass and copper pots and other utensils. The black wood-carving is famous, as is the sandal-wood and other carving; the term "Bombay Boxes" includes sandal-wood carving as well as inlay work. Tortoise-shell carving is a specialty, also lacquered turnery. Gold and silver thread is manufactured and used for lace, and Bombay embroidery is much prized.

The famous Byculla Club, a residential Club with extensive grounds founded in 1833, was situated in

Bellasis Road, but closed down in 1946. The Arab Stables have moved to the Mahalakshmi Race-course. Bellasis Road leads to the Central Railway Station (Western Ry.).

The Nal Bazar, in Sandhurst Road, in the N.W. quarter of the city, supplies a large part of Bombay, and is generally immensely crowded.

A little S. of the Nal Bazar is the Pinjrapol, or Infirmary for Sick and Aged Animals, a curious institution, covering several acres, and maintained here, as elsewhere in India, by the Jain community. This is in the quarter called Bhuleshwar, "Lord of the Pure-minded"; and the temple of the deity, a form of *Śiva*, is within the enclosure. To the S. *W.* is the Roman Catholic Church of Nossa Senhora da Esperanza<sup>1</sup>; and to the S.E. is the Mombadevi Tank and Temple, from which the name of Bombay is believed to be derived.<sup>2</sup> The Copper Bazar is opposite the Tank. S. of the Tank in Princess Street is the Jamī Masjid, and E. of this is Abdur Rahman Street, continued N. by Parel Road.

#### PAREL ROAD

Near the cross-roads with Grant Road from the W., is the Jamsetjee Jeejeebhoy Hospital, erected in 1845 at the joint expense of that gentleman and the E.I. Company. In the hall is a bronze statue of Sir Jamsetjee Jeejeebhoy, a copy of one in the Town Hall. Attached to it are a Hospital for Incurables, the Bai Motilabai Wadia Obstetric Hospital, and the Dinshaw Maneckjee Petit Hospital for women and children, erected in 1889 and 1890.

<sup>1</sup> The original church, which was built in 1690, stood on the Esplanade and was demolished in 1760, when the present church was built in Kalbadevi at the expense of the Government.

<sup>2</sup> Momba (Mumba) itself is a corruption of *Maha Amba* (Amba), Great Mother, a goddess of the Kolis, and probably the tutelary deity of Bombay. The temple and tank originally stood on part of the site of the Victoria Terminus, and were demolished in 1727, when the fortifications of the old town were enlarged. The present temple and tank are said to date from 1733.

Adjoining the Hospital is the **Grant Medical College**, established in 1845 in memory of Sir Robert Grant, Governor of Bombay (1835-38). The Museum is full of curious things. The grounds cover 2 acres, and are made instructive by planting in them all kinds of useful trees and shrubs.

The Northbrook Gardens, in Grant Road, close by, were laid out in 1874.

A little to the S.E. of the J. J. Hospital lies the **Jall** (now a remand home for boys). N. from the Hospital, Parel Road leads past Christ Church and the Byculia Station to the old Victoria Technical Institute and the Victoria and Albert Museum, and finally to the old Government House at Parel. The Victoria Jubilee Technical Institute which used to occupy the building opposite the Victoria Gardens, vacated in 1890 by the Elphinstone College, has since been transferred to a new building near Matunga. It is under a Principal, assisted by eight professors, and is intended to provide a training in Art and Science in their application to industrial and other purposes.

The **Victoria and Albert Museum** stands in the Victoria Gardens. Until 1857 the collection (1848), including prints, maps, photographs, etc., illustrating the history of Bombay, was kept in the Fort Barracks, but, on Sir G. Birdwood being appointed Curator by Lord Elphinstone, he raised a subscription for building this Museum. Sir B. Frere laid the first stone in 1862, and Government completed the building in 1871. The Clock Tower in front of it was erected by Sir Albert Sassoon, who also presented the statue of the Prince Consort, by Noble. The **Victoria Gardens** have an area of 34 acres. To the right of the S. entrance to them is the stone elephant which gave the island of Elephanta its name; and on the E. side of them are Zoological Gardens.

Parel Road continues from here past the Veterinary College, built on a site given by Sir Dinshaw Manockjee Petit, to the Old Government House.

The building occupies the site of the Hindu temple of Parali Vajjnath, from which the locality takes its name. In 1673 the Jesuits had a church and convent here; the latter was taken over in 1719 by Governor Boone, who used it as a country house. The first Governor who lived here permanently was William Hornby, between 1771 and 1780; and the right and left wings were added by Mountstuart Elphinstone (1819-27). In 1885 Lady Fergusson, the wife of the then Governor, died here of cholera, and the place remained vacant until 1897, when it was utilised as a plague hospital. Two years later, Mr W. M. Haffkine opened a Plague Research Laboratory in the building. This became the Bombay Bacteriological Laboratory in 1906, and it has been known as the **Haffkine Institute** since 1925. Under this name it is used as a laboratory for Bacterial Research, the study of Tropical Medicine and the preparation of plague vaccine. A Rabies Institute also is established here. The public rooms were in the centre facing the W. The drawing-room or ballroom, above the dining-room, occupied the place of the old Portuguese chapel. In addition to these two Institutes, a fine range of buildings has been erected in the grounds and in the immediate neighbourhood. The King Edward Memorial Hospital, the Sunder Das Medical School, the Wadia Maternity Home and the Wadia Hospital for Children form one of the largest and most complete medical treatment centres in the East. Nearby also, on Hospital Avenue, is the Tata Memorial Cancer Hospital and Research Institute.

There are large railway workshops at Parel; and spinning-mills as well as at Tardeo and Warli. The Receiving Station of the Tata Hydro-Electric Works is at Parel (p. 19).

The Franciscan Church of Nossa Senhora da Gloria in Parel was the headquarters of the Padroado (Portuguese) section of the R. C. community until an agreement effected with the Vatican in 1928.



The European Cemetery, at Sewri, E. of Parel, until 1867 a Botanical Garden, is a sheltered spot under Flagstaff Hill.

2 m. N. of Parel is the Acworth Leper Asylum, near Matunga Village. The Sassoon Reformatory is situated near the Matunga Road Station of the Western Railway.

### MALABAR HILL

The drive round the Back Bay to Malabar Hill, 180 ft. high, by Marine Drive (2 m. long, 140 ft. wide) and Malabar Hill Road, is extremely beautiful and interesting. Beyond the Marine Lines Station are an enclosed burning-place of the Hindus, a Muslim burying-ground and the Girgaon English and Scottish cemeteries (now disused). Farther on, in Chowpatty (Chaupati), is the Wilson College (named after Rev. Dr J. Wilson, F.R.S., Oriental scholar and Scottish missionary), for the education of young men.

At about 3 m. from the Fort the road begins to ascend a spur of Malabar Hill. Near the top, on the left, are the entrance gates to the drive through the grounds (private) of Government House at Malabar Point, with a pleasant view across Back Bay to the city of Bombay on the E. side. Below, at the extreme point, there used to be a battery. Not far off to the N. a large ship, the *Diamond*, was wrecked, and eighty passengers were drowned. Sir Evan Nepean (1812-19) was the first Governor to reside at Malabar Point. In 1819-20 Mr Elphinstone added a public breakfast-room and a detached sleeping-bungalow on a small scale. In 1828 Sir John Malcolm gave up the Government House in the Fort and considerably enlarged the residence at Malabar Point. Since 1885, when Parel was abandoned, it has been the official headquarters of the Governor.

Close by is the picturesque temple of Walkeswar, the "Sand Lord," built c. 1000. Throngs of Hindus will be

met coming from it, their foreheads newly coloured with the sectarian mark. Rama, on his way from Ajodhya (Oudh) to Lankā (p. xli) to recover his bride Sita, carried off by Ravana, halted here for the night. Lakshman provided his brother Rama with a Lingam from Benares every night. This night he failed to arrive in time, and Rama made for himself a Lingam of the sand at the spot. On the arrival of the Portuguese in after ages, this sprang into the sea from horror of the barbarians. There is a small but very picturesque tank here, adorned with flights of steps, surrounded by Brahmans' houses and shrines. When Rama thirsted here, he shot an arrow into the earth, and forthwith appeared the *Vana-tirtha*, "Arrow-Tank."

In the centre of the Hill, about 180 ft. above the sea, are the grounds of the Ladies' Gymkhana, and beyond them the Hanging Gardens, affording lovely views of the Back Bay and of the great line of grand buildings rising on the farther side of it, and of the harbour and islands and mountains beyond them.

The drive continues (p. 19) along the seashore by the Hornby Vellard<sup>1</sup> to Warli, and through the beautiful Mahim woods of coconut and other palm-trees.

The Parsi Dharmasala, in the Gamdevi Road, intended for poor Persian Parsis, is passed on the approach to the Towers of Silence from the S. A similar dharmasala close by was erected by Sir Cowasjee Jehangir, in memory of his grandfather in 1812.

The Babulnath Temple, on the S.E. part of Malabar Hill, is near the steps leading to the Towers of Silence. It is not an ancient building; the spire and pillared hall and terrace were completed in 1900: but it is a promin-

<sup>1</sup> The Hornby Vellard (Portuguese *Vallado*, fence) or Warli Causeway was constructed early in the 18th century between Mahalakshmi and Warli to shut out the sea, which at high tide made the central portion of the island a swamp.





# BOMBAY NORTH AND PAREL

Scale of Yards

500

1000



ent landmark and figures in all views of "Bombay from Malabar Hill."

Between the gardens is All Saints' Church, and beyond them and N. of the head of the curve of the bay are the Five Parsi Towers of Silence. In order to see them, permission must be obtained from the Secretary to the Parsi Panchayat, 209 Hornby Road. Strict compliance with the regulations is required. Sir Jamsetjee Jeejeebhoy, at his own expense, made the road which leads to the Towers on the N. side, and gave 100,000 sq. yd. of land on the N. and E. sides of the Towers. Within the gateway of an outer enclosure a flight of eighty steps mounts up to a gateway in an inner wall. From this point the visitor is accompanied by an official of the Panchayat, who will explain the ritual. This method of interment originates from the veneration the Parsis pay to the elements. Fire is too highly regarded by them to allow it to be polluted by burning the dead. Water is almost equally respected, and so is earth; hence this singular mode of interment has been devised. There is, however, another reason. Zartasht (Zoroaster) taught that rich and poor must meet in death. The surroundings of the Towers are arranged to foster calm meditation. Under the shade of fine trees, relatives of the deceased can sit and meditate; and the view to the W. and S. over the waters, and to the E. and N. over the harbour and the distant mountains beyond, is enchanting. Even the cypresses, as the Parsis themselves say, tapering upwards, point the way to heaven. At the S.E. foot of the hill is an Alms-house for indigent Parsis of both sexes, erected by the sons of the late Fardonjee Sorabjee Parekh.

#### NEPEAN SEA ROAD

The drive from Malabar Point, and thence along the Nepean Sea Road to Breach Candy, under the W. side

of Cumballa (Khambala) Hill, is one of the most beautiful in the island, especially at evening. On these hills are situated some of the finest houses in Bombay, surrounded by small but bright gardens. Evan Nepean was Governor from 1812 to 1819.

On Cumballa Hill is the Bomanji Dinshaw Petit Hospital for Parsis. At the N. end of Breach Candy are the Mahalakshmi Temples, the oldest in Bombay, dedicated to three goddesses, images of whom were found in the sea.

Along Clerk Road is the Race-course, where races are held in cold weather on Wednesdays and Saturdays, under the management of the Western India Turf Club. It has been considerably enlarged, and a new Park has been opened close by. Here also is situated the Willingdon Sports Club, founded by Lord Willingdon (Governor of Bombay, 1913-18) as a meeting-place for Indians and Europeans, with its Golf-course, Polo ground and Tennis courts.

The Tata Hydro-Electric Works.—Bombay is supplied with electric power and current from the Receiving Station of the Tata Hydro-Electric Works, which is at Parel. This scheme, which was inaugurated by Sir Dorab Tata, impounds the monsoon rainfall (often 500 in.) on the Ghats at Lonavla (p. 342), in three lakes formed at Shirawta, Walwan and Lonavla, with intercommunicating duct lines, forebay, etc. The dams of these three lakes are approximately 90, 70 and 34 ft. in height, with areas of 3000, 1700 and 720 acres respectively, all at 2000 ft. above sea-level. The foundation-stone of the first dam, which impounds the Lonavla Lake, was laid by the then Governor, Sir George Clarke, on 8th February 1911. The ducts lead the water to a forebay near the Duke's Nose, where it enters the Pipe Line, to take a

<sup>1</sup> Various derivations and meanings of this name have been put forward. Mr Edwardes (*Bombay City Gazetteer*, 1910)

suggests it means "the beach at the mouth of the hollow or pass—that is to say, the hollow between Cumballa ridge on the north and the Malabar ridge on the south." Candy—hind or pass.



plunge of 1740 ft. down to the Generating Station at Khopoli. The power generated is conveyed 42 m. to the Parel mission cables, crossing several navigable creeks on lofty steel towers. The works (1915) have been enlarged by extensions on the Andhra river and elsewhere. A Railway Power Station (1922) obtains energy from the Nila Mula river.

## RAILWAY STATIONS

The two principal railway stations in Bombay are the *Victoria Terminus*, the headquarters of the old Great Indian Peninsular Railway, now the Central Railway, and the *Central Station*, headquarters of the old Bombay Baroda and Central India Railway, now the Western Railway, of which mention has already been made (p. 6). The Harbour Branch (1925) runs from the Victoria Terminus to Kurla, 10 m., where it connects with the main line of the Central Ry. The three lines are electrified, and also the main lines to Poona and Igatpuri (p. 30).

## MISSIONS

The S.P.G., with a Church in Kamatipura Road, has four missionary clergy, and a branch of the Ladies' Association working in the zenanas.

The C.M.S. (established in Bombay since 1820) has a *Church* in Dhanji Street, and large *Schools* for boys and girls at Girgaon.

The Mission Priests of St John the Evangelist (Cowley Fathers) serve the Church of St Peter's, Mazagon, and have a Mission House and Schools for boys and girls; also an Indian Mission and Orphanage in Babula Tank Road.

The "All Saints" Sisters (from Margaret Street, London) have been working in Bombay since 1878, and nurse in the Jamsetjee Jeejeebhoy and St George's Hospitals. They have an orphanage for small boys and girls in Mazagon.

The American Presbyterian Board of Foreign Missions, or Mahratta Mission, Byculla, has a considerable staff. The United Free Church of Scotland (now re-united with the Established Church of Scotland) has always been strongly represented on the staff of the Wilson Mission College (p. 18), affiliated to the University.

The Roman Catholic Church is represented by the Jesuit Fathers as well as secular clergy, under an archbishop. Indian since 1950. The present Indian archbishop was created a cardinal in 1953.

## ROUND THE ISLAND OF SALSETTE<sup>1</sup>

The beach at Juhu (10 m. from the city) provides splendid bathing, and even nearer is Pali Hill, a favourite residential suburb, with a nine-hole golf-course. Farther afield the monsoon jungles of the Lake District of Vihar and Pawai attract the naturalist, the Caves of Kanheri, Jogeswar, and Borivli (p. 24) draw pilgrims, and the old-world charm of the early Portuguese church of Bhayndar and the parochial village life of the "island" of Dharavi (road *via* Bhayndar) reveal an unsuspected element in modern Indian life.

A good motor road encircles the whole island of Salsette (distance about 50 m.). Bombay is left by way of Parel Road and its continuation, Kingsway. This leads *via* Causeway Sion (1805) to Thana, between which place and Ghorbunder (D.B.) the Ulhas river breaks through the magnificent gorge of Gaimukh (the Cow's Mouth), the road closely following it. Bombay is re-entered by Bandra and the Mahim Causeway. The trip, about 75 m. in all from the Apollo Bunder, can be done comfortably in a day, but lunch should be carried. A shorter round trip through the Lake District (distance about 45 m.) takes a road which skirts Lake Pawai.

<sup>1</sup> (Sachast) Map faces p. 27.



## EXCURSIONS IN THE VICINITY OF BOMBAY

### I. IN THE HARBOUR AND BY SEA

1. Elephanta.
2. Chaul.
3. Down the Coast.

### II. ALONG THE WESTERN RAILWAY OR BY CAR

1. Bandra, Vesava and Aldearnar.
2. Jogewar Cave.
3. Kanheri Caves.
4. Montpezir Caves.
5. Bhayndar.
6. Basseri.

### III. ALONG THE CENTRAL RAILWAY OR BY CAR

1. The Vihar Lake.
2. Mumbra.
3. Tansa Lake.
4. The Thal and Ilmor Ghats.
5. Matheran.
6. Karli Cave.
7. Poona.

### I. IN THE HARBOUR AND BY SEA

(1) Indian mythology is well exemplified at Elephanta, a small island about 6 m. from the Fort of Bombay. Cook's launch<sup>1</sup> runs twice daily, and a coasting launch runs daily from Carnac Bunder. They make the passage in about 1 or 1½ hr. A bunder-boat may be hired, but the length of the passage will depend on wind and tide. A cheap and convenient way of making the trip is to go by the Harbour Ferry from Carnac Bunder. It usually starts at 7.30 and is back by 12.15 the same morning, giving ample time to see the caves, which are reached by a walk of 1 m. from the old landing-place in the S.W. of the island. The boat will pass close to Butcher's Island, which is 3 m. nearly due E. from Mazagon Dock. The view in this part of the harbour is fine. To the N. is the hill known as the Neat's Tongue, on Trombay Island, which is 1000 ft. above sea-level. The highest point of Elephanta is 563 ft. To the S. is the hill above Karanja, called Dronagiri—a mass of rock thrown down by Hanuman on his flight to Ceylon.

Elephanta is called by Indians *Gharapuri*. The caves, which date from A.D. 450-750, are called *Lenen* (Lena), a word used throughout India and Ceylon for these excava-

<sup>1</sup> Thos. Cook & Son's office is in Hornby Road.

tions. The island consists of two long hills, with a narrow valley between them. About 250 yd. to the right of the old landing-place, at the S. end of the island on the rise of one of the hills, and not far from the ruins of an ancient city, was a mass of rock cut into the shape of an elephant, from which the place derives its European name. In September 1814 its head and neck dropped off, and in 1864 the remainder was removed to the Victoria Gardens, where it was re-erected in 1912.

The modern landing-place, N.W. of the island, consists of a rather slippery pier of separated concrete blocks. The caves are distant about ½ m., and about 250 ft. above the sea, and are approached by easy steps constructed in 1853 by an Indian merchant. There is a custodian's bungalow at the entrance, where a fee is paid. The rules should be studied. The date of the excavation of the Seven Caves<sup>1</sup> is now placed about the middle of the 8th century.

The Great Cave faces the N., and is open also E. and W. (cruciform). The steps have lions on each side. The main hall had two wide colonnades of six columns and two centre colonnades of four columns, the recesses on the N. and S. sides consisting of two aisles separated by two columns, the outer aisle being much shorter than the inner; the length of the central hall from the pillars at each end is 130 ft., and the breadth from the wall of the S. recess to the pillars on the outer side of the N. recess is just the same. Of the twenty-six columns, eight have fallen by seepage of water. The columns present variety of shape and ornament, they have a square shaft rising about half-way up to a fluted neck, and a capital of the shape of a squeezed cushion, bound in the middle; the height of the columns varies from 15 ft. to 17 ft.

The *Lingam Shrine*, at the W. end of the hall, stands 4 ft. above the floor of the cave. It is 19½ ft. square.

<sup>1</sup> See *Guide* by Hirananda Sastri (1931).

with four doors facing cardinal points. At the outside of each entrance are two large figures representing *dwar-pais* or door-keepers, who lean on dwarfs. The Lingam, a cylindrical stone 3 ft. high, the emblem of Siva, is worshipped on great occasions by crowds of devotees.

On entering the Great Cave a striking feature is the colossal *Three-headed Bust*, or *Trimurti*, in the S. wall facing the N. entrance. It is 19 ft. in height, and the faces are between 4 and 5 ft. long. It is the representation of Siva, who is the leading character in all the groups of the cave. The front face is Siva in the character of Brahma, the creator; the E. face (spectator's left) is Siva in the character of Rudra, the destroyer; and the W. face (spectator's right) is considered to be Siva in the character of Vishnu, the preserver, holding a lotus flower in his hand. On either side of the recess is a pilaster each carved on the front with a gigantic *dwarpai*.

The *Ardhanariswar*, or *androgynous Divinity*, in the first compartment to the E. of the central figure (spectator's left), represents Siva. It is 16 ft. 9 in. high. The right half of the figure is intended to be that of a male, and the left that of a female, and thus represents Siva as uniting the two sexes in his one person. The bull on which two of the hands of the figure lean, known as his *vahana*, or vehicle, is called Nandi, a constant attendant on Siva. Brahma, on his lotus throne, supported by five swans, and with his four faces, is exhibited on the right of the figure. On the left, Vishnu is seen riding on what is now a headless Garuda, a fabulous creature, half man, half eagle. Above and in the background are found a number of inferior gods and sages of the Hindus, among them Indra, the Rain-god, mounted on an elephant.

In the W. (right) compartment of the *Trimurti* are two gigantic figures of *Siva* and *Parvati*, the former 16 ft. high, the latter 12 ft. 4 in. Siva has a high cap, on which is a crescent over

each temple. From the top of it rises a cup or shell, on which is a three-headed female figure, with broken arms, representing the Ganga proper, the Jumna and Saraswati, which three streams are supposed to unite at Prayag, or Allahabad, the sacred meeting-place of the three plaited locks, and form the Ganges. According to a Hindu legend, the Ganges flowed from the hair of Siva. The god is standing, and has four arms, of which the outer left rests on the head of a dwarf with curly or matted hair. In the dwarf's right hand is a cobra, in his left a *chauri* (fly-whisk); from his neck hangs a necklace, with a tortoise ornament. On Siva's right are Brahma, on his lotus seat, borne by five swans, with four hands, bearing the lotus, roll of the Vedas, and butter-dish, and Indra on his elephant.

The *Marriage of Siva and Parvati* is a sculptured group (greatly damaged) in the S. wall of the W. aisle. The position of Parvati on the right of Siva shows that she is newly wed; for to stand on the right of her husband, and to eat with him, are privileges rarely permitted to a Hindu wife, save on her wedding-day. In the corner, at the right of Parvati, is Brahma, known by his three visible faces, sitting and reading, as the priest of the gods, the sacred texts suited to the marriage ceremony. Above, on Siva's left, is Vishnu. Among the attendants on the right of Parvati is one bearing a water-pot for the ceremony. This is probably Chandra, the moon-god. Behind the bashful goddess is a male figure, probably her father, Himalaya, who is pushing her forward.

Opposite this, in the N.W. (near the door), is a relief of *Kapalabhrti* or *Bhairava*, with skull and cobra on head and rosary of skulls round neck; two of his eight hands are devoted to the slaughter of a human being, and a third holds up a body for slaughter. At the W. end of the N. aisle, by which the cave is entered, is a relief of *Siva performing the Tandava dance* (world-shaking); on

his left is Parvati, and above a perfect Ganesh. Opposite this, at the E. end of the aisle, is a representation of Siva as *Lakulsa*, which much resembles Buddha. The figure has the remains of two arms, which appear to have rested in his lap. It is seated on a lotus, the stalk of which is supported by two figures below. In the aisle behind the E. entrance again are two reliefs on the N. and S. ends. The first of these represents *Ravana*, the demon king of Lanka, or Ceylon, attempting to remove Kailas, the heavenly hill of Siva, to his own kingdom, in order that he may have his tutelary deity always with him, for Ravana was ever a worshipper of Siva. Ravana has ten heads and twenty arms, and is with his back to the spectator. Siva is seen in Kailas, with Parvati on his right, and votaries and Rishis in the background. The legend runs that Ravana shook Kailas so much that Parvati was alarmed, whereupon Siva pressed down the hill with one of his toes on the head of Ravana, who remained immovable for 10,000 years.

The second relief opposite this shows *Siva and Parvati* seated together, with groups of male and female inferior divinities showering down flowers from above. The rock is cut into various shapes to represent the peaks of Kailas, Siva's heaven. Behind Siva and Parvati is a female figure carrying a child on her hip, from which it was supposed that the sculpture represents the birth of Skanda, the war-god; the later view is that the scene represents Parvati in a temper.

Beyond the main hall on the E. side is the *East Wing*, consisting of an open court 55 ft. wide, in the centre of which was a circular platform, probably for a Nandi. On the S. side of the court is a temple on a high terrace, reached by steps with lions at the top of them. The portico of the temple has a chamber at each end, that on the E. end with figures of Siva, Vishnu and Brahma, and of the seven great goddesses or divine mothers

(p. 65). The shrine of the temple measures 14 ft. by 16 ft., and has an altar and Lingam inside it. The *West Wing* of the cave has also an open court with a large cistern on the S. side, and on the W. side a small open chapel with a Lingam in it.

Round the hill, a little to the S., are two other excavations fronting the E. These are also Lingam shrines, with *dwarvals* sculptured outside, but disintegration of the rock is serious.

(2) *Chaul*.—A group of ancient Portuguese and Moorish forts at the mouth of a creek just outside the harbour. The steamer sails every day in the fair season (October-May), and the stopping-place is called Revdanda. One night out is sufficient, but better two. On the S. side of the creek there is a former Janjira State Bungalow, for which leave has to be asked from the District Magistrate; but it is scantily furnished, and food, servants and bedding must be taken. It is possible to camp out in a tent, if preferred, on the summit of Korlai hill, a lovely fort, with a panoramic view. On the N. side of the creek is the old Portuguese city-fort of Chaul, similar but second to Bassein, with its walls and groups of churches in ruins overgrown by a dense grove of palms. Chaul was taken by the Portuguese in 1522 and made subordinate to Bassein, but was lost to the Mahrattas in 1739. On the overthrow of the Peshwa Baji Rao in 1818, it passed with the surrounding country to the British. Not a trace remains of the once famous city and emporium. Ralph Fitch mentions the "great trade" of Chaul in 1584, and Pyrrard de Laval describes it about 1663 as differing from Bassein and Daman "in being extremely rich and abounding in valuable goods." The village of Korlai contains an old Portuguese church and a Christian population of fishermen, who retain the old Portuguese customs.

(3) *Down the Coast*.—Steamers (twin-screw and oil-driven) of the Bombay Steam Navigation Company ("Shepherd Company"), of which



Messrs Killick, Nixon & Co. (120 Frere Road) are the managing agents, sail from the Alexandra Dock, Ferry Wharf, for Panjim (Nova Goa) daily, carrying the mails, and calling at Ratnagiri and Vijayadrug, an old Angria stronghold, taken by Vice-Admiral Watson and Clive in 1756 on their way to the Coromandel coast (daily service also to Vijayadrug). The longer trip to Goa can be made during the week-end (leave Bombay 10 a.m. Saturday, arrive Panjim 7 a.m. Sunday, depart 10.0 a.m., arrive Bombay Monday 7.0 a.m.). There is first-class saloon accommodation for eight passengers. (See Route 24, p. 362.) A service of steamers twice weekly serves Mangalore (p. 443), leaving Bombay on Tuesdays and Fridays at 1.30 p.m. and arriving at Mangalore on Thursdays and Mondays. (Return: Depart Saturday and Tuesday, 8 a.m. Arrive Bombay, Monday and Thursday.) These timings should be verified locally, as many changes are being made. The steamers call *en route* at Vengurla, Mormugão and Karwar.

The Scindia Steam Navigation Company run three services a week between Bombay and Panjim, and between Bombay and Mormugão once a week.

## II. ALONG THE WESTERN RAILWAY OR BY CAR

(1) *Bandra* station (7 m. from Bombay (Central) opposite Mahim) is a favourite residence for persons who have daily business in Bombay. Portuguese traditions are still strong, though none of the original buildings have survived. The cathedral-like chapel of *Mount Mary* has been rebuilt. *Juhu* (bathing), with a wide stretch of beach, lies to the left of *Villa Parle* (Pali Hill), 3 m. from *Bandra*. Nearby, at *Santa Cruz*, is Bombay's Airport.

From *Andheri* station, 2 m. W., is the seaside village of *Vesava*, used as a holiday resort for Bombay. There are only private bungalows. The aerodrome lies  $\frac{1}{2}$  m. W. A day's trip

should include a sea bathe and a visit across the creek to *Aldeamar* Fort, first a Portuguese then a Mahratta stronghold.

(2) The *Jogesvari* Cave lies not far from *Andheri* Station (11 m.) on the Western Railway, and can be reached by car. Dr Burgess attributed this Brahman cave to the second half of the 8th century A.D. Like the *Elephanta* Cave, it has extensive wings to the central hall, which has a shrine 24 ft. square in the middle, with four doors and a large *Lingam*. The veranda (S. side) is 120 ft. long, and has ten columns (seven replaced) of *Elephanta* pattern, while twenty such pillars form a square in the hall.

Electric torch-lights are in any case necessary, but snakes may shelter in this and other deserted caves.

(3) *Cave Temples of Kanheri* (*Kennery*).—These caves are all excavated in the face of a single hill in the centre of the island of *Salsette*. Train or car to *Borivli* station, 19 m. from Bombay (good clean waiting-room); thence 5 m. to the caves by a rough country road, on which carts ply and which runs to within 1 m. of them. Alternatively, from *Thana* (Route 2) a cart or light vehicle can proceed 4 m. towards the *Tulsi Lake* (p. 27) and then 2 m. to the caves by a narrow winding path amid the rocks. This route, however, is difficult and is not recommended.

There are one hundred and nine Buddhist caves, but only two or three are of interest. It is possible that the greater part of them were executed by a colony of Buddhists, "who may have taken refuge here after being expelled from the continent, and who tried to reproduce the lost *Karli* in their insular retreat." They date from the end of the 2nd century A.D. to about the middle of the 9th, or possibly a little later. The great *Chaitya* is one of the earliest here; those on each side may be two centuries later: the latest is probably the unfinished one, which is the first the traveller approaches by the *Borivli* route, and which dates about the



9th or 10th century A.D., or is even still more recent. However this may be, it is certain that, to quote Bishop Hieber, "the beautiful situation of these caves, their elaborate carving, and their marked connection with Buddha and his religion, render them every way remarkable."

Most of the surrounding hills are covered with jungle, but the one in which the caves are is nearly bare, its summit being formed by one large rounded mass of compact rock, under which a softer stratum has been denuded by the rains, forming natural caves, which, slightly improved by art, were appropriated as cells. The path runs in a N. direction up to the ravine, lying E. and W., round which the caves are excavated on six ledges in the mountain side connected by flights of steps. Shortly before the end of the ravine is reached, a steep ascent leads up to a platform facing W., where the Great Chaitya Cave (No. 3) is situated, and whence steps lead down to the ravine.

Cave No. 3, entered through a forecourt and a veranda, probably dates from the 6th century. It is 86 ft. long and 40 ft. wide, and has a colonnade of thirty-four pillars, which encircles the dagoba, standing 16 ft. high, at the back. A number of the pillars have bases and capitals carved with elephants, dagobas, trees, worship of sacred feet, etc. At the ends of the great veranda are two later figures of Buddha, 21 ft. high, and over the door is the great arched window, which forms one of the principal characteristics of these structures. In front of the veranda are two pillars, and on the screen of the back wall are Buddhist carvings. In the forecourt are two attached pillars, on which are four lions and three squat figures. On the left of the court is a round cell with a dagoba, and on the right, at the end of a long excavation (No. 2), are three ruined dagobas, with a Buddhist litany (p. 55) on the rock round them.

At a distance of 150 yd. up the

ravine, N.W. of the Chaitya Cave, is the Darbar of the Maharaja Cave (No. 10), which was a dharmasala, or chapter-house, and not an ordinary vihara. It is 73 ft. by 32 ft. in size, and has two stone benches running down its longer axis and some cells on the left and back walls. The veranda, which is approached by three flights of steps, has eight columns along the front of it.

No. 14, farther up the same (left) side of the ravine, has some traces of painting, and No. 21 has columns of the Elephanta type, a Buddhist litany, and a figure of Padmapani, crowned by ten cobra-heads, in a recess on the right of the porch.

Above No. 10 is No. 35, a vihara 40 ft. by 45 ft., with benches round it, and four octagonal columns in the veranda; on the walls are reliefs of Buddha seated upon a lotus, of a disciple spreading his cloak for him to walk upon, and of another litany.

N.W. from these and from the front of No. 56 is a fine view of the sea; in No. 66 are some fine sculptures and another litany. Some 400 yd. to the S., and beyond the Chaitya Cave, is a terrace with monuments over the ashes of Buddhist monks. The many cisterns and small tanks round the caves and the flights of steps connecting them are remarkable.

(4) *Montpezir Caves (Mandapeshwar).*—Western Railway to Borivli station, 19 m., thence 1 m. by road. At the caves are a ruined Portuguese church and Franciscan monastery with a cross close by. Round the N.E. corner of the church are three Brahman caves hewn out of the rock, dating from the 8th century. The cave on the E. is 5 ft. 8 in. by 21 ft. Adjoining this cave to the W. is a stone basin for water, of which there is a good supply, said never to fail, and this may be one reason why the Portuguese have built here. The next cave is 27 ft. 3 in. by 14 ft. 9 in. In the W. wall is a group of 25 Gana (celestial dwarfs), figures very much mutilated, and a four-armed Siva. In the corner of the outside wall is

half a teak door of the church, with two saints carved on it.

The third (W.) cave was a vihara (monastery) in which ten or twelve hermits lived, but was converted into a R.C. chapel. In the N. part of the E. wall, upside down, is the stone originally over the entrance door, inscribed with the date 1555. The interior measurement of the *mandapam*, or hall, is 51 ft. by 21 ft.

The conversion into a church was effected by the building of a wall in front of it and by screening off the Saivite sculptures or covering them with plaster. This is one of the very few instances of the transformation of a Brahmanical cave-shrine into a Christian place of worship. The King of Portugal, John III (1521-57) diverted to the church (which was dedicated to N. D. de la Misericordia) the revenues of the temple, and also built the monastery.

S., on a hill, is a round tower (40 ft. high), which the priest calls a Calvarium, surmounted by a statue of Jesus Christ. An Orphanage has been built close by, and the old church has been restored. There is a good view from the top over the plain.

(5) Bhayndar station, 25 m. from Bombay, is on the S. edge of the Bassein creek, which divides Salsette from the mainland. The railway here crosses the river by a very long bridge (Route 10). On the right, and for some miles up the stream, the scenery is most beautiful—the Kamandrug Hills and Ghorbunder, with the quiet water between them, forming a charming tropical landscape.

(6) Bassein (Vasai) was a Portuguese city from 1534 to 1739, with walls intact, containing many ruined churches and palaces. It is reached by a road, 7 m. from Bassein Road station (D.B. permit from Ex. Engr. P. W. D. Thana, Bombay), 30 m. from Bombay. Taxis available. By starting early in the morning a visit can be made in one day. Food must be taken, also aerated water. Shelter and rest can be had under cover of one of the churches. If the

train is taken, the motor should be ordered to return in time for the homeward journey.

The churches belonged to Franciscans, Dominicans, Jesuits and Augustinians, and the *Matriz*, or mother church of St Joseph, was called the Cathedral. The survey should be completed by a walk round the seaward side of the walls.

The first notice of Bassein is in 1532, when the Portuguese ravaged the neighbourhood. In 1534 they took Damao,<sup>1</sup> which they still hold, and obliged Sultan Bahadur, of Gujarat, then hard pressed by the Emperor Humayun, to cede Bassein in perpetuity. "For more than 200 years Bassein remained in the hands of the Portuguese, and during this time it rose to such prosperity that the city came to be called the Court of the North, and its nobles were proverbial for their wealth and magnificence. With plentiful supplies of both timber and stone, Bassein was adorned by many noble buildings. Including a cathedral, five convents, thirteen churches, and an asylum for orphans. The dwellings of the *lidalgos*, or aristocracy, who alone were allowed to live within the city walls, are described (1675) as stately buildings" (Hunter). Fryer wrote of the town in 1675: "Here were stately dwellings graced with covered balconies and large windows, two storeys high, with panes of oyster-shell, which is the usual glazing amongst them (the Portuguese) in India, or else latticed."

On the 17th February 1739 the Mahrattas (Chimnaji Appa) invested Bassein, and the town surrendered on the 16th of May after a most desperate resistance, in which the commandant, Silveira de Menezes, was killed and 800 of the garrison were killed and wounded, the Mahrattas' loss being upwards of 5000. On the 13th November 1780 General Goddard arrived with very powerful artillery, and one battery of twenty

<sup>1</sup> The poet Camoens distinguished himself on this occasion.

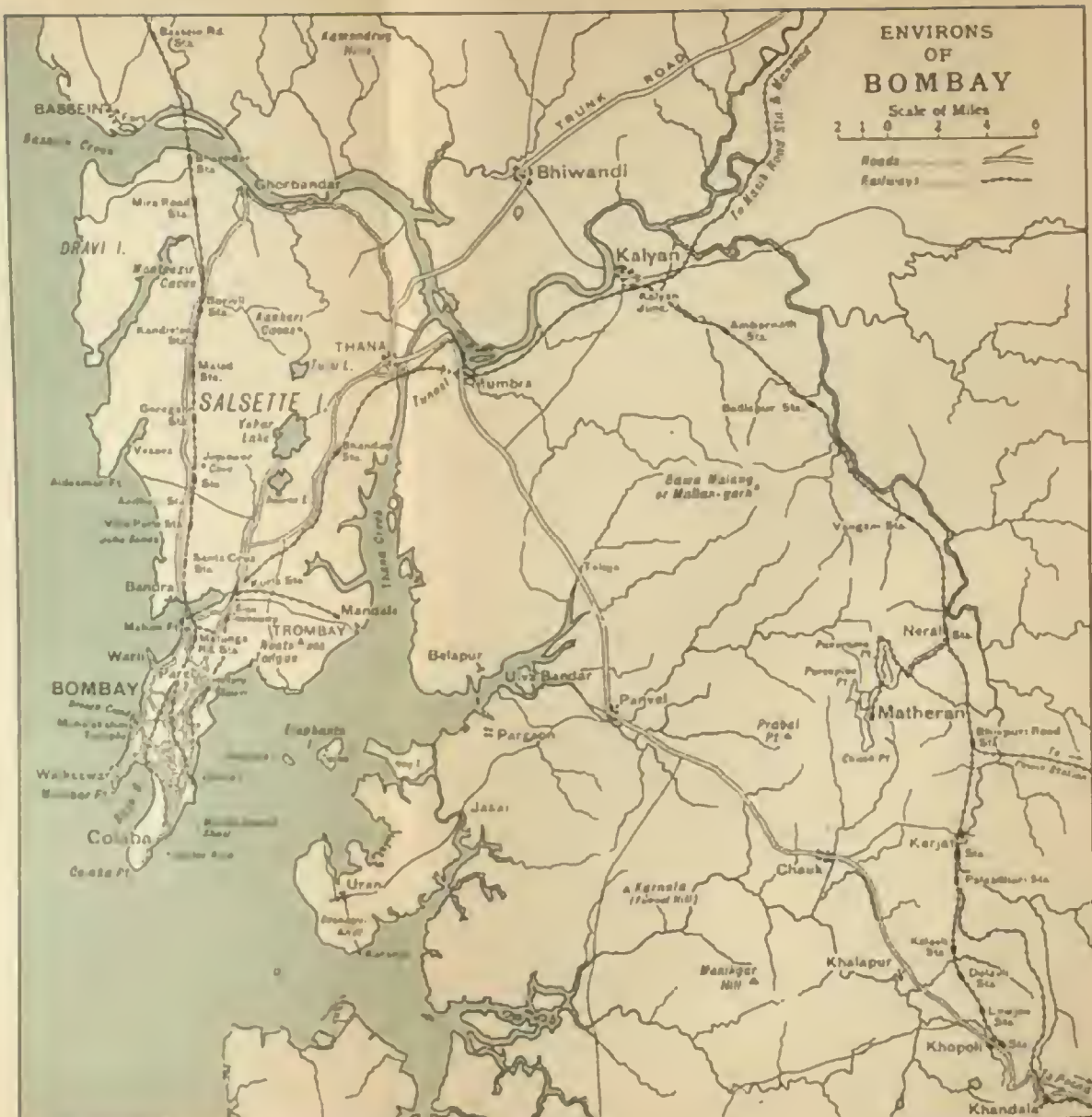


Scale of Miles



1000

### References





mortars, which shortly after opened at the distance of 500 yd., did great execution. The place surrendered on the 11th December, on which day Colonel Hartley, with a covering force, defeated the Mahratta relieving army, and killed its distinguished General, Ramchandra Ganesh. It was, however, restored by the Treaty of Salbai, 1783.

The Treaty of Bassein with the fugitive Peshwa Baji Rao II was signed on 31st December 1802.

The Fort, on the Bassein creek, a little away from the sea, is now entered from the N.

The Old Town contains the ruins of the Cathedral of St Joseph and churches built by early Roman Catholic missionaries. Several inscriptions remain, the earliest dated 1536. A guide (if procurable) would be useful. Among the ruins are the Church of St Anthony, the Jesuits' church and convents.

3½ m. N.W. from Bassein Road station is Sopāra, which is now an insignificant place, but which, up to the beginning of the 14th century, was the principal port of the Konkan. It has been identified by some writers with Solomon's Ophir, on the ground that "Ophir" appears as "Sophr" in the Septuagint version of the Bible. Some support of the theory may be found in the fact that the place is also locally known as "Opara." One of the Rock Edicts of Asoka was found here, but has been lost.

### III. ALONG THE CENTRAL RAILWAY OR BY CAR

(1) The Vohar Lake can be reached by car from Kurla station (10 m.) on the Central Railway, and is close to Bhandup station (17 m.) on the same line. But the most convenient method of approach is by motor from Bombay, either by Sion Causeway and Kurla, or by Mahim Causeway and Andheri. The lake covers 1400 acres, and measures 2 m. by 1½ m.; it was made (1856-59) by Mr Conybeare, C.E., by damming up the Garpur

river. It can supply 8,000,000 gallons of water a day. The embankment is 30 ft. broad and 30 ft. above the water. The water is 75 ft. deep, of which 50 ft. are available for the supply of Bombay and 25 ft. are kept for settling. There are many crocodiles in the lake: fish life is not very abundant in consequence. The former Golf Club at Sewri moved in 1940 to Chembur, situated in pleasant surroundings near Kurla, 11 miles by road from the Bombay G.P.O. *Pawal Lake*, lying below Vohar, was formed by the Municipality in 1890. Its water is now used to supplement the main supply.

The *Tulsi Lake*, which lies 2 m. to the N., was completed in 1879, and water is carried thence to the top of Malabar Hill; 2 m. N. again are the Kanheri Caves.

(2) Mumbra (station 25 m. from Bombay on the Central Railway line to Kalyan) is a favourite week-end resort. The Mumbra Creek is a fine stretch of water, and the background of wooded hills completes a charming picture. The scenery on the Vihar river between Mumbra and Bassein Creek has been compared to the Rhine from Mainz to Cologne.

(3) The Tansa Water Supply (Central Railway to Atgaon station, 59 m., D.B.).—The increase in the population led the Corporation to construct a reservoir (planned 1872) on the Tansa river, about 55 m. N.E. of Bombay, which was formally opened by H.E. the Viceroy, Lord Lansdowne in 1892. The Dam, which encloses the valley of the Tansa river, completed 1891, is of a uniform height of 118 ft., and is 2 m. long, 103 ft. thick at the base, and 24 ft. at the top, where a flagged road runs along it. The lake, originally 8 sq. m. in area, has been twice enlarged, and huge mains, 6 ft. in diameter, have been laid down.

The hot wells of Vajrabai, or Vajreshwari, 12 m. N. of Bhiwandi (Bundy) near the bed of the Tansa river in the village of Wadowli (Vadavli), were very popular in the 18th century and largely used by

Europeans. James Forbes in his *Oriental Memoirs* describes them as consisting of a small cistern with water at a temperature of 120° F. Except that it contained no iron, the water tasted like that of Bath. With the discovery of Mahabaleshwar (p. 355) in 1826-29, the wells ceased to be frequented by Europeans, but are still popular with Indians.

(4) **The Thal and Bhore Ghats.**—These inclines pass through some of the prettiest scenery in all India. Those who do not travel by railway trains in daylight should make a point of visiting them separately.

The Thal Ghats can be seen by a trip to Igatpuri (85 m.) (Route 2, p. 29); it is possible to return the same day after taking refreshment at Igatpuri station.

The Bhore Ghats, passed on the route to Poona (Route 23, p. 341), are even finer than the Thal Ghats, and should not be missed. At Khandala\*, 78 m. from Bombay, beautiful scenery can be enjoyed, especially in September. A visit to the Karli Cave can be combined with a trip to Khandala; but this is best reached from Lonavla (see below).

There are excellent metalled roads up both Ghats, and motor-cars find no difficulty in making the ascents. The main road to the Bhore Ghat (1830) goes from Thana by way of Mumbra Creek and Panvel (43 m.) to Khopoli (65 m. from Bombay) and Khandala (71 m.). There are a few hairpin bends, but the majority of the turnings are on the right. For the Thal Ghat the best route is to proceed about 8 m. from Mumbra along the road to Panvel and then to take the Kalyan road (which turns off to the left) to Bhiwandi (6 m. from Kalyan). Here the main road to Igatpuri and Nasik is met.

(5) **Matheran**, by rail to Neral station (Central Railway), 54 m. from Bombay, thence by steam tramway, 13 m. (see Route 23, p. 341). Fine views of Bombay.

(6) **Karli Cave**, reached from Lonavla station (R.), 80 m., or by

road (168 m.) from Bombay (see Route 23).

(7) **Poona** by the Deccan Queen, Poona Express and other trains, 119 m. from Bombay (see Route 23, p. 344). The former Mahratta capital.

## ROUTE 2

**BOMBAY TO CALCUTTA** by Kalyan, Nasik, Manmad, Jalgaon (Caves of Ajanta), Bhusawal, Khandwa, Itarsi, Piparia (for Pachmarhi), Jubbulpore (for the Marble Rocks), Katni, Manikpur, Allahabad, Moghul-sarai (Benares), and thence to Asansol and Howrah *via* (a) Grand Chord, by Gaya (Buddh Gaya) and Parasnath, and (b) main line by Arrah and Patna.

Rail 1349 m. to Calcutta.

For continuation to N. India, see Route 9.

Fares<sup>1</sup> — Luggage — free, 120 lb., 60 lb. and 30 lb.; halve those figures to obtain seers, the Indian standard of weight. Surcharge for air-conditioned coaches. The 85 m. (electrified) between Bombay and Igatpuri should be passed in daylight.

On leaving Bombay, between Sion and Kurla, the railway passes on a causeway from the island of Bombay to the larger island of Salsette. There are four tracks as far as Kalyan since 1917.

10 m. Kurla station. Close by (right) are cotton-mills, the first started. The Vihar Lake can be visited from here. The first electric railway in India was opened from Bombay to Kurla, for suburban traffic, in 1925.

17 m. Bhandup station for the N. shore of the Vihar Lake.

<sup>1</sup> The railway time-tables should be consulted. Thos. Cook & Son issue tickets available sixty days, allowing break of journey at any station en route.

21 m. Thana station (D.B., and a *dharmshala* for Indians). The railway to this point was the first opened in India (1853). An early Portuguese settlement, commanding the most frequented route from the mainland to the island of Salsette. Marco Polo (1298) wrote: "Tana is a great kingdom, lying towards the West. . . . There is much traffic here, and many ships and merchants frequent the place." In 1320 four Christian companions of Friar Odoricus suffered martyrdom here. Friar Jordanus narrates that he baptised about ninety persons ten days' journey from Thana, besides thirty-five who were baptised between Thana and Sopara.

The country round Thana was highly cultivated, and was studded with mansions of the Portuguese, when, in 1739, it was wrested from them by the Mahrattas. In 1774 the Portuguese sent a formidable armament from Europe with the avowed object of recovering their lost possessions. The Government of Bombay determined to anticipate their enterprise, and to seize upon the island for the English. A force was prepared under General Robert Gordon, and Thana was taken after a siege of three days. On 6th March 1775 the Pretender Peshwa Raghoba, by the Treaty of Surat, ceded the island of Salsette in perpetuity. Although this treaty was annulled next year by the Treaty of Purandhar, the possession of Salsette was confirmed.

In 1816 Trimbakji Danglia, Minister of Baji Rao II, the last Peshwa, effected his escape from the fort of Thana, though guarded by a strong body of European soldiers, only to be recaptured in 1818. The difficulties of this escape were greatly exaggerated; it was compared to that of Sivaji from the power of Aurangzeb. The principal agent in this exploit was a Mahratta syce who was in the service of one of the British officers of the garrison, and who, passing and re-passing Trimbakji's cell, sang the information he wished to convey in a

careless manner, which disarmed suspicion.

The English Church was consecrated by Bishop Heber on 10th July 1825. In the 16th century the *Silk Industry* here employed about six thousand persons. It is now believed to be confined to one family.

34 m. Kalyan Junction (R.). Here the line to Madras through Poona and Raichur branches off S.E. (Route 26). This is a very ancient town. In 1780, the Mahrattas having cut off the supplies from Bombay and Salsette, the Government of Bombay determined to occupy the Konkan opposite Thana as far as the Ghats. Accordingly several posts were seized, and Kalyan amongst them; and here Captain Richard Campbell was placed with a garrison. Nana Farnavis forthwith assembled a large force to recover Kalyan, on which he set a high value, and attacked the English advanced post at the Ghats, and killed or made prisoners the whole detachment. He then compelled Ensign Fyfe, the only surviving officer, to write to Captain Campbell that, unless he surrendered, he would put all his prisoners, twenty-six in number, to death, storm Kalyan, and put all the garrison to the sword. To this Campbell replied that "the Nana was welcome to the town if he could take it." After a spirited defence he was relieved by Colonel Hartley, on the 24th May, just as the Mahrattas were about to storm. The remains of buildings round Kalyan are very extensive; and Fryer, who visited the place in 1673, "gazed with astonishment on ruins of stately fabrics, and many traces of departed magnificence."

Between Kalyan and Igatpuri the railway (completed 1865) ascends from the Konkan to the Deccan plateau by the mountain pass known as the *Thal Ghat*.

50 m. Vasind, alt. 178 ft. The incline up the *Thal Ghat* commences. Most beautiful in September owing to the wild flowers. The country below the Ghats is inundated,



and the Ghats themselves all cascades and torrents.

59 m. Algaon station, for Tansa Lake (p. 27).

75 m. Kasara station (R.), 970 ft. above the sea. Here the steeper ascent of the Ghat begins. In 9 m. the line (opened 1865) ascends 1050 ft. higher from Kasara to Igatpuri. There are ten tunnels of an aggregate length of 2281 yd., five viaducts and eleven bridges.

At 79½ m. was the reversing station, avoided (1917) by a realignment. The Ehegaon Viaduct is 182 ft. above the valley. The ascent terminates at 85 m., Igatpuri D.B. (R.), where the electrification also terminates.

Igatpuri, properly Wigatpura, "the town of difficulties," so-called on account of the precipitous road, is a sanatorium, 1900 ft. above the sea, and summer resort of Europeans from Bombay. Half a mile from the station a picturesque lake supplies Igatpuri and Kasara with excellent water. The line to Manmad was opened in 1861, the rails having been carted up the Thal Ghat before the work there was finished. To the S. can be seen the peak of Kalsubai (5427 ft.), the highest mountain in the Presidency, and Sivaji's hill-forts of Alang, Bitangad, Aundha and Arr.

91 m. Ghoti. The Wilson dam (270 ft. high) is 21 m. S. The Darna river dam, an important irrigation work finished in 1912, is 2 m. from Asvali station (101 m.).

113 m. Deolali station. During both world wars this served as a transit camp for troops arriving from or proceeding to Europe. It is also a hill-resort much patronised by Parsis and others from Bombay.

117 m. Nasik Road station \* D.B. The town, the *Nasika of Ptolemy*, 2000 ft. above sea-level, lies 5 m. N.W. of the station. A tramway and taxi-cabs convey passengers. The Security Printing Press (1925), the Currency Note Press (1928) and a Police Training College are large establishments. The Western India

Golf-course at Nasik is a favourite resort for the residents of Bombay. There is accommodation at the Club-house for bachelors and also for married couples. Visitors belonging to recognised clubs are eligible for temporary membership. The climate is equable and pleasant. There is a motor ramp at the railway station.

Nasik is a very holy place of the Hindus,<sup>1</sup> owing to its position on the banks of the sacred River Godavari (the Ganges of the Deccan) flowing to the Bay of Bengal about 19 m. from its source at Trimbak, and may be called the Western Benares. The sanctity of the river was revealed by Rama to the Rishi Gautama. The Godavari and the Ganges are said to issue from the same source by an underground passage.

Many hundreds of families of Brahman priests reside here. Hindus of rank on visiting it leave a record of their visit with their Upadhyas, or "family priest," for each noble family has such a priest at each celebrated place of pilgrimage. In this record are entered the names of the visitor's ancestors, and thus the pedigree of every Hindu chief is to be found in the keeping of these Upadhyas. Even Sir Jang Bahadur (1816-77), the *de facto* ruler of Nepal, had his Upadhyas at Nasik. The late Gaekwar owed his succession to this, for when, in 1874, the Gaekwar, Malhar Rao, was deposed, and an heir sought for, the family Upadhyas at Nasik supplied proofs of the young prince's legitimate descent from Pratap Rao, brother of Damaji II, the third Gaekwar.

At Nasik the river, here 80 yd. broad, is lined on either side with flights of steps, and dotted with temples and shrines, and the view along the banks when hundreds of men and women are bathing is extremely picturesque. The part of the town which stands on the right bank of the river is built upon three hills.

<sup>1</sup> The Kumbh Mela (p. 40) is held here every twelfth year.



and is divided into the New Town N. and the Old Town S. The quarter on the left bank, where are the chief objects of interest, is called *Panchavati*. The manufacture of brass and copper ware, especially of idols, caskets, boxes, chains, lamps, etc., flourishes here. Specimens of the beautiful old work may occasionally be found in the "old" copper bazar.

The temples of Nasik, though picturesque, have no striking architectural features. The *Sundar Narayan Temple* stands at the head of the Ghats on the W. side of the city, close to the Sati gate and ground, and is a miracle of art. A marble tablet over the E. doorway records that it was built in 1756 by one of Holkar's Sardars. The cost of the temple and the flight of 68 steps which lead to the river is said to have been about 10 lakhs. Once a year, on the Kartik full moon (November-December), the temple and steps are brilliantly lighted. Below the temple may be seen the temples of *Balaji* and of the *White Rama*, and the *Memorial*, erected to the Raja of Kapurthala, who died in 1870, near Aden, on his way to Europe. From it the river is crossed by the Victoria Bridge, completed in 1897.

Half a mile to the E., on the Panchavati side, is a fine house of the Rastia family. From here a walk a few hundred yards up a lane leads to five very old and lofty banyan trees (*Ficus Indica*). Under the largest is a small building which marks the entrance to the *Sita Gupha*, or *Sita's Cave*, which none but Hindus may enter. The cave was *Sita's* hiding-place, and it was from here that *Ravana*, disguised as a religious mendicant, carried her away to Lanka (Ceylon). Near the cave is the great temple dedicated to *Kala Rama*, or "Black Rama." It stands in an oblong stone enclosure, with ninety-six arches. To the W., up stream, and just before reaching the river side, is the oldest temple in the place, *Kapaleswar*, "God of the Skull," a name of *Siva*. The ascent to it is by fifty stone

steps. It is said to be six hundred years old, but there is no *Nandi* bull in front. Opposite to it the river foams and rushes in a rocky bed. *Rama* is said to have passed his long banishment at Nasik. *Rama Kund* is the place where the god is said to have bathed; hence it is specially sacred, and ashes of the dead are taken there to be washed away. Down the stream, about 20 yd., are three temples erected by *Ahalya Bai* of Indore. One is a large square building, with a stone foundation and brick superstructure, dedicated to *Rama*; N. of it is a long dharmshala. About 200 ft. down the stream is *Naru Sankar's* temple, with an elaborately carved portico and a large stone enclosure; this is the last of the temples at the water's edge on the Panchavati side.

At the E. end of the city on the S. bank is the hill of *Sunar 'Ali*, and another called *Junagarh*, or *Old Fort*, on which is a square building in which *Aurangzeb's* chief officials used to reside. They command fine views over the city. W. of these are the *Jami Masjid* and the *Sarkar Wada*, an old palace of the *Peshwa* (Chief of the *Mahrattas*), at present used for Government offices. Its beautiful carved woodwork has been removed; but there are fine examples in the town.

*Sharanpur* (1½ m.) is the seat of the mission founded by the Church Missionary Society in 1835, in the *Junawadi* part of Nasik, and removed here by Mr W. S. Price in 1855. There was connected with this mission an African Asylum for youths rescued from slavery, and from here *Livingstone's Nasik boys* were drawn. It was closed in 1875, and the boys were taken to the E. coast of Africa. A new church was built in 1898.

5 m. to the S.W. of Nasik, on the Bombay road, is a group of twenty-three Buddhist Caves, called *Pandu Lena* (*Hinayana*), dating from the 1st century B.C. to the 2nd century A.D., and some of which were altered in the 6th or 7th century A.D. They are on the easternmost of the three

conical peaks which form the extremity of the Trimbak range. The caves include three large viharas or halls, and one fine chaitya or chapel, and are excavated at the back of a terrace 350 ft. above the level of the plain. The path to the caves,<sup>1</sup> which are numbered from W. to E., reaches the terrace about the middle of them.

Nos. 3, 10 and 18 are the most interesting. No. 3 is a large vihara, measuring 41 ft. by 46 ft. and having a stone bench and eighteen cells round the sides and end walls. In the veranda, behind a decorated screen rail, are six octagonal pillars, each carrying four elephants, or bullocks or horses, on their capitals; and above these is a frieze of rail pattern, with a band of animals at the bottom of it. The sculptured door leading into the cave resembles the gateways of the Sanchi tope (p. 133); over it are the three Buddhist symbols of the Bodhi tree (p. 46), the dagoba or tope, and the chakra or wheel of the law, and on each side of it is a guardian dwarfpal. In the centre of the end wall of the cave is a large relief of a dagoba. The details of this cave and of No. 10 are almost identical, but the latter is of much earlier date; the carved screens and rail patterns in both of them are specially noticeable.

The vihara No. 10 measures 43 ft. by 45 ft.; it dates from shortly after the Karli Cave (p. 342), and the carving in it is much more graceful and pleasing than that in the copy of it, No. 3.

No. 18 is the Chaitya Cave, oldest and nearly contemporary with the Karli Cave. The front, which is decorated with Buddhist railings, dagobas, serpents and chaitya windows, is extremely effective; the elaborate carving in the head of the doorway under the great window,

which is finished with a representation of wooden beams, simulates the wooden framework with which such windows were once fitted. The interior measures 39 ft. by 22½ ft. by 23½ ft., and is divided by two rows of five plain octagonal columns into a nave and two aisles; at the end of the nave five more columns run round the back of a dagoba 6½ ft. high and 5½ ft. diameter.

No. 21 is the third largest vihara, measuring from 37½ ft. to 44 ft. across and 61 ft. deep. The veranda is carried by four octagonal columns, with bell-shaped capitals. On either side of the hall are eight cells, and in the end wall are three cells and an antechamber, from which two more cells open; all three walls are faced by a low bench. The antechamber to the shrine has two carved columns; the door of the latter is flanked by two gigantic dwarfpals. Inside it is a colossal seated image of Buddha, 10 ft. high, attended by two *chauri*-bearers.

The other caves, which have not been described, contain little of interest, or have been damaged. There are cisterns on the terrace, which affords beautiful views of the country round Nasik.

On the road to Trimbak from Nasik (18 m. W. by road) are several stone-faced wells, and at Prayag Tirth, on the right of the road, is a beautiful tank lined with stone, and with two small pagodas built by Ahalya Bai of Indore. Near Anjaneri two conical hills, about 900 ft. high, face each other on either side of the road. From these the hills run in fantastic shapes to Trimbak, where they form a gigantic crescent from 1210 to 1500 ft. high. Below this mountain wall, which has near the top a scarp of about 100 ft., is the small town deriving its name from *Tri*, "three" and *Ambak*, "eye," "the three-eyed" being a name of Siva. The Fort stands 1800 ft. above the town, and 4248 ft. above the sea.

The Temple of Trimbakeswar, E. of the town, not far from where the

<sup>1</sup> The account of these caves is taken mainly from the monumental work on the *Cave Temples of India*, by Fergusson and Burgess, published by order of the Secretary of State for India in 1880. Those who are specially interested in the subject will find the original work indispensable.

Nasik road enters, was built by Balaji Baji Rao, third Peshwa (1740-1761). It stands in a stone enclosure, which has no corridor, but a portico, which is the music gallery, and is 40 ft. high. The ascent is by steps outside, and non-Hindus are permitted to mount in order to look into the interior of the temple, which none but Hindus may enter. A flight of six hundred and ninety steps up a hill at the back of Trimbak leads to the sacred source of the River Godavari, where "the water trickles drop by drop from the lips of a carven image shrouded by a canopy of stone" into a tank below. This is the sacred bathing-place of pilgrims, and is called the Kushiwart. The Sinhast festival lasts for 13 months once every 12 years. Bathing is said to cleanse from the worst sins. At the S. end is a temple to Siva.

147 m. *Lasalgaon*, Chandravati, overhung by a fine hill-fort, alt. 3994 ft., commanding a pass into Khandesh, is 14 m. N. by a good road. The Maharaja Holkar is hereditary Patel of Chandor, confirmed by a Treaty in 1818. The fort was taken by the British in 1804, and again in 1818.

156 m. *Summit* station, on the watershed of the Tapti basin flowing into the Arabian Sea and the Godavari flowing into the Bay of Bengal.

162 m. *Manmad* (Manmar) Junction, D.B. (R.), for the Dhond and Manmad chord line between the N.E. and S.E. branches of the Central Ry. The Godavari Valley branch (1900) of the former Hyderabad State Ry. (metre-gauge) runs from here to Daulatabad and Aurangabad (for the Caves of Ellora) and to Secunderabad (Route 4). About 4 m. S. are the Ankai Tankai Forts, now in ruins, and seven Buddhist caves of some interest. Between the caves and the station rises a curious hill called Ram Gulni ("one finger" hill), surmounted by a natural obelisk of trap rock 80 or 90 ft. high.

204 m. *Chalisgaon* Junction, headquarters of the West Khandesh

District, acquired from Holkar by the Treaty of Mahidpur in 1818. At 7 m. is a bridge over the Girna river, on a branch (35 m.) at Dhulia (D.B.), which is connected by a motor service with Nardana (District Bungalow) on the Tapti Valley railway, 20 m. N. along the Agra road. The Tapti is crossed at Savalda by a bridge (1932). 110 m. from Dhulia, on the same road, is Kalghat (Inspection Bungalow), on the Narbada, which is crossed by a road-bridge 2269 ft. long (toll).

232 m. *Pachora* Junction. N.G. branch to Pahr (25 m. for Ajanta Caves) and Jamner (35 m.).

261 m. *Jalgaon* Junction for Ajanta Caves (Route 3). Headquarters of the East Khandesh District, also acquired from Holkar in 1818. The railway to this point was opened in 1862. Formerly the haunt of aboriginal hill-tribes and wild tribes, it has become a prosperous and fertile cotton-growing district, with cotton-gins and presses, and cotton-spinning mills. But in the hills that enclose it on the N., E. and S. the tiger and leopard still roam and bears are to be found. Sambhar and spotted deer may also be seen. There are several advanced educational institutions in the city. A civil Hospital was erected by public subscription in memory of King Edward VII. Connected with it is a District Nursing Association, with a capital, publicly subscribed, of Rs. 80,000, to supply nurses to this hospital and to district dispensaries.

From Jalgaon a branch (1900) runs to Amalner and joins the Tapti Valley railway (p. 156). At 3 m. is a bridge over the Girna river.

*Amalner* Junction, 35 m. W. from Jalgaon. Terminus of the Tapti Valley railway from Surat (160 m.). Amalner has a High School and an Institute of Philosophy, also a cotton-mill: an important commercial centre.

276 m. *Bhusawal* Junction (R.). (Insp. Bung. available with permission of the Asst.-Collector, E. Khandesh, Jalgaon: no servants or supplies.) An important railway colony (1863).



Junction for the Nagpur Branch (Route 7).

A through carriage is run daily from Bhusawal to Surat, *via* Jalgaon and Amalner (on the Tapti Valley railway, see above) in connection with the Howrah-Bombay mail *via* Nagpur.

N. of Bhusawal the railway (1866) passes between the Satpura and Vindhya ranges on the W. and the Mahadeo Hills on the E.; these ranges constitute the geographical divisions between Hindustan (N. India) and the Deccan or South-country.

279 m. the Tapti Bridge, 2556 ft. long (1872). The first bridge built was abandoned in consequence of the inferior nature of the stone of which it was constructed. The Tapti drains Berar and the Satpura range. There is a causeway for road traffic downstream.

310 m. Burhanpur station (3 m. to town) on the Tapti river road to Amraoti. There is a very fine D.B. in the Imad Shahi Palace, part of which has been restored. Burhanpur has been a place of much importance, and was walled in by the first Asaf Jah in 1731. The neighbourhood contains several Muslim ruins and a curious aqueduct still in use. In the town are two handsome mosques—the Jami Masjid and the Bibi Masjid. The *Badshahi Kila*—a ruined citadel and palace—is on a bluff overlooking the Tapti river. The Mughal water-works were constructed for the most part between 1618 and 1650.

Founded in 1400 by Nasir Khan of the Farrukhi Dynasty of Khandesh, the city was annexed to the Mughal Empire by Akbar in 1596. It was the capital of the Deccan province of the Empire when in 1614 Sir Thomas Roe, ambassador from James I to "The Great Mogul," passed through, and paid his respects to the Viceroy Prince Parviz, son of Jahangir, and it was near here at Zainabad that Shah Jahan's wife, the "Lady of the Taj," died in 1629 (see p. 213). In 1635 the seat of govern-

ment was transferred to Aurangabad (p. 66), but between 1720 and 1728 it was the headquarters of the Nizam Asaf Jah. It was occupied by the army under General Wellesley on 16th October 1803, given back to Scindia the next year, but was transferred again to the British in 1860.

The principal handicraft is the production of silk cloths embroidered with gold and silver lace, in the same manner as described by Tavernier in 1658. It is also the centre of a gold and silver wire industry, the drawing of which can be seen by arrangement. Vines planted by Aurangzeb still produce grapes.

322 m. from Bombay is Chandni station, 7 m. from Asirgarh, conspicuous from the railway, standing at an elevation of 2300 ft. above sea-level. A conveyance must be arranged for from Burhanpur (16 m.) with the assistance of the Tahsildar. It is best to stop a night at Asirgarh R.H. (all supplies to be taken). The ascent is long, and involves a climb of well over 1000 ft. The fortifications and gateways are in a good state of preservation. The walls were breached (W. and E.) and the fort captured on 21st October 1803 by Colonel Stevenson, and again taken on 9th April 1819 by Generals Doveton and Malcolm. It was one of the most important forts, being on the main line of communication with the centre of India. Until 1904 it was garrisoned, but the barracks are now dismantled, and some interesting cannon have been removed to Nagpur. At certain times the fortifications are beset by bees, which are very dangerous.

339 m. Dongargaon, watershed of the Tapti and Narbada basins.

353 m. Khandwa Junction station, D.B. (R.). A civil station (Ratagarh on a ridge N.E.), the headquarters of the District of Nimar in Madhya Pradesh, the former Central Provinces Khandwa was created a municipality in 1867. From here the metre-gauge system of the Western Railway runs N. to Mhow, Indore, and through



Western Malwa to Ajmer, and thence to Agra, a favourite route. (See Routes 8 and 10.) The town is supplied with water from Mohghat reservoir (4 miles) and is lit by electric light. Khandwa is a place of considerable antiquity, traditionally surrounded by the Khandava forest of the Mahabharata. Four kunds or small tanks, with stone embankments, have been constructed round the town in the direction of the four points of the compass. On the bank of each tank is a temple, but only one of them is in use. The Padma (Lotus) Kund has an inscription of 1132. One of the temples at Rameswar has the appearance of a cave.

417 m. Harda station, D.B. good. An important mart for the export of grain, cotton and seeds. Here the railway enters the great wheatfield of the Narbada Valley, which extends to Jubbulpore. A good road, starting from Harda, leads to Indore, crossing the Narbada river, boundary of the C.P. and Berar, at Handia (Fort).

464 m. Itarsi Junction, D.B. (R.). The Central Ry. broad-gauge line to Delhi (Route 9) runs N. *via* Bhopal (p. 131), Bina (junction for Katni, p. 37), Jhansi (branch 137 m. to Kanpur), Gwalior (p. 144) and Agra (p. 211). A branch to Nagpur (186 m.) from Itarsi runs S. through Betul, opened for through traffic in 1924 (p. 110). From Amla Junction (81 m.) a B.G. branch goes E. (54 m.) to join the narrow-gauge system at Parasia through the Chhindwara coalfield.

The Betul District is cool but malarious: the elevation varies from 1500 to 2200 ft. In the E. and S. the Mahadeo hills are higher, the Khamla plateau in the S.W. corner being 3787 ft. above sea-level. The open tract lies in the centre of the District, and grows wheat as its chief crop; surrounding this tract the country is very broken and clad with forest. The Tapti, Narbada and Wardha rivers have sources at the top of the plateau, and find their way to the

plains below through rocky valleys, often of great beauty. The heavy forest in the outlying portions of the district still provides fair big-game shooting, though it is hard to reach owing to the broken character of the country. The small-game shooting is poor. Thirty-six per cent. of the population of the District are aboriginals.

Betul, 67 m. from Itarsi (D.B.), is connected with Ellichpur, Chhindwara, Itarsi and Nagpur by metalled roads. Along all these roads there are good Rest-houses, or inspection bungalows, 8 or 10 m. apart, but they are in charge of *chaukidars* only, and visitors must arrange to bring their own food and servants with them. The only complete D.Bs. are at Shahpur (on the Itarsi road), at Multai (on the Nagpur road) and at headquarters.

The district is well worth a visit, if only for its scenery; the steep sections, where the railway enters and leaves the plateau, afford a most pleasant prospect, especially at the end of the rains or in the early cold weather.

505 m. from Bombay on the line to Jubbulpore, Piparya station. There is a comfortable D.B. close to the station. A good road leads in 32 m. S. to Pachmarhi, the hill-station of Madya Pradesh. The station is 3500 ft. above sea-level. There is a D.B. at Singanama (19 m.); the ascent from here, which is 12 m. long, is very pretty. Good big-game shooting in the forests below the station may be had by special arrangements with the Forest Department. Motor-cars are available at Piparya (Pachmarhi Motor Service Company), and single seats in cars, mail bus and motor-lorries; time about three hours. There is a Pachmarhi Hotel (a converted D.B.) close to the Club, and boarding-houses. The scenery is very fine, and there are numerous roads and drives leading to view-points such as the Bee Falls.

A visitor would do well to take his own motor-car. Accommodation is strictly limited. The local *Pachmarhi Guide* may be consulted.

On the S. edge of the Pachmarhi plateau is Chauragarh, a square-headed bluff which rises to 4385 ft. in the Mahadeo Hills. It is reached through a ravine past the Cave of Mahadeo, where a spring flows from beneath an archway 300 ft. within the hill. The place is thronged in February and March by pilgrims, who usually take the S.E. route from Chhindwara.

Between 590 m. Bikrampur and 597 m. Bhitoni the railway crosses the Nerbada river. The first bridge, which was built in 1863-65, was washed away by heavy floods on 21st September 1926; and the present bridge was opened for traffic in June 1928. It consists of six spans of 169 ft. from centre to centre of the steel trestle piers, and two spans of 40 ft. also on steel trestles at either end. The whole of the steel, amounting to about 2800 tons, was supplied from Messrs Tata's works at Tatanagar (p. 116).

616 m. JUBBULPORE Junction, 733 m. from Calcutta by Allahabad route (R.). An important civil and military station, established 1819. A N.G. railway runs to Nainpur Junction (whence there are branch lines running W. to Seoni and Chhindwara and E. to Mandla), 69 m. S. of Jubbulpore, and 73 m. farther on to Gondia Junction, on the old Bengal-Nagpur line (p. 111). The town is about a mile from the railway station and divided from the cantonment on the S. by the railway. The Great North Road from Nagpur to Mirzapur has been diverted to a submersible bridge at Tilwaraghat, 4 m. lower down the Nerbudda from the old ferry. This bridge is 1222 ft. long, with six main arches of reinforced concrete and 98 ft. clear span, completed in 1932. The N.G. railway bridge (p. 111) is nearly 3 m. above the ferry.

Jubbulpore (1318 ft.) ranks as the second city in Madhya Pradesh. Water is plentiful near the surface, and the climate is comparatively cool. The town (pop. including cantonments,

207,511) and station are well laid out and well cared for. The Victoria Town Hall has a statue of the Queen-Empress. There are Protestant and Roman Catholic Churches, six High Schools and three colleges, Training College and Robertson College (founded at Saugor in 1836, and transferred here in 1873), and the Hitkarni College in the city. It has always been an important military centre, and the British Government located their great gun-carriage factory there, 1 m. N.E. of the railway station. Close to the railway station is a well-furnished *dharmshala*, named after the late Raja Gokuldass, whose statue is placed in front of the building.

In the administration of India by the English few subjects have created more interest than the suppression of the Thags (*Thugs*), a fraternity devoted to the murder of human beings by strangulation. The principal agent in hunting down these criminals was Colonel Sleeman,<sup>1</sup> appointed 1829, and it was at Jubbulpore that a number of Thag informers and their families were formerly confined, and the once-famous "School of Industry" was established in 1836 by Captain Low. Originally there were 2500 of these people in confinement here. The "School" was closed in 1889, and is now used as a Reformatory School for boys and as an Industrial School, where carpentry and other crafts are taught.

The Marble Rocks, known to Indians as Bhera Ghat, are 13 m. from Jubbulpore. About 4½ m. to the W. is a remarkable ancient fortress of the Gond Kings, known as the Madan Mahal, which is perched on the summit of a huge granite boulder. At 9½ m. a branch road turns to the rocks. On the high ground above the

<sup>1</sup> Colonel Sir W. Sleeman's *Rambles and Recollections of an Indian Official and Diarist in Oudh* are among the most fascinating books ever written on India. Meadows Taylor's *Confessions of a Thug* is the finest of all his works although he took no part. Dr O. P. Bhatnagar denied (1939) a religious motive, considering them dacoits.

lower end of the right side of the gorge are two small D.Bs., and 100 yd. beyond the bungalow is a flight of 107 stone steps, some of them carved, which leads to the *Madanpur Temple*, surrounded by a circular stone enclosure. All round it are figures of the sixty-four Joginis, much mutilated. Three-quarters of a mile beyond the temple hill the Narbada may be reached above the gorge at the point where its waters plunge down the Dhuandhar or Smoke Cascade into the cauldron at the upper end of the Marble Rocks. In a recess below the bungalow is the embarkation place for a trip by boat up the gorge. Two men to row and one to steer are required. The white cliffs of magnesian limestone are only 90 ft. to 105 ft. high, but the effect of the gleaming faces and rifts is extremely picturesque, especially under moonlight; the water is said to be 150 ft. deep in places. Near the entrance to the gorge, which is about 1 m. long, is a spot named the "Monkey's Leap." Farther on, to the right, is an inscription cut by order of Madho Rao Peshwa (1761-72), and near the end of the gorge are some curiously shaped rocks called the *Hathi ka paun*, or Elephant's Foot. The gorge is closed by a cascade waterfall over a barrier of rocks. There are usually large nests of wild bees on the rocks, and care must be taken not to incite them by smoking or firing guns. Near the landing-place is a memorial of a young engineer officer who was drowned in seeking to escape the attack of infuriated bees.

640 m. from Bombay, Sihora Road station.

At Bahuriband (17 m. N.W.) is a Jain statue 12 ft. high. This place is believed to be the Tholobana of Ptolemy. Many ruins of temples are found here. A Sati pillar, dated 1298, may also be seen.

At Rupnath, 3 m. from Bahuriband and about 19 m. from Sihora Road railway station, there is a rock edict of the Emperor Asoka, engraved about 232 B.C. It is the oldest

inscription, and the only one of its kind in Madya Pradesh.

673 m. Katni Junction for the loop (210 m.) from Itarsi (p. 35), *via* Bhopal (p. 131), Bina and Saugor (p. 138); branch S.E. to the coal-fields at *Umaria* (Rewah State), 36 m., and thence to Bilaspur (197 m.) (p. 114). Katni, near the source of the Son river, is famous for the manufacture of lime and cement and the preparation of stone slabs.

At Bilahri, 8 m. S.W. of Murwara, which adjoins Katni Junction, images and sculptured stones are scattered all about the village and built into the houses, but few temples now remain. A small fort was partly destroyed during the Mutiny of 1857.

At Bargaon (6 m. from Salaiya station, 33 m. from Katni, on the Katni-Bina line) is a temple dating from the 5th or 6th century A.D. Several other ruins—Brahmanical and Jain—are about a mile to the W.; on the banks of the Katni river are more remains. The stones are beautifully carved.

734 m. Satna station (R. and Govt. D.B.). A town in the Rewa State, once the headquarters of the Baghelkhand Political Agency. A good motor road runs E., connecting to the Great Deccan Road (21 m.), whence Rewa (31 m., altitude 1042 ft.) can be reached.

To the W. is a motor road which passes through Panna, Khajuraho (p. 143), Chhatarpur, Nowgong and Jhansi. The scenery in the Kain Valley is striking. Near Satna were found the remains of the Bharhut stupa (180 B.C.), removed to the Calcutta Museum in 1876. At Bandhogarh, S. of Rewa, 23 important inscriptions (A.D. 200-400) close a gap in Indian history.

782 m. Manikpur Junction station. From this place a branch of the Central Railway, formerly the Indian Midland Railway, runs W. (1889) to Jhansi, 181 m. (p. 139).

The Bombay-Calcutta mail trains do not touch Allahabad, but drop passengers for that place at Chbeokl



station, which is about 5 m. from Allahabad Junction. From Manikpur ordinary trains proceed direct to

840 m. Naini Junction (R.). Close by is the Jall, one of the largest in India; there are also a Leper Mission and Asylum here. The former East Indian Railway reached here in 1864. 2 m. farther the line crosses the Jumna by a bridge (14 spans of 205 ft. and 3 of 30 ft., opened 1865), and enters

844 m. ALLAHABAD Junction \* (alt. 312 ft.), 512 m. from Calcutta, one of the largest towns in Uttar Pradesh (pop. 333,362), and seat of a premier University and a High Court (established 1866). It is situated on the left bank of the Jumna, on the wedge of land between it and the Ganges.

The Fort stands near the junction of the two rivers. The Civil Station, Cantonments, and City stretch W. and N.W. 6 m. from this point. The present Fort and City were built by Akbar in 1583, but the Aryans possessed a very ancient city here called Prayag, which the Hindus now call Prag (place of sacrifice). It is a very sacred place with them, as they believe that Brahma performed a sacrifice of the horse here, in memory of his recovering the four Vedas. The merit of almsgiving to Brahmans is enhanced a thousandfold if the gift is made at Prayag.

In A.D. 643 Hiuen Tsang, the Buddhist pilgrim, visited and described the town. It was first conquered by the Muslims in 1194, under Shahab-ud-din-Ghori. It received the name of Allahabad in 1584, and was made the capital of a Province. At the end of Akbar's reign Prince Salim, afterwards the Emperor Jahangir, governed it and lived in the Fort. Jahangir's eldest son, Khusru, rebelled against him, but was defeated in 1606 and put under the custody of his brother Khurram, afterwards the Emperor Shah Jahan. Khusru died in 1622, and the *Khusru Bagh* (see below) contains his mausoleum. In 1739 Allahabad was taken by the Mahrattas, under Raghoji Bhonsla, who held it till 1750, when

it was sacked by the Pathans of Farrukhabad under Nawab Ahmad Khan. Clive met the Emperor Shah Alam here in 1765 and concluded a treaty by which the diwani (revenue-collection) of Bengal, Bihar and Orissa was granted to the E.I. Company.<sup>1</sup> In November 1801 it was ceded by Saadat Ali Khan, Nawab Wazir of Oudh, to the British.

Allahabad was the headquarters of the Government of the N.W. Provinces from 1834 to 1835, when the Lieut.-Governor moved to Agra. In 1858, Lord Canning's famous Durbar was held here, after the suppression of the Mutiny, when Queen Victoria's memorable Proclamation of 1st November, announcing the transfer of the government of India from the E.I. Company to the Crown, was read. It then again became the seat of the N.W.P. administration. In 1902 the N.W. Provinces and Oudh were amalgamated as the United Provinces of Agra and Oudh under a Lieut.-Governor, who was replaced in 1920 by a Governor. They are now termed Uttar Pradesh. The first Indian National Congress was held in Allahabad in 1885, Allan Hume, I.C.S., presiding.

The *Khusru Bagh*, close to the railway station on the S. side, is entered by an old archway, nearly 60 ft. high and 46 ft. deep, overgrown with creepers. Within the garden are three square mausolea. That (domed) to the E. is the tomb of Prince Khusru, son of Jehangir. W. of it is the grave of a sister of his, and W. again that of his mother, a Rajput lady. They are shaded by some fine tamarind trees. The interior of the musoleum of Khusru is ornamented with many Persian couplets, and with paintings of trees and flowers, which are now faded. The cenotaph of white marble is on a raised platform, without inscription. To the right and left two of Khusru's sons are buried. All three monuments have been put into a

<sup>1</sup> A picture commemorating this historic event may be seen in the Victoria Memorial Hall at Calcutta (p. 94).

thorough state of conservation. E of the gardens lie the main bazars.

On the N. side of the railway lies Canning Town, an old European quarter, laid out amongst a network of wide avenues. Just outside the railway station is the Municipal Museum, established in 1931. The museum contains a remarkable collection of great archaeological value from Bhita. The terra-cotta collection, in particular, is invaluable.

The museum also houses a collection of a Russian, Prof. Nicholas Roerich's original paintings, and in another, the paintings of Prof. Asit Kumar Halder. Attached to the museum is "Doctor Jaya Krishna Vyasa" Library, which contains over 6000 old and valuable Sanskrit manuscripts. The coin cabinet of the museum is notable for ancient Indian coins.

The High Court and All Saints' Cathedral, in the 13th-century Gothic style, 225 ft. long by 40 ft. broad, built of red and white stone, are N. of the railway station. The throne is a memorial of Bishop Johnson of Calcutta and Metropolitan of India (1876-98). The organ is exceptionally fine. St Joseph's, the Roman Catholic Cathedral, in the Italian style, with the Bishop's Palace, a Convent and Boys' and Girls' Schools, finely laid out, are W. of the Alfred Park, and near by is the Club. There is also the Macpherson Park in Cantonments. Anand Bhawan, the home of the Nehru family, is now Congress headquarters.

In the Alfred Park is the Thornhill and Mayne Memorial, with a fine Public Library. It commemorates two former Commissioners of the Allahabad division. The Empress Victoria memorial statue, also in the Alfred Park, is a seated marble figure under a stone canopy. Beyond the park is the Circuit House, with pictures belonging to Begum Samru from Sardhana; and to the N. of the Alfred Park is the Muir College, in the Saracenic style, with a tower 200 ft. high. Close by, to the W., is the *Maya*

*Memorial Hall*, with a tower 180 ft. high. The University (residential) was founded in 1887.

Holy Trinity Church is opposite the University Buildings, near Prayag railway station. It contains a tablet in memory of those who perished in the Mutiny; another commemorates four officers of the Buffs who were killed or died during the Gwalior campaign of 1843.

8 m. W. is the Important *Bamrauli* Aerodrome. Allahabad is the headquarters of the All India Gliding Institute.

Canning Road and Fort Road lead to the Fort, built by Akbar in 1583; it forms a striking object from the river. The principal gateway is capped with a dome and has a wide vault underneath it. The walls are from 20 ft. to 25 ft. high; below them is a moat which can be filled with water.

*Asoka's Pillar*.—In front of the gateway inside the Fort is the Asoka Pillar, which rises 35 ft. above ground. It is of stone, highly polished, and is of much interest. It was probably brought here from Kaushambi (p. 40) by Firoz Shah Tughlaq, but some say by Akbar. It was found lying on the ground in the Fort in 1837, and was then re-erected. On it are inscribed the famous Edicts of Asoka (issued about 242 B.C.), and also a record of the victories (about A.D. 340) of Samudragupta (c. A.D. 326-375) and one by Jahangir (1605-27), to commemorate his accession to the throne. There are also minor inscriptions, beginning almost from the Christian era. According to James Prinsep (p. 92), who deciphered this and other Asoka inscriptions in 1838, the pillar was lying on the ground when some of the inscriptions were cut.

Access to the *Zenana building* of the old Palace, though enclosed by the Arsenal, is now possible, by permission of the Local Military Authority. "A square hall, supported by eight rows of columns, eight in each row, thus making in all sixty-four, surrounded by a deep veranda of double columns, with groups of four at the

angles, all surmounted by bracket capitals of the most elegant and richest design, and altogether as fine in style and as rich in ornament as anything in India."<sup>1</sup> Attached to the Fort is a powerful Wireless Installation.

The Akshai Bat (Vata) or undying banyan.—Hiuen Tsang, the Chinese pilgrim (A.D. 629-45), who visited Prayag 643, gives a circumstantial description of the undecaying tree. In the midst of the city, he says, stood a Brahmanical temple, to which the presentation of a single piece of money procured as much merit as that of a thousand pieces elsewhere. Before the principal room of the temple was a tree surrounded by the bones of pilgrims who had sacrificed their lives there.

The tree is situated under the wall of the Palace, and is reached by proceeding straight on from the pillar. Close by is a deep octagonal well flanked by two vaulted octagonal chambers. A few steps lead to a dark underground passage, which goes 35 ft. straight to the E., then S. 30 ft. to the tree. As no tree could live in such a situation, the stump is no doubt renewed from time to time. Some images are ranged along the passage. In the centre of the place is a Lingam of Siva, over which water is poured by pilgrims. General Cunningham, in his *Ancient Geography of India*, gives an interesting sketch of the probable changes in the locality, and concludes: "I think there can be little doubt that the famous tree here described is the well-known Akshai Bat or undecaying banyan tree, which is still an object of worship at Allahabad."

The ramparts at the N.E. side of the Fort afford a view of Tribeni Ghat, the Confluence of the Ganges which is  $1\frac{1}{2}$  m. broad, flowing from the N., with the Jumna,  $\frac{1}{2}$  m. broad, flowing from the W., and the mythical Saraswati. The shallower and more

rapid Ganges is of a muddy colour, the Jumna is bluer with a deeper bed. The Magh Mela, a religious fair of great antiquity, is held at Tribeni every year, between 15th January and 15th February, when thousands of pilgrims flock to Allahabad to bathe at the junction of the sacred rivers: and every twelfth year the festival is known as the Kumbh Mela. Kumbh Melas are held in succession every three years at Hardwar (p. 279), Allahabad, Nasik (p. 30), and Ujjain (p. 122). At the last, held early in February 1954 at Allahabad, some 350 people were killed and 1000 injured by a stampede towards the water. The auspicious day is known as the Amáwas.

W. of the Fort is the Minto Park, with the memorial (1910) of the Royal Proclamation of the assumption of the rule of India by the British Crown on 1st November 1858. It consists of a stone lat (pillar), with medallions of Queen Victoria, King Edward VII, and King George V, surmounted by four lions bearing the Imperial coronet. A King George V Memorial was unveiled in 1939. Farther W. up stream of the railway bridge over the Jumna is the Ewing Christian College of the American Presbyterian Mission.

The Akbar Band runs N.E. from the Fort to Daraganj. Here the railway line to Benares crosses the Ganges by the Izat bridge of 40 spans of 150 ft. each, to Jbusi. N. of the old Cantonment the railway to Jaunpur (p. 285), Fyzabad, and Lucknow crosses the Ganges by the Curzon Bridge (15 spans of 200 ft.).

There are roadways on the Jumna and Curzon railway bridges, by which motors can pass. The Izat bridge has no roadway, but a pontoon bridge carries traffic between 15th November and 15th June.

The following routes run from Allahabad: (1) To Benares, 78 m., and 45 m. on to Ghazipur; (2) to Jaunpur, 57 m., Fyzabad, 99 m. and Lucknow, 141 m.

Kaushambi can be identified with the ruins existing at Kosam, 38 m.

<sup>1</sup> *History of Indian and Eastern Architecture*, by J. Ferguson, J. Burgess and R. P. Spence, 2, 208.



from Allahabad up the River Jumna in the Allahabad District. A place of great antiquity, it is not very easily reached. It is commonly known from the Pali Canon as a Buddhist town and the Capital of the Vatsa King Udayana, a contemporary of Buddha, who flourished in the 6th century B.C. and was a direct descendant of the Pandavas. References to the city of Kaushambi are to be found in the Epics and in the Puranas.

Near the village of Kosam are remains of the high bastions and the earthen ramparts of an immense fortress with a circuit of a little over 4 m. The ground inside the fort, which is now cultivated, is thickly strewn with old brickbats, the remains of the ancient city of Kaushambi. The chief object of archaeological interest inside the ruined fort is a highly polished Asoka pillar with its top broken and capital missing. As it stands now it measures nearly 23 ft. Unfortunately no inscription of Asoka is to be found on it, although it contains a number of inscriptions ranging from the age of the Guptas to the present day.

**Pabhosa.** About 2 m. W. of Kosam is the Pabhosa Rock, which contains important rock inscriptions. Even to-day Pabhosa is a place of pilgrimage for the Jains.

**Bhita** is 11 m. by road S.W. of Allahabad, and on the opposite side of the Jumna. Excavations, conducted by Sir J. H. Marshall, while Director-General of Archaeology, showed that Bhita was the site of a settlement from prehistoric ages, and that it was a fortified city from the Mauryan (321-184 B.C.) down to the Gupta (A.D. 320-455) period, when it appears to have been given over to jungle tribes who were still in the neolithic state of culture.

Arrow-heads of iron, and numerous sling or catapult balls of stone, marble and earthenware have been found within the walls, the balls ranging in dates from the 7th or 8th century B.C. to the later Gupta period (A.D. 455-606). Nearly all the interior of the fort so far excavated

is occupied by bazars and houses of considerable size divided up into well-defined blocks by roads and narrow alleys.

The latest buildings, of the later Gupta period, are characterised by the smallness of their rooms and the pooriness of their construction. Below these come structures of the early Gupta or still earlier Kushana (A.D. 45-225) period, which are largely constructed out of the remains of earlier structures, which, forming the third stratum, belong to times preceding the Kushana dynasty; while the fourth and the lowest series of houses belongs to the period of the Mauryas.

Floors of well-made concrete and of burnt clay occur in the lower strata, which must go back at least some seven hundred or eight hundred years B.C., and associated with them are well-made vessels of grey and red pottery (frequently covered with a black metallic glaze), terra-cotta figurines, roof finials, and the like. Thus, even in those early ages, the culture represented here was considerably advanced.

Among the antiquities recovered (in the Museum) the most noteworthy are—seals of ivory, bronze and stone, and sealings of clay, which furnish the names of the householders and of the places and people with whom they were in correspondence; coins of the Kushana Emperors of the North of the Andhras of the South, and of the kingdoms of Avanti, Kausambi and Ajodhya; terra-cotta statues and figurines, well-finished in colour, which portray in detail the costumes of the time; copper and earthenware vessels of manifold shapes and various fabrics; goldsmiths' utensils; toilet boxes of steatite and marble, personal ornaments of many kinds; to which may be added also a number of celts and stone implements belonging to jungle tribes who occupied the deserted site.

**Garhwa** is the name given to a walled enclosure surrounding a group of temples, in a depression among low hills. It is 5 m. from Shankargarh, the

headquarters of the Raja of Bara, which is at 26 m. from Allahabad on the Jubbulpore road. About 2 m. of this road just preceding Garhwa is not motorable. There are images of Brahma, Vishnu and Shiva, as well as those of the ten incarnations of Vishnu in the Hindu mythology. The ruins of the big temple in the centre are supported by 16 stone pillars with beautiful carvings on them. Several inscriptions here indicate that most of these buildings were built in the days of Chandra Gupta II, but there are also inscriptions to indicate that this place was famous even before the 1st century B.C.

On the west of the ruins of the fort is a big tank about 600 ft. long, known as Garhwa Tal.

Jhusi is on the Benares Road immediately across the Ganges from Allahabad. It was the capital of Chandravanshi kings of ancient days and is mentioned as Pratishtanpur in the sacred books of the Hindus. It was an important town even in the days of the Gupta dynasty (A.D. 320-445), and there is still a big well, known as Samudra Koopa, believed to have been constructed by the famous King Samudra Gupta. In 1830 an inscription on a copper plate was found here which is at Calcutta with the Royal Asiatic Society of Bengal. South of Samudra Koopa is the tomb of a Muslim saint Sheikh Taqui. It was built in 1384, and a fair is still held there every year.

#### *Main Line*

At 856 m. the Tons river is crossed by a bridge 1194 ft. long (1864).

892 m. from Bombay, 458 m. from Calcutta, Mirzapur station (D.B. and P.W. Inspection Bungalow). Before the opening of the old East Indian Railway it was the largest mart on the Ganges for grain and cotton; it is still a commercial centre of importance. There are excellent sand-stone quarries near, on which Government levies a royalty. Mirzapur is noted for its brass industry, and for

its hand-made woollen carpets and rugs, dyed with old native vegetable dyes, which are permanent. Shellac is prepared from stick-lac at eighty factories and large quantities of Bengal silk are absorbed for distribution in Upper India. There is a handsome river front, with ghats and temples, containing some beautiful carvings. The Civil Station is to the N.E. of the city, 6 m. from the town is the deserted Cantonment of Tara where there is a fine waterfall of 60 ft. caused by the descent of a rivulet from the plateaux of the Vindhya range.

The old Deccan road from Nagpur (1863) ends at Mirzapur, which is 241 m. from Jubbulpore and 103 m. from Rewa. This road is fit for careful motoring in the cold weather. Mirzapur to Jaunpur, 46 m.; to Allahabad, 60 m. At Bindhachal station, 4 m. W. of Mirzapur, is a Kali temple which used to be a rendezvous of the Thugs.

438 m. from Calcutta, Chunar has an old Fort on a hill (400 ft. high and 2 m. from station), commanding the Ganges. The Emperor Humayun (1530-56) took it in 1537, but Sher Shah Sur, the Afghan, recaptured it shortly after, and strengthened himself against Humayun. It was recovered by Akbar in 1575, and remained with the Mughals till 1750, when it passed into the hands of the Nawab Wazir of Oudh. The British stormed it after the battle of Buxar in 1764. To this fort Warren Hastings retreated from Benares in 1781, after Raja Chait Singh's rebellion. The tomb of Istikhhar Khan, a Governor in Jahangir's reign, is here. There is a stonework screen round the mausoleum of Shah Kasim Suleimani, which stands in a durgah, or walled enclosure. Up to 1860, Chunar was the station of the European "invalids" who had enlisted for 21 years, or for life. Heber mentions meeting one of them in 1824 "who had fought with Clive." After that it became a residence of Anglo-Indian pensioners and then a Reformatory for boys. There is an Inspection Bungalow in the Fort under the control of

the Executive Engineer, Allahabad. 418 m. from Calcutta, Moghul-sarai Junction (R.) for Benares Cantonment station, 10 m. distant (Route 5), across the Ganges, crossed by the Dufferin Bridge (p. 78).

(1) *By Grand Chord from Moghul Sarai to Asansol via Gaya, Parasnath (for Parasnath Mountain) and Sitarampur.*

From Moghul Sarai the Bombay mail train to Calcutta follows the Grand Chord route through Gaya to Asansol (opened 1906).

The Karamnasa river is crossed (see p. 47).

386 m. from Calcutta and 32 from Meghul Sarai, Bhabua Road (Inspn. Bung.); 10 m. to the S. is Bhabua (Inspn. Bung.) and 5 m. to the S.W. of Bhabua is the ancient Hindu temple of Mundeswari, on the summit of a hill 600 ft. above sea-level; an inscription dates it to A.D. 635. 8 m. S. of Bhabua are immense earth-work fortifications. They enclosed in a valley an ancient town, the only remains of which are broken bricks covering an area of about 2 sq. m.; the foundations of the houses are still below the soil. 6 m. to the W. of Bhabua is Chainpur, once an extensive town. There is a fort built by Raja Salivahan, whose descendants reside now at Bhagwanpur, 6 m. S. of Bhabua. The fort is now a famous place of pilgrimage, owing to a Brahman priest having done "dharna" or fasted till he died in protest against an injustice. A short distance to the W. is the mausoleum of Bakhtiyar Khan, a noble of the time of Sher Shah; it is similar to those in Sasaram, standing in an enclosed courtyard. Scattered over all this part of the country are the remains of old forts, attributed to the Savars or Suiris, an aboriginal people. They consist of high mounds of earth, on which used to be situated the house of the local chief, the whole being surrounded by a deep moat. 15 m. N.W. of Bhabua Road station is Baldyanath (popu-

larly, Baijnath), containing traces of early and mediaeval Brahmanical buildings. It is believed to have been the centre of the Savar kingdom.

372 m. from Calcutta, Kudra (D.B.). 16 m. to the S. is the hill-fort of Shergarh, on a small plateau about 800 ft. in height. It was fortified by Sher Shah, and a palace, still in a fair state of preservation, was built on the summit. 8 m. farther S. into the hills are the caves of Gupteswar, several hundred feet in length.

356 m. Sasaram Junction (D.B.), electrically lit from Dehri-on-Son (11 m.). The name Sahasram (Sahasra Arjunpura) is said to be derived from Arjuna, a chief with a thousand arms, cut off by Parasu Rama. A view can be had from the train of the reddish stone mausoleum of Sher Shah (1540-1545), the Afghan usurper Ruler of Delhi, on a terrace approached by a bridge in a tank 1000 ft. square. The height from the floor to the apex of the dome is 101 ft., the total height above the water being over 150 ft.; the dome has a span of 72 ft. In the town is the mausoleum of his father, Hasan Sur Khan, killed at Kalinjar, in an enclosed courtyard, and about a mile to the N.W. is the tomb of his son, Salim Shah, which was intended to be larger than his father's, but was never completed; it also stands in a tank. In a small cave just below the summit of a hill rising above the town is an Asoka inscription dating back to 232 B.C. A N.G. railway (61 m.) runs from Sasaram to Arrah (p. 48) and connects the Grand Chord with the main line.

345 m. from Calcutta, Dehri (D.B.). Here the River Son is spanned by a girder bridge (opened in 1900), with 93 spans of 100 ft. each, the total length being 10,052 ft. Above the bridge the Grand Trunk Road crosses the river over a stone causeway, and higher up are the headworks of the Son Canals, consisting of a dam 2½ m. long, with main canals on either side, also generating electricity for tube wells. The Grand Trunk Road terminates on the E. bank at Barun



(2 Inspn. Bungs.). Motor-cars should cross by rail from Dehri on the W. bank to the Son E. bank station, as the causeway is not passable for cars. A N.G. railway runs from Dehri up the river to Rohtas station, 24 m., overlooking which is the ancient hill-fort of Rohtas (Inspn. Bung.) occupying a plateau 4 m. by 5 m. and 1500 ft. above sea-level. The fort was impregnable, being surrounded for the greater part by sheer precipices 500 ft. to 1000 ft. in height, with the few comparatively vulnerable points protected by strong defensive works consisting of double and triple lines of ramparts and bastions. It is of very ancient origin and was taken from its Hindu ruler by Sher Shah in 1539 by means of a stratagem. Man Singh strengthened the fortifications in 1607; but it was surrendered to Capt. Goddard in 1764 without a fight. A Moghul Palace in an excellent state of preservation is on the plateau. The palace is entered from the W. through a great courtyard. The ascent should be made in the cool of the evening, but care should be taken to arrive at the D.B. on the plateau at the top before sunset (drinking-water and provisions should be taken).

342 m. Son East Bank station. A line runs to Daltonganj, extended as the Central India Coalfields Railway in December 1928 to Barkakana, where it meets the broad-gauge line from Kharagpur *via* Muri Junction, 36 m. by N.G. railway from Ranchi, the former summer headquarters of the Bihar Government (Route 7).

292 m. from Calcutta, Gaya (D.B. about 1 m.; R. room at station) is a city of 134,120 inhabitants, nearly all Hindus. Motor service (S.), Gaya to Ranchi *via* Grand Trunk Road and Hazaribagh. There is an aerodrome on the British Overseas Airways route.

The district of Gaya, which was included within the ancient kingdom of Magadha, contains many places of great sanctity. The name Gaya is said to have been the name of an Asura, or so-called demon, so holy that all who saw or touched him were

admitted to heaven. The rocky hills abound in remains, sculptures, images and sites of the religion of Buddha, many diverted to Hindu worship.

The Barabar Caves, 16 m. north of Gaya, and 6 to 8 m. E. of Bela railway station, on the Patna-Gaya line are very old (264 and 225 a.c.) and dark. Two of the caves have tablets recording their dedication by Asoka himself to the Ajivakas, a sect of Brahman ascetics devoted to Narayan, a form of Vishnu.

Gaya is visited by two or three hundred thousand Hindu pilgrims yearly. From all parts of India they come to pray for the souls of their ancestors in purgatory, as part of the general course of pilgrimage of which Gaya is the centre. There is a lengthy legend to the effect that Vishnu promised that the rock on which the old town now stands should be known as *Gaya-kshetra*, and that whoever offered funeral cakes (*pindas*) and performed the *sradh* ceremonies there should be translated with their ancestors to the heaven of Brahma. The pilgrim, before leaving his home, must walk five times round his native village, calling upon the souls of his ancestors to accompany him on his journey. There are forty-five places within an area of 35 sq. m. at which the pilgrim should offer funeral cakes, but they usually visit only seven and often only three of the forty-five. Arrived at Gaya, he is forthwith placed in charge of a special Brahman guide, and he has to bathe in the sacred streams of the Phalgu and the Pönpün. *Pindas* are offered on Ramsila hill, which adjoins the town on the N. and also on Pretsila, the Hill of Ghosts (541 ft. high), 5 m. N.W.

The centre of the pilgrimage is the Vishnupad Temple in the old portion of the town, approachable only on foot, owing to the extreme narrowness of the streets. As it is not easy to find, previous intimation should be sent to one of the leading Gayawals (the hereditary priests of the temple), who will, as a rule, most

courteously supply a guide. Visitors must remove their shoes if they wish to enter the inner temple.

The present temple, built about the year 1787 by Ahalya Bai, ruler of Indore (p. 119), is a solid structure of grey granite; the main building is a *mandapa* or open hall, 58 ft. square, supported on eight rows of pillars in two storeys, and covered in the centre by a dome. The sanctum has an octagonal tower, 100 ft. high, with a pyramidal roof, which culminates in a single pinnacle surmounted by a large gilded flag.

Within the sanctum is an octagonal basin, 4 ft. in diameter, inserted into the pavement and plated with silver, which surrounds the impress on the rock of the god's foot. The *Vishnupad* (*Footsteps of Vishnu*) is about 16 in. long, and 6 in. broad. Flowers and other offerings are made to it. Immediately in front hangs a bell presented by Rانजण Pande, minister of the Raja of Nepal (1838-43), and at the entrance to the sanctum is a second bell bearing an inscription in English: "A gift to the Bishnupad by Mr Francis Gillanders, Gya, 15th January 1790." Gillanders was the Government Collector of the Pilgrim Tax, and died in 1821; his grave is in the old cemetery at the foot of Ramsila Hill.

S. of the temple, almost touching it, is a pillared hall or porch, with the pillars let into the solid rock, where the pilgrims assemble before making the round of holy places. In a small shrine on the way to the temple, is the figure of an elephant plucking flowers and fruit, which can be dated to the beginning of the Christian era.

N. of the Vishnupad is a temple with a statue of the Sun God: his seven horses driven by Arjun are on the pedestal. It stands to the W. of the Surajkund Tank.

Half a mile to the S.W., immediately under the Brahmajuni Hill, is the *Akshayabat* or undying banyan tree, at which the pilgrims make their final offerings to the Gayawals and conclude their pilgrimage.

A so-called Gaya black stone is carved into ornaments, bowls and figures of gods and animals. In one bowl an image of Basudeva carrying the infant Krishna in his arms, is so contrived that if the bowl is filled slowly, the water runs away without wetting the feet of Krishna.

Buddh (Bodh) Gaya is 7 m. S. of Gaya. There is a good metalled road leading up to it. The Temple, of great antiquity, is closely connected with events of the life of Buddha. The shrine is now in the possession of a monastery of Hindu Saivite sannyasis, which was established at the end of the 16th century. The building, which in its main features represents the structure seen by Hiuen Tsang in A.D. 635, consists of a main tower, 180 ft. high, in the form of a truncated pyramid, with a finial springing from a platform, at the corners of which are four similar smaller towers.

The entrance is on the E., and on the altar at the W. wall of the sanctum is a large gilded image of Buddha, which is worshipped by the Hindu monks as an incarnation of Vishnu. The figure of Buddha, which, according to Hiuen Tsang, was of perfumed paste, was destroyed centuries ago. The Temple is built over an earlier temple erected by Asoka.

Much of the stone railing, once believed to be the work of King Asoka, but now known to be of Sunga date, has been restored. It has four bars of stone, supported by pillars at intervals of 8 ft. The top rail is ornamented with carvings of females with the tails of fish inserting their arms into the mouths of Makaras—that is, imaginary crocodiles with large ears like those of elephants and long hind legs. Below this top bar are three others, also of stone, ornamented with carvings of lotus flowers. The pillars are adorned with carvings of various groups—such as a woman and child, a man with a woman who has the head of a horse, centaurs, and so on. Twenty-three of the pillars were found by Lord Curzon in the Hindu Mahant's residence, where

they were serving as supports to an interior arcade, and were restored at his instance. Some half-dozen others have been removed to the museums at Calcutta and South Kensington. Altogether 85 are now *in situ*.

The plinth of the temple is 26½ ft. high, and at the top is a space 13 ft. broad, which allowed a passage round the tower. At each corner of the platform was a small temple, and outside the rail (erected during the Sunga period, 184-72 B.C.) were many subordinate temples. A few yards to the W. of the W. wall of the temple is the famous pipal tree, known as the Bodhi tree, under which the Buddha received enlightenment. Under the tree is a red sandstone slab, the Vajrasan or diamond throne, which is reputed to be the centre of the universe. Round the temple in the sunken courtyard are ranged a number of *stupas* or votive offerings of Buddhist pilgrims.

A Burmese inscription records a restoration in 1306-1309. In 1877 permission was granted for a further restoration; but Raja Rajendralala Mitra, who was deputed by the Local Government to inspect their work, stated that "the Burmese carried on demolitions and excavations which in a manner swept away most of the old landmarks." As a result of this investigation, a third restoration was undertaken by the Government, and completed in 1884. The model used was a presentation in stone of the temple as it existed in mediæval times.<sup>1</sup>

To the N.W. is a small but very ancient temple, in which is a figure of Buddha standing. The doorway is finely carved. A remarkably beautiful image of Buddha, brought from Japan, is located in a R.H. for Buddhists opposite the temple, but there are no Buddhist monks in permanent residence. The Public Works

Department officer is ready to show visitors round the temple.

At 290 m. from Calcutta the Phalgud river is crossed.

At 251 m. Gujbandi is the watershed of the Ganges and Barakar river basins.

245 m. Kodarma is noted for its mica mines. It has a motor service (42 m.) to Hazaribagh.

215 m. Hazaribagh Road (D.B.). There is a motor service to Hazaribagh town (42 m.) and (58 m. farther on) Ranchi (p. 116). Hazaribagh can also be reached in 2 hours by a motor service from Sarak on the Gomoh-Daltonganj line.

Hazaribagh\* (2013 ft. above sea-level, with a peak of 2817 ft.) does not mean 1000 tigers or gardens, but takes its name from Hazari, residence of the Zamindar of Ramgarh from 1772. There are two hotels. The military Cantonment, in which the Ramgarh Battalion was quartered from 1780 onwards, was abolished in 1884. This battalion supported the authority of the administrator of Chota Nagpur. The district was formed in 1834 out of the "conquered provinces" of Ramgarh. During the last war, Hazaribagh became a centre for the training of Chinese forces. St Columba's College and Zenana Hospital are under the control of the Dublin University Mission.

198 m. Parasnath station, for Parasnath Mountain,<sup>1</sup> 13 m. N.E. along a good motor road to Madhuban at the foot. To the summit of the mountain the distance is 5½ m.; the journey, which occupies 2½ hr., is made on foot or by chair and bearers. The D.B. on the summit has no provisions or servants, and permission must be obtained in advance from the Dy. Commr., Hazaribagh.

The mountain can be reached from Nimiaghath station (193 m. from Calcutta). There is a D.B. on the Grand Trunk Road, close to the foot of the mountain, 1 m. from Nimiaghath and about 3 m. from Parasnath. The

<sup>1</sup> For further description of the temple, reference may be made to Rajendralala Mitra's *Buddh Gaya*, Calcutta, 1878; and Sir A. Cunningham's *Bodhi Gaya*.

<sup>1</sup> See Chap. vi. of Mr Bradley Hirt's *Chota Nagpur* (John Murray).



khansamah can send supplies up the mountain. Information should be given beforehand to the sub-inspector of Dumri Police Station for coolies. Dumri (D.B. with two servants), which is 203 m. from Calcutta by the Grand Trunk Road, is 2 m. from the railway. The Howrah-Dehra Dun expresses stop at Parasnath at night. The journey can be broken at Dhanbad, where there is a refreshment room.

This far-famed place of pilgrimage is 4479 ft. above sea-level (temple spire 4569 ft.) and is the Eastern metropolis of Jain worship. According to tradition, Parasnath, who was the 23rd Tirthankar of the Jains, was born at Benares, lived 100 years, and was buried on this mountain. The temples are of no great antiquity.

At Madhuban, 1230 ft., are the local headquarters of the Digambara and Svetambara sects of Jains. The principal representatives of the Jains met with in Bengal are the Marwaris, whose home is in Rajputana.

The ascent of the mountain is up a pathway worn by the feet of innumerable pilgrims from all parts of India. Ten thousand still visit the place annually. The path leads through woods with large clumps of bamboo over slaty rocks or gneiss, much inclined and sloping away from the mountain. The view from a ridge 500 ft. above the village is superb. Ascending higher, the path traverses a thick forest of *sal* (*Shorea robusta*), and other trees spanned with cables of *bauhinia* stems. At 3000 ft. the vegetation becomes more luxuriant, and the conical hills of the white ants disappear. At 3500 ft. the vegetation again changes, the trees becoming gnarled and scattered. The traveller emerges from the forest at the foot of a great ridge of rocky peaks, stretching E. and W. for 3 or 4 m.

On the saddle of the crest (4230 ft.) is a small temple, one of the many which occupy prominences of the ridge, with a beautiful view. To the N. are ranges of low wooded hills, and

the Barakar and Adjai rivers. To the S. is a flatter country, with lower ranges and the Damodar river.

The twenty-four Jain temples commemorate the attainment of Nirvana (the cessation of individual existence) by twenty of the twenty-four deified saints recognised by the Jains. The principal temple is below the saddle in a hollow facing the S., surrounded by groves of plantain and *Ficus indica*. It contains little but the sculptured feet of Parasnath and some marble cross-legged figures of Buddha, with crisp hair, and the Brahmanical cord.

The railway crosses the Damodar river to, 187 m. from Calcutta, Gomoh, junction for the line to (46 m.) Adra; (97 m.) Bankura; (142 m.) Midnapur; and (150 m.) Kharagpur Junction (Route 7, p. 324).

169 m. from Calcutta, Dhanbad, junction for Bhojudih on the Adra-Kharagpur line (see above) and (31 m.) the Jherria coalfield (p. 52). A School of Mines was opened here in 1926.

143 m. Barakar, headquarters of the Bengal Steel and Iron Co., is on the Barakar river (bridge 1850 ft. long). The iron ore, a high-grade haematite, is obtained from the Pansira and Buda quarries in the Singhbhum district.

141 m. Kultl, another important industrial centre.

138 m. from Calcutta, Sitarampur, junction of the Grand Chord and the main line of the former East Indian Railway. Thence to Howrah (p. 103).

(b) *By the main line from Moghul Sarai to Asansol, via Arrah, Dinapur, Patna and Mokameh.*

The Punjab mail (from Delhi) takes the old route (1862) from Moghul Sarai to Asansol.<sup>1</sup> Passing Dildarnagar, 434 m. from Calcutta (branch, 11 m.) to Tari Ghat, on the opposite side of the Ganges to Ghazipur (p. 305) the line, before reaching Chausa (418 m. from Calcutta), crosses the Karamnasa river ("de-

<sup>1</sup> On the journey from Bombay to Calcutta the Imperial Indian Mail train travels over the Grand Chord (see p. 43).

stroyer of merit"), which divides Uttar Pradesh from Bihar (road bridge also). The water of this river, if it wets the feet of returning pilgrims washes away the merit gained by bathing in the Ganges at Benares.

411 m. from Calcutta, Buxar station (D.B.), famous for the great victory won on 23rd October 1764 by Major Hector Munro of H.M. 89th Highlanders against Shah Alam, the Nawab Wazir of Oudh, Shuja-ud-daula, and the ex-Nawab of Bengal, Mir Kasim, a battle of a much more serious nature than Plassey, which secured the English in Bengal. The resistance offered to Munro was of the most stubborn character. A crushing defeat was turned into an unexpected victory at the eleventh hour. The losses of both parties were severe; 816 were killed and wounded on the English side, the enemy lost 165 guns, and their whole camp. The King Shah Alam then surrendered himself to British protection. Buxar is also of interest as a place of pilgrimage. The great Rani (the hero of the *Ramayana*) is said to have crossed the Ganges here on his way to Mithila (Darbhanga District) to marry Sita, and to have killed a great demoness named Tarka.

391 m. Raghunathpur; about 3 m. from the station is a temple of Siva, near which a very large cattle fair is held every year.

369 m. from Calcutta, Arrah Junction (D.B.) in Shahabad District. Special interest for English people centres round the defence of the "little house at Arrah" against the mutinous sepoys of Dinapore, threatening Havelock's advance on Kanpur in 1857. It was held for a week during the hot weather by twelve Englishmen supported by fifty Rattray's Sikhs against a body of two thousand mutineers, and a large mob, before being relieved by Major Vincent Eyre.<sup>1</sup> The house, now in the

compound of the Judge, declared an historical monument by Lord Curzon, is in shape nearly a square, and has two storeys, with a veranda on three sides, supported by arches, which the besieged filled up with sandbags. The lower storey, which is little over 10 ft. high, was held by the Sikh soldiers.

Arrah is on a branch of the *Son Canals*, the great irrigation work of South Bihar, designed by Lt.-Col. C. H. Dickens, R.E.

A N.G. railway from Arrah to Sasaram connects the Main line with the Grand Chord line.

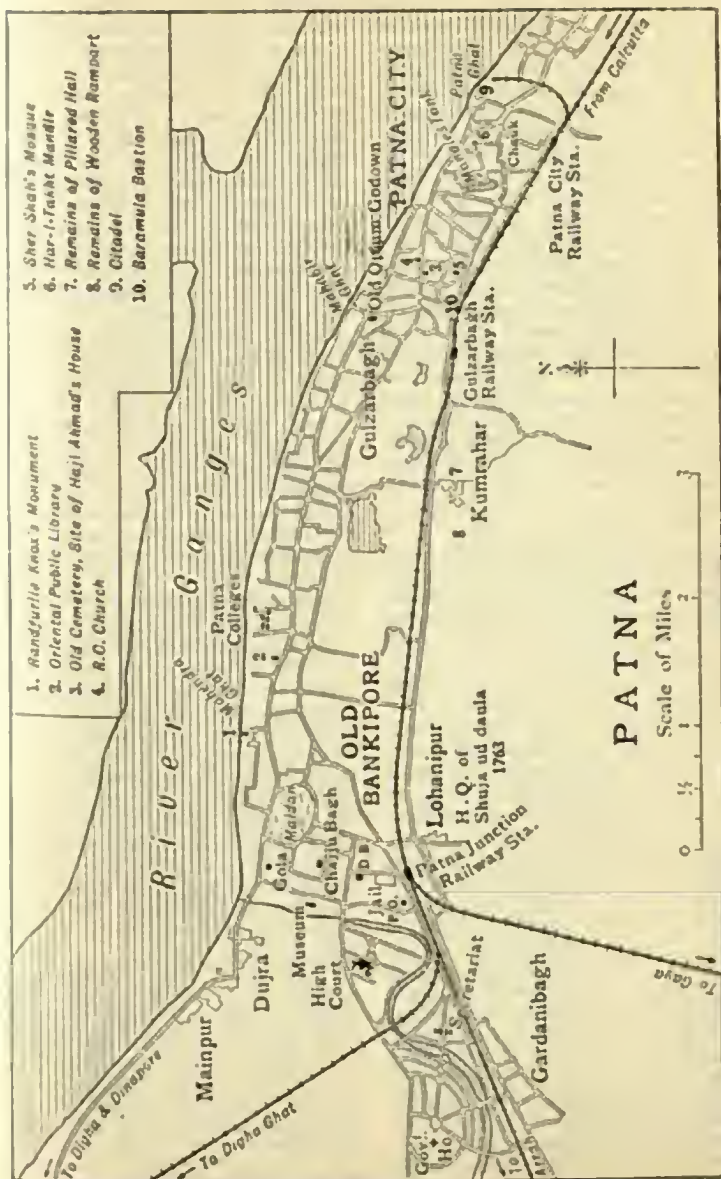
360 m. Kollwar. The line crosses the Son river by a bridge of 28 spans of 150 ft. (opened in 1862). There is a roadway for motors under the up-track. At Maner, on the road to Dinapore, there is a perfect Muslim shrine (D.B. on the shore of a lake).

344 m. from Calcutta, Dinapore station; 6 m. to Dinapore Cantonment (D.B.), which extends along the right bank of the Son.

338 m. from Calcutta, Patna Junction \* (R., D.B., 12 rooms, close to the railway station), for Patna New City and Bankipore. New Patna, which stretches for 2 m. W. of Bankipore, is the headquarters of the Government of Bihar. The province (which then included Orissa) was constituted in 1912 under a Lieut.-Governor; and the first Governor (Lord Sinha) was appointed in 1920. The capital is well laid out, and is lighted with electricity. The principal buildings are the High Court (1916), the Council House (1920), the Secretariat, Museum (1929) and Government House. A statue by Hampton of Lord Hardinge of Penshurst, in whose Viceroyalty the province was created, stands E. of the High Court building in Hardinge Park. The Chajju Bagh House, occupied by the Commissioner of Patna during the Mutiny, is the residence of the Chief Justice of the Patna High Court. There are many beautiful gardens.

Old Bankipore forms the western extremity of Patna City (station 6 m. E., 282,057 inhabitants), which covers

<sup>1</sup> Sir George Trevelyan gave an account of the defence in his *Interludes in Verse and Prose*.





10 sq. m. and with its suburbs extends 9 m. along the S. bank of the Ganges. Round the Bankipore Maidan, a wide open space containing a race-course and golf-links, are large houses. The Protestant Church (Christ Church) dates from 1857. Near the river-bank to the N. are the Collectorate, Judge's Court, Bihar National College, Medical College and Hospital, Patna College (1837), Science and Training Colleges, University Senate House, Law College, the Bihar College of Engineering and the Khuda Bakhsh Oriental Library.

In the compound of the Judge's Court is a tall obelisk erected in memory of "the truly gallant Randfurlie Knox," who raised the siege of Patna by Shah Alam in 1760, after a memorable march of thirteen days from Burdwan, and died in 1764, after the city was captured by Major Adams.

The Oriental Library, founded by Maulavi Khuda Bakhsh Khan Bahadur in 1900, is famous for its collection of rare Arabic and Persian MSS.; it possesses the only volumes saved from the sack of the Moorish University of Cordova.

The Gola, at the W. corner of the Maidan, like a huge beehive, was built by John Garstin for a granary in 1786 "for the perpetual prevention of famine in these Provinces," but it has been used only temporarily. It is 426 ft. round at the base, built of brick, with walls 12 ft. 2 in. in thickness, the interior diameter being 109 ft. It is about 90 ft. high, and might contain 137,000 tons. Inside there is a most wonderful echo, the best place to hear which is in the middle of the building. As a whispering gallery there is perhaps no better building in the world. The faintest whisper at one end is heard most distinctly at the other. The ascent to the top is by steps outside. Sir Jang Bahadur of Nepal rode a pony up the steps to the top.

There is a Roman Catholic cathedral and convent, St Joseph's, and the Bishop's Palace (Padre K. Haveli),

at Bankipore near the Civil Court Buildings, and St Michael's School, at Kurji, is at the fourth mile of the Bankipore-Dinapore road.

3 m. E. of the Patna College is Gulzarbagh (station on the main line between Patna Junction and Patna City stations), the quarter in which the Opium Factory and storehouses were situated. Patna formed, with Ghazipur, the two agencies by which the Government monopoly of Bihar and Bengal opium used to be worked. This opium has been famous from time almost immemorial. The old opium godowns, which are on the river-bank and are surrounded by a high wall, are now occupied by the Government Press and a map-drawing office. They stand on the site of the old English Factory outside the W. wall. The Dutch Factory, at Choupar and mentioned by Tavernier (1666), was ceded to the English in 1824.

On high ground  $\frac{1}{2}$  m. W. is the Duchess of Teek Hospital (built 1893-1895), maintained by the Zenana Bible and Medical Mission and staffed by lady doctors and nurses.

E. of Gulzarbagh, on the main road, is the west gate of Patna City proper or Azimabad, as it is locally called, from the name conferred upon it in 1704 after the Subadar, Prince Azim-us-Shan. Near the Chauk is the Har Mandir Takht or Sikh temple, built by Ranjit Singh, which marks the birthplace (1660) of the tenth Guru Govind Singh. In the temple, which forms one of the four sacred places of the Sikhs, are shown the Guru's cradle and shoes. The small Sikh community which is settled here, is strictly orthodox.

Half a mile W. is the old Cemetery, in a corner of which, by the City Dispensary, is an obelisk erected over the well in which the bodies were thrown of the sixty English captives<sup>1</sup> murdered at the instigation

<sup>1</sup> One of these, H. Lushington, aged only 20, who had already escaped from the Black Hole, slew three of his murderers before he was overpowered. A monument to his memory may be seen in the old Parish Church at Eastbourne.

of Mr Kasim by Samru (p. 264) on 6th and 11th October 1763—a massacre avenged by the storm by Major Adams, H.M. 84th Foot, a month later. The Dispensary is believed to cover part of the site of the house in which this took place. Opposite the cemetery is the Roman Catholic Church of the Blessed Virgin Mary, which was built in 1775; there are a number of old tombs in the graveyard. Close by is a tank with a garden round it, known as Mangal Talao or the tank of pleasure, but in reality a corruption of the name of Mr Ross Mangles, V.C., the Collector, who had it excavated in 1875. S. of the main road is the Shikarpur quarter, with a mosque built by the Emperor Sher Shah (1540-45). The Citadel was in the N.E. corner.

The ancient city of Pataliputra (the Palibothra of the Greeks) lies buried from Patna city to Dinapore. It was the capital of Chandra Gupta (321-297 B.C.), Bindusara (297-274 B.C.), and Asoka (274-237 B.C.), and extended 10 m. along the river and 2 m. inland to the old bed of the Son. Excavations in the hamlet of Kumrahar, S. of the city, have disclosed the remains of a large pillared hall, which resembles the throne-room of Darius at Persepolis; and at Bulandi Bagh, ½ m. W. of Kumrahar, a wooden structure has been found which is thought to be a wooden rampart mentioned by Megasthenes. To the N.W. of this site is Bhikna Pahari, an artificial mound about 40 ft. high which has been identified with the hermitage built by Asoka for his brother Mahendra, the apostle of Ceylon.

Patna Junction is the junction for the Digha Ghat Branch and the river crossing for the railway route to Oudh and for the Patna-Gaya railway, S. On the Gaya line is

7 m. Pūnpūn station, on the banks of the river of that name. The waters are supposed to wash away sins; and pilgrims halt here to bathe on their way to Gaya (p. 44).

310 m. from Calcutta, Bakhtiyarpur

Junction, N.G. railway to Bihar Sharif and Rajgir Kund (33 m.), also by road. 6 m. S.W. of Bihar is the village of Bargaon, the site of the great Nalanda monastery, founded by Kumar Gupta (427 A.D.), where Hsien Tsang, the Chinese pilgrim (A.D. 629-645) resided for five years, and which was the home of 10,000 monks. Burmese, Japanese and Jains have Rest-houses. Excavations started 1903, and there is a Museum (1917), also a Guide (1930). The Rajgir hills are filled with Buddhist and Jain remains. A hermitage of the Buddha is at Gridhira Kuta. Rajagriha was the capital of Bimbisara (Introd.).

The main stupa had corner towers and a Buddha image outside. Rajgir was explored in 1905. Hot springs are mentioned in Buddhist sutras. On a cylindrical Motlyar Math are indications of snake worship. In a Satapain Hall mentioned by both Chinese pilgrims a synod was held on the death of Buddha.

283 m. from Calcutta, Mokameh Junction (R.). Line to the N. for Mokameh Ghat and Tirhut (p. 304). To the E. a loop-line (opened 1862) leaves the main line at (262 m.) Lakhisarai (Kiul) Junction (the bridge is 1458 ft. long), and runs along the banks of the Ganges *via* Jamalpur (branch to Monghyr), Bhagalpur, Sahibganj, and Tinpahar (see Route 19, p. 302) to Khana (see below), where it rejoins the main line.

201 m. from Calcutta, Jasidih Junction: branch (4 m.) to Baidyanathdham (Deogarh), whence motor service to Dumka, 41 m., also from Dumka to Rampur Hat, 39 m., on loop-line. Deogarh is a famous place of pilgrimage.

183 m. from Calcutta, Madhupur Junction (R.) for Giridih and the coalfield. The upland country at Simultala, Jasidih, Deogarh and Madhupur on this route is regarded by Bengalis as a sanatorium.

138 m. from Calcutta, Sitarampur, junction with the Grand Chord line from Moghul Sarai (p. 43).

(c) *Asansol to Calcutta (Howrah).*

132 m. from Calcutta is **Asansol** (D.B.) Junction station (R.), with the coalfields line of the former Bengal-Nagpur railway (Route 7). The Grand Trunk Road from Delhi to Calcutta, commenced 1832, runs through. The works of the Indian Iron and Steel Co. are at Hirapur, the Indian Standard Wagon Works at Burapur.

121 m. from Calcutta is **Raniganj** station (D.B.) on the E. edge of the great coalfields of Bengal and Bihar, which stretch out 384 m. to the W., and extend under the bed of the Damodar. The place was formerly the property of the Maharajadhiraja of Burdwan. The railway reached this point in 1855, and it was still the railhead in 1857.

That coal existed here was known as early as 1800: "The coal of Bengal is all derived from the rocks of the Gondwana system, and is of the Permian age, or rather younger than the coal of England." The area of the Raniganj field is not less than 500 sq. m. It produced the largest outturn until 1905, but has since fallen behind the Jherria field, about 20 m. W. of the Raniganj field, which possesses many thick seams at shallow depths. These two fields, with the Giridih field, 30 m. N.W. of the Raniganj field, and the Bokaro-Ramgarh and Daltonganj areas, 10-30 m. W. of the Jherria field, account for 90 per cent. of the coal raised in India. The Parbelia colliery in the Raniganj field is 1500 ft. deep. The Raniganj and Jherria coals are liable to spontaneous combustion, and the mines to flooding in the rains. At Raniganj are Burn & Co.'s Potteries and the Bengal Paper Mills.

75 m. from Calcutta is **Khana** Junction for the loop-line (original main line) from Mokameh.

67 m. from Calcutta is **Burdwan** station (R.), D.B., headquarters of a District assigned to the British in

1761, and residence of the Maharajadhiraja of Burdwan, the descendant of a Punjab Kshatri, who settled at Burdwan soon after the place had been conquered by Prince Khurram, later the Emperor Shah Jahan, in 1624. The late Maharaja, who died in 1941, was a member of the Bengal Executive Council from 1919 to 1924, and the leading landholder in Bengal. Thara is a fine Palace. Permission to view the extensive gardens and the collection of pictures, which includes a striking portrait by Chinnery, two historical paintings by Tilly Kettle, and several Indian landscapes by Danell, can be obtained on application to the Superintendent.

The "Star of India Arch," at the entrance to the town, was erected in commemoration of Lord Curzon's visit during his Viceroyalty. A bridge over the Damodar river connects with the Grand Trunk Road.

38 m. from Calcutta, **Pandua**, now only a small village, formerly the seat of a Hindu Raja and fortified by a wall and trench, 5 m. in circumference, of which traces are still to be seen. A five-storeyed tower, visible from the railway, 120 ft. high, obviously built in imitation of the Kutb Minar at Delhi, is said to commemorate a victory of the Muslims over the Hindus in 1340; it was repaired in 1906-07 by Government, after an old lithograph. A mosque has 27 domes still up-standing, out of the original 63.

25 m. from Calcutta is **Bandel**, junction for the line to Naihati by the Jubilee Bridge (p. 106).

On the Barharwa-Bandel branch (distances given from Bandel, the junction) is

26 m. **Kalna**. A residence of the Maharaja of Burdwan, and formerly the port of Burdwan, on the River Bhagirathi or Upper Hooghly. Inspection Bungalow.

65 m. from Bandel, **Katwa**. At the junction of the Bhagirathi and Adjai rivers. Inspection Bungalow. N.G. railway 32 m. to Burdwan.



*Main Line*

23 m. from Calcutta, Hooghly. The railway to this point was the first section of the old East Indian Ry. opened in 1854. 21 m. from Calcutta, Chandernagore, and 13 m. from Calcutta, Serampore (p. 103) stations. 6 m. from Calcutta, Bally station. From Bally Ghat to Dakshineswar, the Willingdon double-track bridge with roadway, built across the Hooghly river at a cost of 3 crores, connects to the Docks.

1349 m. from Bombay by the Grand Chord Route is Howrah, Calcutta terminus, on the west bank of the Hooghly river. (Route 6.)

## ROUTE 3

## CAVES OF AJANTA

Jalgaon (p. 33), 261 m. from Bombay and 15 m. from Bhusawal, by the Central Ry. is the nearest main-line railway station for the Ajanta Caves. Jalgaon is 34 m. by road from Fardapur in Hyderabad State, and the Caves are 3 m. S.W. of Fardapur. The caves are beyond question one of the most remarkable sights in India. Sir John Marshall, ex-Director-General of Archaeology, places them, with the stupas of Sanchi (p. 133), amongst the noblest memorials of Buddhism in the country. The tools used and method of lighting are matters for speculation. Some of the long lines in the paintings were made in one sweep.

A Guide-book and picture post-cards are available at the Curator's office (Cave 17). Applications to photograph or sketch should be addressed to the Director of Archaeology at Hyderabad. Motor-cars can be obtained at Jalgaon by previous arrangement with the S.M. (allow ten days), or direct from Nasarwanji & Co. or Jainawala & Sons, Aurangabad. The caves can also be visited by car from Bhusawal and from Manmad Junction (Route 4). The Archaeological Department of H.E.H. the Nizam's Government has fixed a rate for the trip to the caves and back from Jalgaon, which can be done in one day. There is a D.B. at Jalgaon and others at Pahur (a station on the Pachora Jamner branch of the Central Ry.), 13 m. from the caves. Cars can be ordered to meet at Pahur, and there is a service of motor omnibuses. Permission must be obtained from the Collector of East Khandesh, Jalgaon, to occupy these D.Bs., but a stay is

not necessary. There are two D.Bs. and a State R.H. at Fardapur (permit from Director of Archaeology, Hyderabad, Deccan), but Government officials have the first claim. Catering is arranged by the Director at a daily rate all the year round.

The route from Manmad (60 m.) passes through the old town of Ajanta (5 m. S. of the caves), which is surrounded by a strong wall and a deep moat, completed in 1727 by the first Nizam. Ajanta Town is the place where Sir Arthur Wellesley halted after the battle of Assaye (23rd September 1803). A fine view can be had from the roof of the *baradari*, which was utilised as a hospital for the wounded.

From Aurungabad as a base (Route 4) the caves can also be seen in one day, another day being devoted to the Ellora Caves. The Ajanta Caves are 60 m. from Aurungabad, and the Ellora 27 m.

The Caves of Ajanta, unlike the majority of Buddhist caves, are excavated in amygdaloid trap rock in the scarped side of a deep ravine in the Indhyari hills, a crescent facing S.E. A stream (Waghora) flows down the ravine and ends abruptly in a series of seven waterfalls (Sat Kund), of which the last makes a leap of 70 or 80 ft. The view of the curved front of the caves, from the inner entrance to the ravine, is extremely picturesque.

The chapels and monasteries, discovered in 1819, date from about 200 B.C. to before the expulsion of Buddhism from India, i.e. about A.D. 650. They were visited by Hiuen Tsang about A.D. 640. They are therefore entirely Buddhist.

Historically, says Mr Griffiths,<sup>1</sup> the twenty-nine caves are divisible into two main groups. Near the centre of the crescent are the five earliest

(Hinayana), Nos. 13, 12, 10, 9 and 8 in point of age probably of the 2nd and 1st centuries A.C. The second group in order of age is made up of Nos. 11 (possibly an intrusion or modified later), 14, 15, 16, 17, 18, 19 and 20; the last probably dating A.D. 580. Nos. 6 and 7 may have preceded 19 and 20. Nos. 1 to 5 on the E., and Nos. 21 to 29 on the W. of the crescent, may be referred approximately to the period between A.D. 500 and 650. Nos. 9, 10, 19 and 26 are chaityas or chapels, and the rest are vihara halls or monasteries. On a short visit Nos. 1, 10, 17, 26 will be found representative.

The world-famous frescoes, which had suffered seriously from moisture and dirt and also from the injudicious application of varnish by copyists, are now in excellent condition. They were carefully cleaned, at the instance of H.E.H. the Nizam's Government, by two Italian experts, Prof. Lorenzo Cecconi and Count Orsini, in 1920-22, whose operations have been most successful. The caves are now electrically lighted, and will be illuminated for a moderate fee.

The following description of the caves commences from the E. of the crescent<sup>1</sup> :—

No 1 (Mahayana) is a splendidly decorated vihara, dating from about A.D. 500. In the front is a veranda borne by six columns, once preceded by a porch borne by two. Outside the veranda are three excavations on each wing, and inside is one at each end. The hall, which measures nearly 64 ft. square, is borne by twenty

<sup>1</sup> A magnificent series of photographs in colour, which have been taken on the spot by Mr E. L. Vasey, is in course of publication by the Oxford University Press, under the editorship of Mr G. Yardani, the Director of Archaeology at Hyderabad (4 Parts at £8, 8s. a part). See also the portfolio of copies made by Lady Herringham and her assistants, and published by the India Society in 1915. Major Gill (d. 1975) spent nearly twenty years (1844-68) in copying the principal frescoes in oils. Many were destroyed by fire at the Crystal Palace on 30th December 1866, but some are in the former India Office.

<sup>1</sup> *Paintings in the Buddhist Cave Temples of Ajanta*, by John Griffiths (2 folio vols, 1896-97), Principal of Bombay School of Art from 1872. Copies are exhibited at the Victoria and Albert Museum, South Kensington, but the best are in the Museum at Hyderabad.

columns enclosing a central space, and has five cells on either side. At the back an ante-chapel with two columns, flanked by two cells on either side, leads to a large shrine. All along the front of the cave is a sculptured architrave with spirited representations of elephants, hunting scenes, and groups of figures. On the W. chapel are representations of the scenes of sickness, old age and death, which led Buddha to renounce the world. In the upper part of the frieze are geese under a band of lions' heads. Three doors and two windows open into the hall from the veranda, the centre door being elaborately carved, as are the columns of the back row in the hall and the sides of the other rows which face inwards. These carvings deserve detailed notice, being among the richest and most ornate known. In the shrine is a colossal statue of Buddha, supported on either hand by Indra, Vedic deity of Rain. At the sides of the doorway are statues of the goddesses of the Ganges and Jumna above, and of two snake-hooded guardians at the bottom.

The whole of the cave was once covered with paintings. In the four corners of the ceiling are interesting panels which represent groups of foreigners—perhaps Persians. On the front wall is represented the reception of an embassy in Persian dress by a Raja in his palace, supposed to be the Chalukya Pulikesin II in A.D. 625-26, from Khusrû II. On the back wall to the E. of the antechamber is a mountain scene, and between the doors of the two cells are a Naga Raja and his wife in conversation with another personage, while high up on the wall is a snake-charming scene; farther on is another scene of a Naga Raja and ladies; and between the second and third cell doors, on the E. wall, is a scene of elephants and soldiers. On the back wall of the antechamber to the shrine is a painting of the Temptation of Buddha by Mara, such as is represented in the bas-relief in cave No. 26. The best

are those of the Boddhisatva Padmapani holding a lotus, and of a "black princess," on the back wall of the cave near the openings of the antechamber. Note, on a pillar, four deer in different positions with one head.

No. 2 is a vihara hall, 48 ft. square, supported by twelve pillars, with five cells on either side and one chapel room at each side of the antechamber and shrine. There are also two chapel rooms at each end of the veranda, the front of which is carried by four pillars with flower-shaped capitals; the roof of the veranda projects 7 ft. to the front of the columns. Access is given by a finely decorated door, and two windows give light to side aisles formed by the columns in the hall, which are richly carved. At the end of these aisles are two chapel rooms, that on the E. side with the figures of a king and a queen holding a child, with small figures of sporting children below them; and that on the W. side with two large male figures. A richly carved doorway leads to the shrine; in front of the seated figure in it are kneeling worshippers. Traces of painting exist in this cave on the roofs of the veranda and the hall and its aisles, and in the shrine and the two side chapels. The scenes on the E. wall of the hall represent a royal procession with elephants, horses and armed retainers, and a sailing boat laden with jars, "*Vidhura-pandita Jataka*." On the wall on the left is a painting of the Birth of the Buddha.

No. 3 has only a veranda.

No. 4 is the largest of all the viharas, measuring 89 ft. square, and supported by twenty-eight pillars. It is surrounded by cells as usual, and has a large shrine, approached by an antechamber at the back. The veranda was carried by eight octagonal columns, and has three doors and two windows in the back wall leading to the hall, the centre door being decorated with elaborate carvings. Between it and the right window is a sculptured relief of the Buddhist Litany, in which two figures are



represented in each compartment as fleeing to Buddha from danger, from fire, snakes and wild beasts.

No. 5 has been commenced only, but has a handsome door at the back of the veranda.

No. 6 is the only cave here with two storeys. The lower stage, of which the front has fallen, measures roughly 54 ft. square. It was borne by sixteen plain octagonal columns in four rows, but only seven of these now stand. They are connected above by beams carved on the ceiling. On each side and at the back are cells, and in the middle of the last an antechamber with Elephanta-like columns leads to the shrine containing a seated figure of Buddha. The stair from this storey leads to the veranda of the upper storey, once carried by four columns, with chapels outside it and rooms at the end of it. The hall measures rather less than that of the lower storey, and is carried by twelve columns arranged round a central space. There are cells all round this hall also, and a shrine with a front chamber in the back wall. Some frescoes (discovered 1935) over the doors of the cells should not be missed.

The other (No. 7), a vihara of unusual design, has no hall; the veranda, preceded by two porches borne by columns of the Elephanta type, leads directly to four cells and to the antechamber to the shrine; both the last are profusely decorated with sculpture. The Buddha has his legs crossed, and his right hand raised to bless.

The Hinayana group commences with No. 8, a small vihara, measuring 32 ft. by 17 ft. by 10 ft. It is of the same age as the next.

The Chaitya Cave, No. 9, which is dated about 100 A.C., is 45 ft. deep, 22½ ft. wide, and 23 ft. high. In dimensions and in the decoration of its façade, except (later) figures of Buddha on either side of the entrance, it much resembles the Nasik Chaitya Cave (p. 32), although rather older. Fourteen plain octagonal pillars on each side separate the nave and aisles,

and eleven more continue the colonnade round the dagoba at the end of the cave. The vaulted roof once carried wooden ribs; in front of it is the great horseshoe window, 11½ ft. high, with a terrace and rail in front of it, and a second terrace over the porch, with a guardian *dwarapala* at either end. The dagoba is 11 ft. high to the top of its capital; this is in the form of a relic-box, and probably once bore a wooden umbrella. Remains of paintings are still visible on the left and back walls.

No. 10 is a (Hinayana) Chaitya dated 150 A.C., measuring 95 ft. by 41 ft. by 36 ft., and was also once fitted with wooden ribs, the roofs of the aisles having ribs carved in the stone. Its façade has fallen. An inscription in characters of the 2nd century A.C. records its presentation by a pious donor. The dagoba resembles that in No. 9, and, as in that cave, there are remains of paintings. The costumes depicted in these resemble those on the S. gateway of the Great Stupa at Sanchi. The Chadanta Jataka in three panels shows aboriginal Nagas. Probably the oldest painting is the picture on the left wall of a king and queen and princess with women attendants watching the worship of the sacred Bodhi-tree (reproduced in *Ajanta*, Part III).

No. 11, contemporary with No. 10, appears to have been remodelled, being a mixture of both styles. The roofs of the veranda is painted with birds and flowers. The hall measures 37 ft. by 28 ft. by 10 ft., and is carried by four primitive columns. There is a bench along the right side. There are three cells on the left side, and two cells and a shrine in the end wall; in the shrine is a free-cut statue of seated Buddha, with a fine kneeling figure in front of it.

No. 12 is a vihara measuring 36 ft. square, with four cells on each of the three inner sides. Over their doors the upper wall is ornamented with a horseshoe type of canopy.

No. 13 is a small hall, 16½ ft. by

13½ ft. by 7 ft., with seven cells, each with a stone couch.

This completes the group of Hinayana caves.

Cave No. 14, a vihara, is unfinished; it is reached above No. 13.

No. 15 has a hall 34 ft. square without columns preceded by a veranda (note the conventional birds over the door) and with six cells on each side; in the back wall are two cells and a shrine. The image of Buddha is carved out of the solid rock.

No. 16 has a veranda 65 ft. long and nearly 11 ft. wide, borne by six plain octagonal pillars; from the front of it steps descend to a chamber with a representation of a Naga Raja. A good view of the ravine can be obtained. Three doors and two windows open from the veranda into the hall, which is nearly 66 ft. square, and has twenty octagonal pillars, the roof of the front aisle being carved to simulate beams. On each side are six cells. The shrine, which is entered direct from the hall, and has side aisles separated off by two columns, contains in the centre a huge statue of Buddha in the teaching attitude. On the left wall of the hall is a beautiful painting of a dying princess, and others represent Buddha with a beggar's bowl, and teaching in a vihara. On the right wall, left of the door of the first cell, are the remains of a representation of Prince Siddhartha drawing the bow.

No. 17, called Cave of the Carpenter, is very similar in size and arrangement to No. 16, but has an antechamber to the shrine. Over the central door to the hall is a row of painted Buddhas. There is one side door and three windows. Between the veranda and No. 16 is a fine cistern. In front of the figure of Buddha in the shrine stand two figures, one with a mendicant's bowl. "Visvantra jataka." On the left of the door of the shrine is a painting of the return of Buddha after his enlightenment, and his reception by his wife and son. On the back wall of the E. half is a painting of three females and a male

figure flying through the air. On the W. portion of the back wall is a picture with scenes in a court of justice, and hunting, and others in which a lioness plays the principal part, "Sutasoma jataka." On the right wall is a scene supposed to represent the landing of Vijaya in Ceylon, and another of female demons devouring victims.

No. 18 may be omitted.

No. 19 is the third Chaitya Cave, measuring 46 ft. by 24 ft. by 24 ft. high. It is profusely decorated throughout. Most of the court has fallen; but the porch at the back of the court under the great arched window still stands, and, like the whole façade, is covered with elaborate ornament. Five pillars on each side of the nave separate the aisles from it, and five more run round the dagoba. Outside the first two pillars of each colonnade is another, thus completing an aisle passage all round the cave. The columns have square bases and rounded shafts with bands of carving and bracket capitals richly decorated. Above the columns on the wall under the curved roof were painted multiple figures of Buddha, divided by floral arabesques. The front of the tall dagoba bears a figure of Buddha, and a triple umbrella reaches to the roof. Outside the cave to the W. is a relief of a Naga Raja, with a seven-headed cobra hood, and his wife with a single hood.

No. 20 has a veranda, of which the roof is carved in imitation of rafters, and a hall 28 ft. by 25 ft.; the antechamber here projects into the hall.

The rest of the caves, from 21 to 29, complete the group of the later (A.D. 600-650) Mahayana caves, and lie considerably farther W. Of these, the only ones calling for attention are Nos. 21, 24 and 26.

The veranda of 21, which has fallen, had at each end a chapel with two pillars in front, with the earliest representation (as Dr Burgess believed) of the leaf falling over the corners of the capitals. The jewel or necklace pattern on the frieze above

is characteristic of the work of the 7th century. The hall measures 51 ft. square, and has twelve columns; the image in the shrine is attended by huge *chauri* bearers.

No. 24, the largest vihara but never completed, shows how these caves were excavated by means of long galleries, which were broken into one another; the carving which exists is very elaborate.

No. 26, the fourth Chaitya cave, is 68 ft. deep, 36 ft. wide and 31 ft. high. The veranda, borne by four columns, here also opened on to a court with sculptures on the sides of it, one on the east side representing the Buddhist Litany again. Over the veranda was a broad balcony in front of the great window, 9 ft. high; on each side of this are various sculptured reliefs of Buddha. A colonnade of twenty-six pillars forms the aisles, and runs round the cylindrical dagoba at the back of the cave. The frieze above the colonnade is richly sculptured, and the roof is decorated with stone ribs. The walls of the aisles are also profusely decorated with sculpture; on the left wall, near the door from the veranda, is a colossal image of the dead Buddha, about to enter Nirvana, and farther down the wall is the relief of the temptation of Buddha by Mara. The dagoba has representations of Buddha all round it, and is over 20 ft. high.

## ROUTE 4

Manmad to Daulatabad, the Caves of ELLORA, Aurangabad, Jalna, and Secunderabad.

Manmad (Manmar), 162 m. from Bombay.—The metre-gauge (Godnery Valley) section of the former Nizam's State Railway, has its terminus here (opened 1900); connection with the Dhond-Manmad Chord of the Central Ry. There are waiting and refreshment rooms at the station.

63 m. from Manmad is Daulatabad (*Deogiri*), in the Hyderabad State. The railway passes near the S. side of the 13th-century fortress, built on a huge isolated conical rock of granite, 800 ft. high and 2250 ft. above sea-level, with a perpendicular scarp of from 80 ft. to 120 ft. all round. A fine view of three sides of it can be had from the train.

On the E. side of the Fort were two outer lines of defence, and beyond these stood the walled city, now in ruins, and crossed from S. to N. by the road to Rauza and Ellora. On the left of the road stands the entrance to the outer line of defence, consisting of a hornwork with three gateways inside it, protected by a bastion 50 ft. high. Beyond the gate are (*r*) a Hindu temple with a lamp tower 13 ft. high; and (*l*) a small shrine of the Pir-i-kuds. On the latter side a little farther on are a large masonry tank, now dry, and a mosque converted by Mubarik Khilji (1310-21) out of a Jain temple, which has also served as a Hindu place of worship. Opposite these the Chand Minar or Pillar of Victory, a minaret of Persian form, rises 100 ft.; it bears the date 1435. The inner line of defence is passed by another triple gate like that in the outer line, the wooden doors in both cases being spiked to



prevent battering by elephants; and a steep flight of steps leads onwards to a third gate, giving access to a platform on the edge of the ditch, 40 ft. wide. On the right here is the *Chini Mahal*, with encaustic decoration, in which Abul Hasan Tana Shah, the last King of Golconda, spent thirteen years of imprisonment; close by on a bastion is a gun 21 ft. 10 in. long, called the *Kila Shikan*, or *Fort Batterer*. The moat is crossed by a narrow stone bridge, at the end of which the road ascends to the *Balakot* by rock-cut chambers and passages, and emerges into the air 50 ft. higher up. The opening was formerly covered with an iron shutter, 20 ft. long and 1 in. thick, made in ribs (part of it is gone), which in case of siege was heated red hot. To provide ventilation for the fire a large hole has been tunnelled through the rock.

Passing a gateway and the shrine of the *Fakir Sukh Sultan*, the path leads to a *Baradari*, or pavilion, from which there is a fine view. It is believed to have been the residence of the *Yadava Rani* of *Deogiri*, and was a favourite resort of the Emperor *Shah Jahan* in 1636. The pavilion has a wide veranda, with a precipice of over 100 ft. In front, and a view to *Aurangabad* on the E. and to *Rauza* on the N.

One hundred steps must be climbed to reach the citadel itself, on a platform 160 ft. by 120 ft. At the W. corner is a one-gun battery, 60 ft. by 30 ft. The gun is 19 ft. 6 in. long, with a bore of 7 in. On a bastion is another large gun, on which is a Gujarati inscription, saying that the funds for its construction were provided by certain *Banias*, and also a Persian inscription, naming the gun "Creator of Storms." *Tavernier* wrote that the gun on the highest platform was raised to its place under the directions of a European artillery-man in the service of the Great *Mughal*, who was promised leave to return to his native land if he succeeded.

*Deogiri* was the capital of the *Yadava* dynasty after the fall of the *Western Chalukyas*. In the year 1293

*Ala-ud-din*, afterwards King of *Delhi*, took the city. The citadel still held out, and he finally raised the siege on receiving a ransom of 15,000 lb. of pure gold, 175 lb. of pearls, 50 lb. of diamonds, and 25,000 lb. of silver. Twenty-five years later (1318) the *Yadava Rajas* were exterminated by *Qutb-ud-din Mubarak Shah*. In 1338 *Muhammad Shah Tughlaq* removed the inhabitants of *Delhi* here, and changed the name to *Daulatabad*; but his attempt to establish his capital in the *Deccan* ended in complete failure. Seventeen years later the exiles were permitted to return to *Delhi*. *Shah Jahan* took it in 1636 from the last *Nizam Shahi* King.

*Daulatabad* is the nearest station to the caves of *Ellora*, but the trip is best made from *Aurangabad*, where there is an excellent *Railway Hotel*, which will make the necessary arrangements. Permission to stay at the *R.H.* at *Rauza* (*Khuldabad*) must be obtained from the *Hyderabad Government* in advance. No permission is necessary to visit the *Fort*. There is a *Local Fund Bungalow* at *Khuldabad*. *Field-glasses* should be taken.

#### DAULATABAD

The road from *Daulatabad* to *Rauza* (8 m.) ascends the *Pipal Ghat*, paved by one of *Aurangzeb's* courtiers, as recorded on two pillars about half-way up the hill.

*Rauza* or *Khuldabad* ("The Heavenly Abode") is a walled town, 2000 ft. above the sea, and is 2 m. from the caves of *Ellora*. It is the *Karbala* (holy shrine) of the *Deccan Muslims*, and the burial-place of the Emperor *Aurangzeb*; of *Asaf Jah*, the founder of the *Hyderabad* dynasty, who died in 1748 at *Burbanpur* (p. 34); of *Malik Ambar*, the powerful *Abyssinian* Minister of the last *Nizam Shahi* King; and of other minor celebrities.

*Rauza* once contained a considerable population, and is surrounded by a high stone wall (built by *Aurangzeb*) with battlements and loopholes. Old and ruinous mosques and tombs

abound in every direction on each side of the road.

Midway between the N. and S. gates of the city is the grave of Aurangzeb in the Dargah of Saiyad Zain-ud-din, on the right side of the road. An ascent of 30 yd. leads to a domed porch and gateway. In the centre of the S. side is an exquisite little Nakkar Khana, or hall of music, from the galleries of which music is played. The W. side is occupied by a large mosque, the roof of which is supported on scalloped arches. Facing the N. end of the mosque is a small open gateway leading into an inner courtyard, in the S.E. angle of which is the door of Aurangzeb's tomb. Above the door is a semi-circular screen of marble.

The grave is on a marble platform, and is open to sun and rain, as it should be according to orthodox Muslim ideas. Aurangzeb, who was a man of austere piety, is said before his death to have desired that his sepulchre should be poor and unpretentious, in accordance with the tenets of the Koran, and to have expressly "desired in his will that his funeral expenses should be defrayed from the proceeds of caps which he had quilted and sold, an amount that did not exceed Rs. 10; and that the proceeds of the sale of his copies of the Koran, Rs. 805, should be distributed to the poor." H.E.H. the Nizam has erected a marble screen around the tomb.

Fifteen or twenty paces to the E. of Aurangzeb's tomb is a small quadrangular enclosure of marble, within which are three graves, the one on the right being that of the daughter of Saiyad Zain-ud-din, the Muhammadan saint buried close by; the next, that of Azam Shah, Aurangzeb's third son, attached to which is a small marble headstone carved with floral devices; and the one beyond, the grave of Azam Shah's wife. The whole is surrounded by a plain screen of white marble. Between these tombs and that of Aurangzeb is the mausoleum of Saiyad Zain-ud-din, on the

E. side of which are inscribed a number of verses from the Koran and the date of the Saiyad's death, 1370. This tomb, however, was erected many years after that period by one of his disciples. The doors of the shrine are inlaid with silver plates of some thickness; the steps below it are embellished with a number of curiously cut and polished stones, said to have been brought here from time to time by Fakirs and other religious devotees of the shrine. A little distance to the rear of this tomb is a small room built in an angle of the courtyard wall, which is said to contain a robe of the Prophet Muhammad. It is carefully preserved under lock and key, and is only exhibited to the gaze of the faithful once a year—on the 12th Rabi-ul-awwal.

Opposite this Dargah, on the left side of the road, is that of Hazrat Saiyad Burhan-ud-din, with the grave of Nizam-ul-mulk Asaf Jah, the first of the Nizams of Hyderabad. The entrance is through a large quadrangle, having open-fronted buildings on all sides, and a Nakkar Khana (music gallery) at the E. end. The W. end is used as a school for instruction in the Koran. A door at this end gives access to an inner courtyard in which are a number of graves. Facing the entrance are the tombs of Asaf Jah and his son Nasir Jang, surrounded by a lattice screen of red sandstone, and that of Hazrat Saiyad Burhan-ud-din, a saint who died at Rauza in 1344.

He was the successor of Muntajib-ud-din, sent by Nizam-ud-din-Aulia (p. 244) from Upper India with 700 disciples a few years before the first invasion of the Deccan by Alauddin (1294), and was succeeded by Zain-ud-din. Deposited within the shrine are some hairs of the Prophet's beard, which are said to increase yearly in number. The shrine, however, boasts of a still more remarkable treasure. On the pavement to the S. of the building, small lumps of silver are shown. These are supposed to be

the remains of trees of solid silver, which grew miraculously after the saint's death and were broken up and sold for the maintenance of the shrine. Subsequently, a small jagir was allotted to the disciples of the Saiyad, and since that time only a few buds of silver appear at night. The doors of the shrine are covered with plates of white and yellow metal wrought into designs of trees and flowers.

## THE CAVES OF ELLORA

Are 19 m. from Aurangabad.\* A motor road to the entrance was constructed in 1925.

This group of Cave Temples in the Deccan trap rock comprises twelve Mahayana Buddhist, seventeen Brahman, and five Jain works. The road down the Ellora Ghat passes the S. side of the Kailasa Temple, and divides the caves into two groups, twenty to the left and fourteen to the right of it. The Buddhist caves lie at the S. end and the Jain caves at the N. end of the hill, facing W. and nearly  $1\frac{1}{2}$  m. long, the Brahman caves and Kailasa being situated between the two groups.

The caves are numbered S. to N., and as they face W. are best seen in the afternoon. Not all the caves are important, the most noteworthy being 10 and 12 (Buddhist), 14, 15 and 16 (Brahman), and 33 (Jain).

A Curator of the Hyderabad State Archaeological Department attends the visitors. Besides the D.B., which is available for the use of visitors, there is a State guest-house which may be occupied by leave of the Hyderabad Government. Application for permission to photograph or sketch the interior of the caves must be made to the Director of Archaeology, Hyderabad. The Archaeological Department has published a reproduction, in pamphlet form, of Dr Burgess's detailed account which can be obtained (Rs. 2) at the caves, with picture postcards.

"Architecturally," wrote Fergus-

son,<sup>1</sup> "the Ellora caves differ from those of Ajanta, in consequence of their being excavated in the sloping sides of a hill and not in a nearly perpendicular cliff. From this formation of the ground almost all the caves at Ellora have courtyards in front of them. Frequently also an outer wall of rock with an entrance through it is left standing." They are mentioned by Masudi, the Arab geographer of the 10th century, as a celebrated place of pilgrimage; and Thévenot, who visited them about 1667, has left an interesting description.

**Buddhist Caves.**—These are to the S. of the Ghat road, beyond three Brahman caves. The farthest group at the S. end is named the Dherwara or Outcastes' quarter, dating from A.D. 350 to 550.

No. 1 is a vihara (monastery), measuring  $41\frac{1}{2}$  ft. by  $42\frac{1}{2}$  ft., and having eight cells round it. No. 2, which was a hall for worship, is approached by a flight of steps, and is reached through a veranda carved with figures and having large *dwarapalas* (guardians) at the door of the cave, which is flanked by a window on either side. The interior, 48 ft. square, flat-roofed, has a lateral gallery on each side; the roof is supported by twelve columns arranged in a square, with high bases and cushion capitals, and the two galleries have four pillars in front of them—all richly decorated. A shrine, with huge *dwarapalas* and a seated Buddha 11 ft. high in the centre of it with two standing Buddhas on either hand, occupies the middle of the back wall, and on each side of the shrine is a double cell elaborately carved. No. 3 was a vihara, measuring 46 ft. square, and having twelve cells round it; the twelve columns which support it have a drooping leaf or ear over their circular necks. In the N. end of the veranda is a chapel with a Buddha seated on a lotus supported by snake-

<sup>1</sup> *Indian Architecture*. See also the chapter in *L'Inde sans les Anglais*, by Pierre Loti (1903), entitled "Les Grottes Epouvantables."



hooded figures, and on the right of this is a pictorial litany. No. 4 is a much-raised vihara, now measuring 35 ft. by 39 ft. deep. At the inner end is a cross aisle, beyond which a shrine, with a statue of Buddha under the Bo-Tree, and two cells were excavated; the columns are similar to those in No. 2. No. 5, known as the Maharwada, and formerly as the Dherwara cave, is again reached by steps. It is the largest single-storeyed vihara cave here, measuring 58½ ft. by 117 ft. deep. The roof is carried by two rows of ten columns, similar to those in No. 2, with two more between them at each end, and two stone benches run down the cave parallel to the range of pillars. On either side of the cave is a recess with two pillars and a number of cells, and at the end is a shrine. From its arrangement it appears that this cave was a hall of assembly or refectory. No. 6, to the N. of No. 5, is reached through a lower hall with three cells on the E. side; it measures 26½ ft. by 43 ft., and has an antechamber and shrine at the back of it, the former richly carved, and the latter containing a large seated Buddha. The figure on a stone at the foot of the goddess Saraswati on the S. wall of the antechamber deserves notice. Beyond it is yet a third hall, measuring 27 ft. by 29 ft., with three cells on the E. and N. sides. No. 9 lies in the N.W. angle beyond the third hall, and is reached from the central hall of No. 6; it has a well-carved façade. No. 7, to which the stairs in the first hall of No. 6 lead, is a large vihara, 51½ ft. by 43½ ft., supported by four columns only. No. 8 is entered from this, and is a hall measuring 28 ft. by 25 ft., with three cells on the N. side, a shrine with a passage round it, and a seated image of Buddha in it, and a smaller hall on the W. side. On the face of the rock by this is a group of the child Buddha with his mother and father.

No. 10 is the only chaitya or chapel cave of the group, and lies some way to the N. It is known as the Viswa-

karma or Carpenter's Cave, and is not earlier than A.D. 700. In front of it is a large court, which is reached by steps, and from which a second flight of steps leads to the veranda. The galleries round the court are borne by elegant pillars, and at the foot of each of these was a fine stone lion facing outwards. At the back of the side galleries are two chapels elaborately carved, and at the ends of the back gallery or veranda are two chapels and two cells. The fine railed terrace above the veranda is reached by a flight of steps in the N. gallery. The façade is surmounted by a bold projecting cornice cut in the rock, and the great horseshoe window is here divided into lights. The interior measures 86 ft. by 43 ft. by 34 ft., and the nave and aisles, which run round the dagoba, are separated by twenty-eight columns. The dagoba is 27 ft. high, and has a colossal seated Buddha in the front of it. The roof is carved in imitation of ribs, and the projecting wall under it and the above columns is carved with two rows of panels, the upper with Buddha and the lower with ganas or dwarfs.

The Do Thal<sup>1</sup> cave (No. 11) was discovered in 1876 to have three storeys; it also is preceded by a court. The lowest storey consists of a veranda only, with a shrine and two cells at the back of it. The middle storey has eight pillars in front and five chapels or cells, of which only the three richly carved ones in the middle are completed. The centre chapel is a small hall with two pillars and a statue of Buddha.

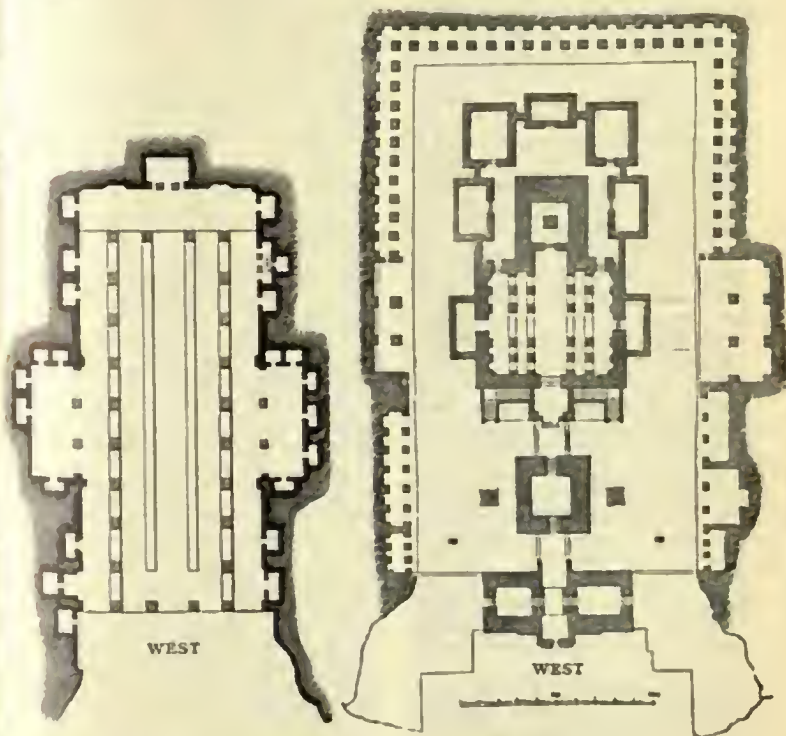
The Tin Thal<sup>2</sup> cave (No. 12) dates probably from about A.D. 700. This again has a fine forecourt, but in this instance without side galleries. Steps lead from the court into a great hall, 115 ft. by 43 ft., with three rows of columns; beyond this a second hall, 42 ft. by 35 ft., borne by six columns, extends up to the shrine, with a seated statue of Buddha on either wall. The

<sup>1</sup> Do Thal—Two storeys.

<sup>2</sup> Tin Thal—Three storeys.

shrine contains a colossal seated Buddha and a number of other figures. On the walls of the front hall a relief of Buddha with attendants and *chauri* bearers is repeated in many places.

under umbrellas at the other. The antechamber, which is very large and has two pillars, is sculptured all round with large figures; in the shrine is a very large squat Buddha. The sculptures are almost Brahmanical.



The Mahawada or Dherwara Cave.

The Kailasa Temple.

Steps at the S.W. corner of the front hall lead to the middle storey, borne by two rows of eight pillars. The shrine is elaborately carved, and two fine *dwarapalas* guard the door. The topmost floor is carried by five rows of eight columns, the hall measuring 115 ft. by 70 ft. Along both side walls are large figures of Buddha seated on a throne, and on the back wall are the seven human Buddhas, seated under trees at the one side and

**Brahman Caves.**—50 yd. N. of the Tin Thal cave begins the group of sixteen Brahmanical caves, or seventeen including the Temple of Kailasa. The first of these is a plain room only; next comes the Ravan ka khai,<sup>1</sup> and then the Das Avatāra, between which and the Kailasa temple there is a footpath. All these were probably constructed in the 7th and

<sup>1</sup> Ravan ka khai = Excavation of Ravana

early part of the 8th centuries A.D., the temple being the latest in date.

The Ravan ka khal (No. 14) presents a different arrangement from any Buddhist cave. At the entrance were four columns making a front aisle; behind, twelve columns enclose the central space of the hall; and beyond these is a shrine standing free at the end of the hall. The pillared portion measures nearly 55 ft. square, and the depth of the cave to the back wall behind the shrine chapel is 85 ft. The S. wall bears Saiva sculptures of the slaughter of the buffalo demon. Siva and Parvati playing chess, and Siva dancing the tandava (a dance of exultation at his victory over the demon Mahisa), Ravana shaking Kailasa and Bhairava; <sup>1</sup> while the N. wall has Vaishnava representations of Durga, Lakshmi, wife of Vishnu, the Varahani, or boar incarnation of Vishnu, a four-armed Vishnu, and Vishnu seated with Lakshmi. Inside the shrine is an altar and a broken figure of Durga; in the passage outside it on the S. side is a group of three skeleton demon gods, Ganesh and the seven great goddesses, each with a child, and her cognisance below—viz., Chamundi <sup>2</sup> and owl Indrāni and elephant, Varahani and boar, Lakshmi and Garuda eagle, Kaumari and peacock, Maheswari and buffalo, Brāhmi and *hans* or goose.

The Dās Avatara <sup>3</sup> cave (No. 15) is reached by a considerable flight of steps at the end of a large court hewn in the rock, which in this instance has a chapel in the middle of it and smaller shrines and cisterns round it; inside the chapel are four columns on a platform which perhaps once had an image of a bull (nandi) on it. The

cave has two storeys, of which the lower is carried by two rows of eight plain pillars, two more standing between four cells in the back wall. Above the lintel of the doorway is an unfinished inscription mentioning the visit of a Rashtrakuta Ruler. From the N.W. corner of the cave a staircase leads first to a landing with eleven reliefs of Hindu gods, beginning with Ganesh and ending with Durga, and then to the upper storey, which measures 95 ft. by 109 ft. deep, and is supported by seven rows of six columns, those in the front row being richly carved. The sculptured scenes on the walls are mainly similar to those in the preceding cave; among other noticeable scenes are Bhairava with a necklace of skulls and the marriage of Siva and Parvati on the N. wall; Siva springing from a lingam; Lakshmi with elephants pouring water over her on the back wall; and Vishnu, resting on the five-hooded serpent, and incarnated as a dwarf and as Narsingh (man-lion), on the S. wall. In the shrine, behind an antechamber with two columns, was a lingam or emblem of Siva.<sup>4</sup>

The Kailasa Temple, dedicated to Siva, is certainly the noblest Hindu memorial of ancient India. It is attributed to a Rashtrakuta King Dantidurga (A.D. 725-755), and is carved out of the black volcanic rock of the hillside. Some 200,000 tons must have been excavated. The back wall of the pit is over 100 ft. high, and the court

<sup>1</sup> See p. 22.

<sup>2</sup> The name of this goddess, a specially ferocious form of Durga, is derived from the two giants Chanda and Munda, whom she slew. She wore an elephant hide and a necklace of corpses, and used to rejoice in human sacrifices. See play of *Malati and Madhava* in Wilson's *Theatre of the Hindus*.

<sup>3</sup> Dās Avatara—Ten Incarnations.

<sup>4</sup> A Thug confessed to Col. Meadows Taylor that the caves at Ellora contained all the mysteries of his profession, and that every particular of the murderous methods of Thugi (Thuggee) was depicted on the walls, from the marking down of the victim to the burial of the body in a hidden grave. For an account of the proceedings of this hereditary guild of assassins who justified their strangling of human beings as a sacrifice to the goddess Kali (Bhowani, Durga), Meadows Taylor's *Confessions of a Thug* (Oxford Univ. Press) should be read. Active operations against this criminal fraternity were begun by Sir William Sleeman and others in 1820, but it was not until 1861 that most of the gangs were dispersed. See *The Deceivers*, by John Masters, 1952.



itself is 276 ft. long and 154 ft. broad. A rock screen, pierced by a fine entrance passage, stands on the W. side; near it are two gigantic stone elephants. Between the screen and the temple, and connected with both, is a nandi (bull) shrine, 26 ft. square and two storeys high, with a stone flagstaff on either side; and beyond this is the temple, measuring 164 ft. from front to back and 109 ft. from outside to outside of the side porches, and rising 96 ft. above the floor of the court. It consists of three parts—a porch (in the ceiling of which are traces of painting), a central hall measuring 57 ft. by 55 ft., and borne by sixteen massive square columns arranged in four groups of four each, with broad aisles between, from W. to E. and from N. to S., and a dark shrine, 15 ft. square inside, with the Ganges and Jumna as guardians at the door. A passage leads all round the shrine and to five chapels placed at the sides and back of it; these illustrate the shape of the cells on the terraces of structural Buddhist viharas. The solid plinth of the temple is carved with a splendid series of immense elephants and monsters projected from the wall, and forms quite one of the finest remains of antiquity in the whole of India. At the sides of the bridge connecting the porch and Nandi chapel, and of the staircases leading to the former, are large sculptures and reliefs, the latter representing scenes from the *Ramayana*. On the S. side of the court opposite the porch is a rock-cut gallery, borne by two columns, with statues of the seven great goddesses with children on their laps and Ganesh. E. of this is a plain cave, 55 ft. by 34 ft., borne by four pillars, and with a veranda, also with two columns. There is also an upper storey to this cave, once connected with the temple by a flying bridge, under which, on the temple wall, is a relief of Ravana shaking Kailasa. From this point the E. half of the court round to the N. side porch of the temple is encircled by a corridor cut in the overhanging rock,

with twelve large compartments of sculpture on the S. side, nineteen on the E., and twelve again on the N., representing various Saiva and Vaishnava scenes.

W. is another but plain corridor, under the large Lankeswar cave. This cave is 108 ft. by 60 ft., exclusive of a nandi chapel in front of it, and is reached by a dark winding staircase from yet a fifth corridor W. of the fourth. The cave is borne by sixteen pillars arranged in fours as in the Kailasa temple. In the N.W. corner of the court is a small cave shrine with two pillars in the front decorated with representations of the three river goddesses of the Ganges, Jumna and Saraswati; and above this is a small unfinished excavation.

A footpath near the N. side of Kailasa leads up to the plateau past a cave with a Trimurti, or Triad figure of Siva, in it (p. 22). Farther N. are four unimportant Brahman caves, beyond which the Rameswara cave (No. 21) is reached. This is a Saiva temple, once with a porch in front of it. The next important cave is known as the Nilkantha (No. 22); it has a small ruined chapel in the forecourt, from which thirteen steps lead into the cave, measuring 70 ft. by 44 ft. In the shrine is a lingam. The Khumbarwada cave (No. 25), 95 ft. by 27 ft., including the smaller hall at the back, has a figure of the sun god in his seven-horse chariot in the vestibule to the shrine. The next temple is a large hall with several chapels, measuring 112 ft. by 67 ft. The path now reaches a fine ravine, over the scarped head of which a waterfall descends after rain. On the S. side of this is the Vaishnava, Milk-maid's or Gopl cave (No. 27), and on the N. side the cave (No. 29) named *Sita-ki-Nahani* (or bath). The inner hall measures 53 ft. by 22 ft. No. 29 will remind every one of the great cave at Elephanta, of much the same period, A.D. 650-725. It consists of a principal hall, facing nearly W., with a recess on the S. side opening on to the ravine, and a larger recess

of irregular shape on the N. side. The central hall measures 149 ft. in depth and 95 ft. in breadth, including the two side aisles, which lead to the recesses. The steps to this are guarded by two lions, and in front of them is a circular platform for a *Nandi*. In the veranda and front aisles of the cave are carved reliefs much as at Elephanta. The shrine is a small square room, approached by four doors as in that cave, and contains a lingam. From the S. recess steps descend to the ravine, of which a charming view is obtained at this point. The N. recess is also reached by steps guarded by lions; a small low cave exists at the E. end of this, and from the S.W. corner of the recess a passage has been broken into an excavation with six pillars; there is usually water in this wing, which prevents close examination, but keeps it cool.

**Jain Caves.**—The five Jain caves, dating from the 8th to the 13th century, lie beyond the Brahman caves, the first being the *Chhota Kailasa* (No. 31), some way up the face of the hill. This temple is in a pit measuring 130 ft. by 80 ft. It was imitated from the great Kailasa temple, and left incomplete.

The *Indra Sabha* (No. 33), believed to be the earliest of the group, is entered through a rock screen facing S., in front of which, to the E., is a temple with nude statues of Parasnath, Gomata Swami with creepers round his limbs, and the last Tirthankar, Mahavira. In the S.E. corner of the court is a large elephant, and opposite it was a monolithic column, in front of a cave with six columns, containing reliefs of the same three Tirthankars. In the centre of the front of the court is a chapel with a quadruple image of a Jain saint; at the back of the court is an incomplete hall. Over this, reached by a staircase in the veranda, is a second hall with wings to the front of it, each with a small temple borne by four columns. The hall, measuring 55 ft. by 65 ft., is supported by twelve pillars, in the

centre of which was once an image; the walls all round are divided into compartments filled with Jain saints, and the shrine has a statue of Mahavira. The figures at the ends of the veranda are noticeable, also the cornice round the shrine and a door.

The *Jagannath Sabha*, portion of No. 33, is also a two-storied cave with a court in front. On the W. wing of this is a small hall, and at the side of the main cave is a small chapel. The cave is supported by four columns in front and by four more inside; the sculptures in it are in an unusually perfect condition. The outside staircase to the upper storey leads to another hall, 57 ft. by 45 ft., the ceiling of which was once painted in concentric circles, and the walls of which are sculptured with figures of Mahavira and Parasnath. This cave connects internally with the *Indra Sabha*, and also with another to the W. of it. On the top of the hill in which the Jain caves are excavated is a rock-hewn statue of Parasnath 16 ft. high, protected by a structural building raised over it some 200 years ago.

In the village of Ellora there is a temple built by Ahalya Bai of Indore, to which State this territory belonged until 1822.

71 m. Aurangabad \* (Railway Hotel), in the Nizam's Dominions, has a considerable trade. It was first called Khadke, and was founded in 1610 by Malik Ambar, the Abyssinian slave who became the famous minister of the King of Ahmadnagar. The town lies to the E. of the Cantonment (1817).

The *Pan Chakki*, or water-mill, the shrine of Baba Shah Muzaffar, a *Chishti* (p. 177) and spiritual preceptor of Aurangzeb, is situated on the right of the road from the Cantonment to the Begampura bridge, and on the very edge of the Kham, the river of Aurangabad. In the garden is a brimming tank of clear water, full of *Kohl* fish up to 3 ft. long.

This overflows into a lower one, and that again into a narrow conduit. Beyond the first tank and the

ornamental garden is a second and much larger tank. It is entirely supported on vaults, with two rows of massive pillars. Below is a noble hall, reached by steep steps, down to the level of the river. On the right of the second tank is a fine mosque, the roof of which is supported by four rows of massive pillars. In two of the rows the pillars are of teak, and in two of masonry. At the S.W. corner of this mosque, in a little garden, is the diminutive Tomb of the saint, of beautiful light-coloured marble.

½ m. N. from the *Pan Chakki* is the *Mecca Gate* of the city and the *Mecca Bridge*, which are probably early 17th century. The top of the parapet of the gateway is 42 ft. above the road. Flanking towers are surmounted by domes. Inside the gate there is a black stone mosque built by Malik Ambar. In the centre is a niche with the Divine Name and "Victory is near." Above that is the *Kalima* and some verses of the Koran written in difficult Tughra. Close by is a recess with a bell-shaped ornament. This is perhaps the oldest mosque in the city.

The Government Offices are 2 m. to the S.E. of the Cantonment, and in or near the *Kila Ark* or citadel, built by Aurangzeb. This spot, the site of gentlemen's houses in the reign of Aurangzeb, not long ago was entirely covered with cactus and jungle, the haunt of hyenas and other wild animals. Sir Salar Jang, while Minister, had the site cleared, and numerous reservoirs, fountains and other works of interest were discovered. These have been repaired, and the wilderness has literally been changed into a garden. Only one archway of Aurangzeb's citadel remains, but here fifty-three great Princes, such as the Maharajas of Jaipur and Jodhpur, attended the court of the Emperor with thousands of armed retainers, and Aurangabad was then the Delhi of the South. As soon as Aurangzeb died the Princes departed, and Aurangabad sank at once into comparative insignificance.

The Jami Masjid is in a grove. One

immense *Ficus Indica* (banyan) stands close to the road, and shades some 300 ft. of it. The Mosque and minarets are low, but the façade is rendered striking by an ornamental band of carving 2 ft. broad along the whole front. Over the central niche are the *Kalima* and inscriptions in Tughra writing, as in Malik Ambar's Mosque. A net (not seen anywhere else) covers the entire façade, so that no birds or bats can enter. Malik Ambar built half and Aurangzeb the other half.

1 m. N.E. of the town is the Mausoleum of Rabi'a Daurani,<sup>1</sup> wife of Aurangzeb. The great door at the gateway is plated with brass, and along the edge is written, "This door of the noble mausoleum was made in 1089 A.H., when Ataullah was chief architect, by Haibat Rai." Near the inscription there is an infinitesimally small figure, said to be a bird, indistinctly carved. The curious roof of the gateway of the mausoleum should be observed. In the garden is a long narrow basin of water, in which fountains used to play, and on either side of the water is a walk and ornamental wall.

The building is a replica of the Taj Mahal at Agra. In the wall of the mausoleum is a small door, only 6 ft. high, plated with brass, where a second "bird" is pointed out on the edge close to the upper central knob. The carving of the flowers on this door is curious, and that of the dragons particularly so. Those who wish to enter the tomb are expected to take off their shoes. The cenotaph is enclosed in an octagonal screen of white marble lattice-work exquisitely carved, and stands on a raised marble platform.<sup>2</sup> The place for the slab is empty, and nothing but earth appears. This is much approved by Moslems, as showing humility. In the gallery

<sup>1</sup> By some writers the lady is said to have been a daughter of the Emperor, which is a mistake. The gravestone is nameless.

<sup>2</sup> Tavernier mentions this tomb in his travels, and states that he met carts coming down from N. India with white marble for it.



above the tomb is a marble door exquisitely carved. The Government of the Nizam went to great expense in restoring this mausoleum.

Below the right corner of the platform a second tomb is said to contain the remains of Rabi'a Daurani's nurse. There is no inscription. To the W. of the mausoleum is a mosque of brick faced with cement (*chunam*) of a dazzling whiteness. The pavement is covered with patterns of prayer-carpet. The *mimbar*, or pulpit, is of marble.

The Caves of Aurangabad in the Deccan trap, are near Rabi'a Daurani's mausoleum. A road goes to the foot of the hill, wherein the caves are excavated in two groups, facing S. and E. The nine Buddhist caves (Mahāyana except No. 4, which is Hinayana) date from the 7th century; there are five in the W. group, and four in another lying  $\frac{1}{2}$  m. E. Nos. 2 and 7 may be inspected. The sculptures and arrangements of these caves show a distinct approximation to the Brahman caves of Ellora. No. 1, at the W. end of the first group, is a vihara, a good deal higher up than the other four. Only the porch and veranda (76½ ft. by 9 ft.) were completed, and the former has been crushed by a fall.

No. 2 was intended to be a Chaitya (c. A.D. 650). At the back of the veranda, 21½ ft. by 13 ft., is an aisle, and behind this is a shrine with a passage all round it; at the sides of the shrine door are two tall figures standing on a lotus flower and *nāga* figures, and inside is a seated figure of Buddha, 9 ft. high, in the teaching attitude. Many figures are on the walls of the shrine and the passages.

No. 3 is a vihara hall, 41½ ft. by 42½ ft., with twelve columns splendidly decorated as in the later caves at Ajanta; there is a decorated recess also, and on each side two cells. In the front corners of the shrine are a number of life-sized worshipping figures with garlands and elaborate head-dresses.

No. 4 is a chaitya, much ruined,

which dates probably from the 2nd century.

Of No. 5 only the shrine remains, now dedicated to the Jain Parasnath.

No. 6, first of the E. caves, is much higher up the hill face than the other three caves in that group. The hall was supported by four columns, and the antechamber of the shrine by two more; in the side walls are four cells, and in the back wall two. The shrine has a passage round it, and a smaller Buddha with smaller worshippers in front. There are traces of painting.

No. 7 has a veranda with four columns and a chapel at either end and a hall 38 ft. by 28 ft., in the centre of which the shrine has been placed, while three cells have been excavated in each side wall, and two chapels with sculptures in the back wall. To the left of the entrance to the hall is one of the best representations of the Buddhist Litany (p. 55); to the right is a figure of Manjusri, patron of the Mahāyana sect. The front of the shrine has three large female figures on either side; on the left of the figure of Buddha in the shrine is the representation of a dance and of female musicians.

No. 8 is an unfinished vihara (monastery). In its present condition it consists of a hall, 22 ft. by 20 ft., with 2 cells on its left side and a smaller hall on its right side.

No. 9 is also higher up in the cliff. On the W. wall is a sculpture of the dead Buddha 16 ft. long.

28 m. S. of Aurangabad by road is **Palthan**, one of the oldest cities in the Deccan, on the N. bank of the Godavari. Mention is made of its inhabitants in the 14th Edict of Asoka. It was visited by Greek traders 300-200 B.C. and was an Andhra capital c. A.D. 150. Excavations have disclosed six layers of remains, the lowest dating before 2000 B.C.

110 m. from Manmad is **Jalna** (D.B.), which was from 1827 to 1903 an infantry cantonment (put into service again during the last war). There is a motor service to Malkapur

(p. 108) *via* Buldana. Jalna was the place of exile of Abdul Fazl, the author of the *Ain-i-Akbari*; and Aurangzeb, when Viceroy of the Deccan, also lived here. The fort contains a well with underground chambers. From Jalna the battlefield of Assaye, 30 m. distant, may be visited. Several old forts are passed *en route*, and the two fortified villages of Pipalgaon and Warur on opposite sides of the Kaitna river, which showed General Wellesley where the ford was. A view of the field of battle, fought on 23rd September 1803, is obtained from the tower of the fort of Assaye, on the bank of the Juah, between which and the Kaitna the Mahratta army was drawn up. The forces of Scindia and of the Bhonsla Raja of Nagpur consisted of 16,000 infantry and 20,000 cavalry, and the British force of 4500 men all told; the killed and wounded on the British side were 1600. N. of it the British dead were buried.

A memorial plaque to the officers and men of the Highland Light Infantry who fell in the battle has been erected in the low wall surrounding the site.

#### M.G. Branch

181 m. Parbhani Junction for Purli Vajinath connecting there with a broad-gauge line to Vikarabad (p. 367) *via* Bidar.

187 m. Pingli. From this station the cavalry cantonment of Mominabad (Amba) can be reached (42 m.). Near by are some ruined cave temples, both Brahman and Jain.

199 m. Purna (R.). Junction for a branch line to Hingoli (50 m.) which was an artillery cantonment from 1819 to 1903. Some of the graves in the British cemetery date back to 1829. Hingoli was a centre of the Thugs, and is mentioned by Meadows Taylor in his *Confessions of a Thug*. About 9 m. from Chondl station (21 m.) on this line (good road) is the Jaganath Saivite temple, founded by Shanker Acharya, at Aundha; a splendid example of mediæval Hindu

architecture, closely resembling the temple at Halebid (p. 400). The carving on the hornblende base is very fine.

#### Main Line

218 m. Nander. An important centre for motor-bus services N. to Hingoli and S.W. to Latur (86 m.) (p. 350). About 1 m. from the station is a Sikh gurudwara, which contains the tomb of Guru Govind, last of the ten Gurus (p. xlv), assassinated near Nander in 1708. Europeans are permitted to enter the temple and sit on a special carpet. A training college for young Sikhs is maintained here.

269 m. Near Basar the Godavari river bridge, 1392 ft. long (1900).

294 m. Dichpalli. The Vishnu temple on a hill near the station is a specimen of the mediæval Hindu style, with wonderful stone carving.

386 m. from Manmad is Secunderabad (p. 375).

## ROUTE 5

## BENARES AND SARNATH

BENARES \* (D.B., Hotels), headquarters of a division and district in Uttar Pradesh (pop. 375,175), is situated on the left bank of the River Ganges, which flows here from S. to N. and then N.E. The Cantonment station, at which the visitor will alight, is an important railway junction, 429 m. from Calcutta, 940 m. from Bombay *via* Moghulsarai and 76 m. from Allahabad.

The Ganges forms a crescent along the city; and a fine view of the long line of bathing-ghats and temples can be enjoyed by the visitor, who makes his entrance across the Dufferin Bridge (p. 78) by way of Moghulsarai Junction (10 m.). The view is apt to be misty in the afternoon, especially in the cold weather.

Originally Vārānasi, and commonly called Kashi by the Hindus, who add the suffix *li* as a mark of respect, Benares has been the religious capital of India from beyond historical times. It is mentioned in both the *Mahabharata* and *Ramayana*. Although known in the 18th century as Muhammadabad, the name did not endure. The derivation of the name Vārānasi is from the names of the two streams Vārūna (modern Barna), a river of some size on the N. and W. of the city, and Asi on the S., a mere *nulla*. Once the Asi was well away from the city.

Benares is one of the Seven Sacred Cities of the Hindus,<sup>1</sup> and is the great northern centre of the worship of Siva. The annual number of pilgrims who visit it is about a million, while the number of Brahmins residing in

the place is over 30,000. Every pilgrim, besides visiting the holy spots in the city, must make the circuit of the Panch Kosi road, unmetalled, outside the city, round the sacred territory of Benares, commencing at the Manikarnika Ghat, proceeding by the Asi Ghat, and returning by the Barna Ghat (see p. 78). The route, which is 36½ m. in length and the pilgrimage of which occupies six days, is picturesquely lined by fine trees and small shrines. The end of each stage is marked by a picturesque village, with numbers of temples and small *dharmshalas*. Benares is said to combine the virtues of all other places of pilgrimage. Any one of whatever creed, and however great his misdeeds, dying within the compass of the Panch Kosi road, is transported straight to heaven. This belief leads many people to end their days at Benares. Its peculiar sanctity is derived from the "ten-horse sacrifice," referred to under Dasaswamedh Ghat (p. 76).

The site of Benares has often changed, and the city is claimed to be the oldest in the world. The Chinese traveller I'a-Hian visited it in A.D. 399 and Hsien Tsang in A.D. 629-645, when he mentions about 100 Siva temples with 10,000 votaries. In past ages it has been a city of sanctity and learning, the home of philosophers and grammarians. It was a most important place six centuries before the Christian era, for Sakyamuni (Buddha), who was born about 563 B.C. and died in 483 B.C., came to it from Gaya to establish his religion. Many important writers of the Hindus are first heard of at Benares.

It was railed (1033) by a lieutenant of Mahmud of Ghazni. We learn from Hasan Nizami's history that in 1194 Jaichand, Raja of Benares, "whose army was countless as the sand," was defeated and killed by Quth-ud-din Ghori, and Ala-ud-din Khilji, King of Delhi, destroyed temples and built mosques on their sites. From that date Benares was governed by the Muslims, so that

<sup>1</sup> The other six are Hardwar, Ujjain, Mathura (Muttra), Ajodhya (in Oudh), Dwarka (in Kathiawar) and Conjeeveram (in S. India).



hardly one building in Benares dates before the time of Akbar (1556-1605), and few date beyond the second half of the 18th century.

Benares was ceded by the Nawab Vizir of Oudh to the British in 1775. Raja Chait Singh, as Zamindar of Benares, continued to farm the revenue. In 1779 two battalions from Dinapore enforced payment of a special contribution on account of trouble with the Mahrattas. Warren Hastings in 1780 called on the Raja to furnish a cavalry contingent for the same reason. When Chait Singh evaded compliance, Hastings in August 1781 went to Benares and placed him under house-arrest. The small guard from Major Popham's escorting regiment was overwhelmed by Chait Singh's retainers, being without ammunition. Hastings went to Chunar. He ordered down reinforcements from Cawnpore and Chait Singh retired to the service of Scindia at Gwalior and died in 1810. The E.I. Co. assumed the administration; and with the appointment in 1787 of Jonathan Duncan (p. 73) as Resident, a regular settlement of the revenue was taken in hand.

In 1857, like most other military establishments in Upper India, the garrison mutinied, but the Raja remained loyal.

Benares is famous for ornamental Brasswork which is met with all over the world, but genuine old pieces are difficult to procure. Small idols and other images in brass and other materials are made in great quantities in the narrow lanes around the Golden Temple. The *Thatheri* or *Pital* (Brass) Bazar, which is about 1 m. from the Cantonment railway station, is well worth a visit. White metal (phal) is likewise largely used for domestic articles. Shawls, silks and embroideries may also be purchased. The weaving of brocades (Kamkh-wabs or Kincobs) is an old Benares speciality; its origin cannot be traced. Silk is considered pure by Hindus for ceremonial purposes. Moghul Emperors, especially Akbar, en-

couraged the industry, sending brocades as presents to European monarchs. The industry has been revived. Indian caste allows the use of silk brocades for all kinds of wearing apparel, upholstery and furniture. In brocade work *Kalabatun* (gold thread) is as essential as silk in the weaving. The loom employed is somewhat elaborate, and closely approaches the application of machinery: the weaving is complex, because very elaborate patterns are often produced. The workmen display skill in the arrangement of forms and colours with the subdued elegance characteristic of Indian decorative art. Several firms sell silks, brocades and kincobs.

The banks of the River Ganges are bordered by Ghats,<sup>1</sup> or flights of stone steps, descending to the water from the most famous buildings in the city; the visitor can view them from a boat.

For those who are pressed for time, it will be sufficient to see the Durga (Monkey) Temple, and to proceed thence to the riverside for the Observatory and the Ghats as far as the Panchganga Ghat, disembarking there to see the Golden Temple. This involves an interesting walk of  $\frac{3}{4}$  m. through narrow picturesque streets.

A Guide-book is *Kashi, or Benares*, by the Rev. E. Greaves (Indian Press, Allahabad). Mr E. B. Havell's *Benares, the Sacred City* (Blackie), is well edited and illustrated. Americans and others may be reminded of the amusing chapters 53-56, about Benares, in Mark Twain's *More Tramps Abroad* (Chatto & Windus, 1898).

The River Ganges and the Indian city are nearly 3 m. from the

Cantonment, N. of the railway line and N.W. of the city. Near the *Hotels* is St Mary's Church, with old tombs removed from the old city cemetery in Chiatganj. N. of these, on the opposite side of the River Barna, which is crossed by a stone bridge, is the Civil Station of Sikarul (Secrole); here are the Courts, the Imperial Bank

<sup>1</sup> A map faces p. 80.

of India, and a number of residences. Beyond the Civil Courts is a house known as *Hastings House*; a sun-dial of Chunar stone on the edge of the road outside the garden was, according to the inscription upon it, erected by Lieut. James Ewart in 1784, by order of Warren Hastings. From this quarter a road leads to Sarnath.

Recrossing the bridge and proceeding by Raja Bazar Street, the visitor will find the Nandeswar Kothi, the Post Office, the old Mint House, and Queen's College.

The Nandeswar Kothi belongs to the Maharaja of Benares, where he entertains distinguished visitors—King George V and Queen Mary as Prince and Princess of Wales stayed here in 1906. Here Mr Samuel Davis,<sup>1</sup> Judge and Magistrate of Benares, was attacked by the followers of Wazir Ali, the deposed Nawab of Oudh, who had just killed Mr Cherry, the British Resident, in the building now occupied by the Collector's Court, on the 14th January 1799. Mr Davis sent his wife and two children on to the roof, and, with a running footman's pike, placed himself at the top of the staircase leading to it, where he successfully defended himself until he was rescued by the arrival of a regiment of cavalry from the old Cantonment 10 m. away on the Sultanpur road. A tablet was affixed by Lord Curzon to the wall of the house.

Opposite, the Old Mint House belongs also to the Maharaja; another of Lord Curzon's tablets records that it was built as a Mint in 1820-21 from the designs of James Prinsep, the celebrated antiquarian, who resided here as Mint Master until the abolition of the Benares Mint in 1830.<sup>2</sup> In 1926 the interior was re-

modelled, and a flight of steps leads up to a banqueting hall and drawing-room.

From the Nandeswar Tank the Grand Trunk Road (from Calcutta) skirts the N. of the city. At 1½ m. along it the *Bakariya Kund*, on the right side of the road, is a tank teeming with Muslim monuments and mosques converted from Hindu buildings, and built of their materials; close to it is a shrine, known as the *Battis Khamba*, or *Thirty-two Pillars*, now a Muslim tomb.

The *Lat Bhairon*, in the loop made by the railway lines, is now represented by the stump of a massive pillar, painted red, which stands in a small enclosure in an open *idgah* (Muslim place of worship on festival days). It was pulled down in 1809 during a serious riot, and was broken to pieces. It is probably a Buddhist relic, and may possibly be one of the *Lats* erected by King Asoka.

The *Ganj-i-shahid Mosque*, not easy to find, behind some broken-down steps, on the S. side of the open space in front of the Kashi railway station, was erected as a memorial of the Muslims who fell in the early captures of Benares. It is another instance of the conversion of an old temple, supposed to be Buddhist, to the uses of the Muslim faith.

Near the Kashi station also is the *Arhal Kangura Mosque*, which probably dates from the early period of Muslim conquest. The pillars have clearly been taken from some older temple. Its name (*arhal*, two and a half, *Kangura*, dome) is belied by the single dome. There is a Hindu inscription of 1190. Antiquities excavated from the old citadel are in the *Saraswati Bhawan* museum.

The drive may be continued to Ramnagar (p. 80).

Continuing from Nandeswar Tank along Raja Bazar Road, the London Mission is on the S. side of the railway; while the Victoria Hospital of the London Mission and the Church Mission are at Sighra, over 1 m. S. of the Cantonment railway station.

<sup>1</sup> Davis was an accomplished amateur artist, and a collection of his water-colours is on view at the Victoria Memorial Hall, Calcutta (p. 94).

<sup>2</sup> Visitors should obtain a look in some public library at *Benares Illustrated*, a series of beautiful lithographs after drawings by James Prinsep, published at Calcutta in 1831.

S. of Pensioners' Lane the *Pisach Mochan Tank* is connected with Bhairon. On the platform of one of the surrounding temples is the head of the *pisach* (goblin or demon) from whom Bhairon delivered the city (*mochan*, deliverance). There is an illustration of this strange object in Mr Greaves' *Guide*.

The Hindu College and School, S. of the Allahabad Road, is in the Kamachcha quarter. It was started in 1899 under the auspices of Mrs Annie Besant, and had for its object the combination of religious and moral education with mental and athletic development for Hindu youths. The College is now used as a high school.

Raja Bazar Road continues as Bagh Road past the Queen's College, which was erected by Major Kittoe, of the Bengal Engineers, in 1847-52, a handsome building in the Gothic style. On the N. side is an ancient monolith, 31½ ft. high, found near Ghazipur. On the obelisk there is an inscription (which has not been deciphered) and an English record of its removal. To the N.E., adjoining the College grounds, is the Saraswati Bhawan, containing a famous collection of Sanskrit MSS. The Sanskrit department of the College is renowned for its *pandits*. A tablet in the S.E. corridor inside the main entrance to the College records the foundation in 1791 of the original Sanskrit College by Jonathan Duncan, who was resident at Benares from 1787 to 1795 and Governor of Bombay from 1795 until his death there in 1811.

At the Bagh the road turns S. and then forks. One branch, Chaitganj Road, the main carriage approach to the river, passes the old Chaitganj cemetery and the *Victoria Park*, and leads to the Dasaswamedh Ghat (p. 74).

To the S. is the Central Hindu College and the Vizianagram Palace, and close to this on the W. are several Jain Temples. This is the reputed birthplace of Parasnath, the famous Jain Saint.

## THE DURGA, OR "MONKEY" TEMPLE

Most of the principal temples are in the centre of the city and are described later. But, as the visitor makes his way S. to the University buildings, he will pass one shrine which figures prominently in every book on Benares,

The Durga Temple, miscalled the Monkey Temple by Europeans from the numbers of monkeys which inhabit the large trees near it, is about three-fifths of a mile S. of the Vizianagram Palace. It is stained red with ochre, and stands in a quadrangle surrounded by high walls. In front of the principal entrance is the band room, where musicians beat a large drum three times a day. The central portion is supported by twelve curiously carved pillars on a platform raised 4 ft. from the ground. Through the doors, plated with brass, the image of the goddess may be seen; in the porch are two bells. One of these bells has a curious history. Round the rim is engraved the following inscription in Urdu characters: "Mister Willim Jems Garant sahib Bahadur Kalaktar shahr Banaras mah Asarh Fasli 1215." William James Grant, who was Collector of Benares in 1808 (which corresponds with the Fasli year 1215), was out on the river with his wife and children when they were caught in a whirlpool off Garhwa Ghat, which is near the Maharaja's palace at Ramnagar (p. 80). The boatmen invoked the aid of the goddess Durga and brought the boat to shore with the greatest difficulty, whereupon the Collector presented the bell as a thank-offering.<sup>1</sup> The temple and the fine tank adjoining (Durga Kund) were constructed by Rani Bhawani of Natore in Bengal in the 18th century. As Durga is the terrific form of Siva's wife, and is said

<sup>1</sup> In 1923, the bell was cleaned at the request of the Collector, Mr V. N. Mehta, I.C.S., who is a Brahmin, and the inscription was deciphered by Mr Jagannath Das Ratnakar.



to delight in destruction, bloody sacrifices of goats are offered to her here.

Next to the temple is the white marble tomb and shrine of Swami Bhaskarananda. Although entirely modern, it is one of the most beautiful buildings in Benares and commemorates an interesting personality.

Farther S. the Benares Hindu University should be visited. The buildings, which cover an area of 2 sq. m., are some distance from the river-bank, and are almost opposite the Ramnagar Fort on the other side of the Ganges (p. 80). The foundation-stone was laid by Lord Hardinge in 1916, and the University moved into the buildings in 1921. Pandit Madan Mohan Malaviya (1862-1946) a leader of the Hindu Mahasabha, was Vice-Chancellor for many years. The various Departments form the diameter of a semicircle; behind them are hostels and extensive playgrounds; the residences for the staff are on the circumference.

Down the fork of Chaitganj Road, running E., the road runs through the city to pass the Zenana Mission, the Ishwari Memorial Hospital (built by the late Maharaja H.H. Parbhu Narain Singh, Bahadur, in memory of his father), and the King Edward VII General Hospital, built by gentry of Benares to commemorate the visit of Edward VII, then Prince of Wales, to the city in 1870. Adjoining the Hospital is the Garden of Madho Das, now in the possession of the Radha Swami sect, where Warren Hastings was encamped on 16th August 1781, when he gave orders to arrest Raja Chait Singh, of Benares (see p. 71). At a later date (1787-95) the house was occupied by the Resident, Jonathan Duncan (p. 73). At the Municipal Gardens will be found the Town Hall (built by the Maharaja of Vizianagram, a Madras landholder, who died here in 1845), and the Kotwali, or central police station, which looks like a fort. A road runs S. to the Golden Temple (p. 78). The Machodri garden (Gokul Chand

Park) is on the Rajghat Road, with temples nearby.

## THE RIVER FRONT

From the Durga Temple, connected with the Asi Ghat by a very narrow road, the visitor may embark either at the upper end of the Ghats from the Asi Ghat, or more conveniently from the central Dasaswamedh or Man Mandir Ghat (1½ m.), and be rowed slowly past them. In the following account the Ghats are given in succession from the S., proceeding downstream.

The Asi Ghat is one of the five special places of pilgrimage in Benares. These are known as the Panchtrath, and the pilgrim should bathe in them successively on the same day; proceeding from Asi to Dasaswamedh and the Barnasangam (beyond the Dufferin Bridge) and then retracing his steps to Panchganga and Manikarnika. The channel of the Asi is about 10 ft. broad. The steps at the Ghat are a good deal broken. Boats are available to cross from Nagwa Ghat (the next on the S.) to Ramnagar, the palace of the Maharaja of Benares.

The next, Lala Misr Ghat, belongs to the Maharaja of Rewa. At the N. end of the Tulsi Ghat, which follows, huge masses of masonry have fallen, and lie on the river's edge; this Ghat is named after Gosain Tulsi Das, author of the famous version in Hindi of the *Ramayana*, who died at Benares in 1623. He is said to have lived in the corner building at the N. of the Ghat, while writing the latter part of the epic (which contains 12,800 lines), and also to have composed there the *Rama-datoka*, one of his minor poems, in a single night. His shoes and pillow (*takya*) and a piece of wood on which he is supposed to have crossed the Ganges are preserved, but are not, as a rule, shown to visitors.

The Janki Ghat is new; at the top are four Siva temples with gilded

pinnacles, and behind them is the fine Lularik well. At the foot of the Ghat is the pumping station of the Benares Water Works. The *Bachhraj* Ghat belongs to the Jains, who have built three temples on the bank of the river.

Next comes the *Sivala* (*Shiwala*) Ghat, where the fort in which Chait Singh resided stood. It is a handsome building, and appears as fresh as when first constructed. From a window in the face Chait Singh made his escape when he escaped from arrest in 1781. It is now called the *Kali Mahal*, after the goddess *Kali*, and was repurchased by the Maharaja of Benares. The *Sivala* Ghat is one of the finest of all the Ghats. Part of it is assigned to the religious ascetics called *Gosains*.

The next, *Dandi* Ghat, devoted to the staff-bearing ascetics called *Dandi Panths*, is very fine.

*Hanuman* Ghat is generally crowded; at the top of it is a temple of the Monkey God.

The *Smashan* (or *Masan*) Ghat is used as a subsidiary cremation ground. It is also known by the name of *Raja Harish Chandra*, a favourite hero of Hindu drama, who gave up his kingdom, and selling his wife and child into slavery, became the slave himself for a year of the *chandal*, or outcaste, whose duty it was to attend to the burnings at this very Ghat.

Passing the *Lal* Ghat, the temple just above *Kedar* Ghat is the popular shrine of the Bengalis, who inhabit this quarter of the city and also of the *Tilanga* pilgrims (from S. India). *Kedar* is a name of *Siva*, but it also signifies a mountain, and especially a part of the Himalayan mountains, of which *Siva* is the lord, hence called *Kedarnath*. His temple is spacious, and the centre is supposed to be the place where *Kedarnath* dwells; the interior can be seen from the doorway. At the four corners are *Sivalas*, with cupolas. There are two brass figures, hidden by a cloth, which is removed on payment of a fee. The walls and pillars are painted red or

white. There are also two large black figures, which represent *dwarpals*, or janitors; each has four hands holding a trident, a flower, a club, and the fourth empty to push away intruders. Half-way down the Ghat is a pool cut in the steps called the *Gauri Kund*, or "well of *Gauri*," *Siva's* wife, the waters of which are considered to possess healing properties; on the steps of the Ghat are many *lingam* emblems of *Siva*.

The *Mansarowar* Ghat (built by *Raja Man Singh* of *Amber*) leads to a tank, round which are sixty shrines, now very dilapidated. *Mansarowar* is a lake in Tibetan territory, just across the borders of India, at the foot of the *Kailash* mountain, where the god *Siva* is believed to have had his abode, and very near the source of the *Ganges*. Near the tank is a stone 4½ ft. high and 15½ ft. in periphery, which is said to grow daily to the extent of a *sesamum* seed. In a street to the E. of the tank are figures of *Balkrishna*, or the Infant *Krishna*, and *Chatarbhuja* or *Vishnu*.

At the *Chauki* Ghat, under a *pipal*, are idols and figures of snakes. In a street close by, called *Kewal*, is a figure of *Durga* with ten arms.

The *Someswar* Ghat is so called from the adjacent temple of the moon (*Soma* = "moon," and *Iswar* = "lord"). Every kind of disease is supposed to be healed. Close by is an alley, in which is the shrine of *Barahin Devi*, a female *Aesculapius*, who is worshipped in the morning and is supposed to cure swollen hands and feet. The head of the *Narad* Ghat, named after a famous *Rishi*, winds up under two fine *pipal* trees.

At *Raja* Ghat the stairs ascend into a large house, or *sarat*, built for Brahmins by *Amrit Rao*, adopted son of the deposed *Peshwa*, *Raghunath Rao*. The *Chausathi* Ghat is old. The *Rana* Ghat, built by the *Maharaja* of *Udaipur*, is not much frequented.

The *Munshi* Ghat, most picturesque, was built by *Munshi Shri Dhar*, *Diwan* of the *Raja* of *Nagpur*,

and now belongs to the Maharaja of Darbhanga (p. 304). Ahalya Bai's Ghat between this and the Dasaswamedh Ghat was built by the wise Mahratta princess who governed Indore from 1767 to 1795 (p. 119). Both the ghat and the building which surmounts it are striking.

The Dasaswamedh Ghat is one of the five celebrated places of pilgrimage in Benares, the other four being the junctions (sangam) of the Asi and Barna with the Ganges, and the Manikarnika and Panchganga Ghats. It is specially thronged during eclipses. Here Brahma is said to have offered in sacrifice (*medh*) ten (*das*) horses (*aswa*), and to have made the place equal in merit to Allahabad. The road to this Ghat from the W. was formerly the only approach to the river between the two extreme ends of the town, until the Municipality opened up another but much less important road at the Masan (Smashan) Ghat (see above), called the Harish Chandra Road.

At the S. end of the Ghat, which should be visited on foot, is a low white-washed shrine of Sitala, the goddess of smallpox, and of the presiding deity of the Ghat, figured under a brass lingam. Farther on at the Ghat are life-size stone figures in niches of the Ganges, Saraswati, and Jumna rivers, and of Vishnu, the Trimurti or Trinity, and the Nar-singh or lion-man incarnation of Vishnu, which are passed on the way to the

Man Mandir Ghat (and Observatory), much admired by some experts. The greater part, however, was restored at the end of the 19th century, with inferior brick and plaster,<sup>1</sup> but one portion of the original work remains. High up, on the extreme N.E. corner, is an exquisite stone balcony which is one of the gems of Benares. A good view can be had from the river, but a better one from

the Ghat, standing N.E. of it. This lofty building gives a fine appearance to the Ghat and commands a beautiful view of the river. It was erected by Raja Man Singh of Ambèr (p. 179) about the year 1600.

The Observatory was added by Raja Sawai Jai Singh, the founder of Jaipur, who founded four other Observatories—at Delhi, Muttra, Ujjain and Jaipur. On entering the Observatory, the first instrument seen is the Bhittiyantara, or "mural quadrant." It is a wall 11 ft. high and 9 ft. 1½ in. broad, in the plane of the meridian; by this are ascertained the sun's altitude and zenith distance, and its greatest declination, and hence the latitude. Then come two large circles, one of stone and the other of cement, and a stone square, used, perhaps, for ascertaining the shadow of the gnomon and the degrees of azimuth.

The Samratyantra is a wall which is 36 ft. long and 4½ ft. broad, and is set in the plane of the meridian. One end is 6 ft. 4½ in. high, and the other 22 ft. 3½ in., and it slopes gradually up so as to point to the North Pole. By this, the distance from the meridian, the declination of any planet or star and of the sun, and the right ascension of a star, are calculated. There are also a double mural quadrant, an equinoctial circle of stone, and another Samratyantra. Close by is the Chakrayantra, between two walls, used for finding the declination of a planet or star; and near it a Digamsayantra, to find the degrees of azimuth of a planet or star. The instruments are fully described in a leaflet obtainable at the Observatory.<sup>1</sup>

The Mir Ghat (used by Muslims) leads up to the Dharm Kup, or Sacred Well, and the Lalita Ghat to the Nepalese Temple, no doubt picturesque, but disfigured by obscene carvings; they do not catch the eye, provided that the attendant can be

<sup>1</sup> An oil-painting by Thomas Daniell, in the rooms of the Royal Asiatic Society of Bengal at Calcutta (p. 92), shows the original river front.

<sup>1</sup> See also *A Guide to the Old Observatories at Delhi, Jaipur, Ujjain and Benares*, by G. R. Kaye (Calcutta, 1920).



discouraged from pointing them out. This temple is remarkable for a double roof such as those which are placed on Chinese temples to break the fall of snow.

The famous Golden Temple is some way from the river (see p. 78) between this Ghat and the Jalsain Ghat, or Burning Ghat, which is crowned by a mass of temples and spires. Numbers of cremations are usually in progress on the spot, and many sati stones will be noticed all round it; it is naturally regarded by the Hindus as one of the most holy places in the whole of Benares. The name is derived from Vishnu in his manifestation of Jalsai, "the sleeper on the ocean."

The Manikarnika Ghat is considered the most sacred of all the Ghats, and in November is visited by multitudes of pilgrims. Just above the flight of steps, which are enclosed by piers running out into the river, is the Manikarnika Well, or pool, and between it and the steps is the temple of Tarkeswar. The well has its name from *Mani*, "a jewel," and *Karna*, "the ear." Parvati, the wife of Mahadeo, is said to have dropped her earring, and Mahadeo in searching for it, dug a large hole with his discus. This became the tank, and the god's sweat filled it with water. During an eclipse of the sun it is visited by great numbers of pilgrims. The well, or, more properly, tank, is 35 ft. square, and stone steps lead down to the water. Offerings of the Bel tree, flowers, milk, sandalwood and sweetmeats are thrown into it. Between the well and the Ghat is the Charanpaduka, a round slab projecting slightly from the pavement, on which stands a pedestal of stone; on its marble top are two imprints, said to have been made by the feet of Vishnu. The privilege of being burnt at the Charanpaduka, instead of the usual burning Ghat, is confined to a few families, and is much prized. At the second flight of steps of this Ghat is a temple to Siddha Vinayak, or Ganesh. The idol has three eyes,

is painted red, and has a silver scalp and an elephant's trunk covered with a bib. At the feet of the image is the figure of a rat, which is the vahana, or "vehicle," of Ganesh. Overhanging the Ghat is the red-domed temple of the Raja of Amethi (an Oudh landowner), which is one of the best from an artistic point of view.

The Dattatreya Ghat is called after the great Brahman saint and teacher, in whom parts of the three great Hindu deities, Brahma, Vishnu and Siva, were said to have been incarnated. His *paduka*, or footprint, is shown in a small temple on the Ghat.

Scindia's Ghat was intended to have been one of the grandest of the whole front, but, owing to the great weight of the superstructures, the foundations sank and it has had to be reconstructed. It was built about 1830 by Baiza Bai, widow of Daulat Rao Scindia.

Passing two Ghats, the Bhosla, miscalled the Ghosla, Ghat, was built by the Nagpur Raja more than one hundred years ago, and is very massive. The next Ghat was built by Baji Rao II, the last of the Peshwas. The Ram Ghat, which comes next again, was built by the Raja of Jaipur.

The next large Ghat is the Panchganga Ghat, beneath which five rivers, Ganges, Jumna, Saraswati, Kirana and Dhutpapa are supposed to meet: it was built by Raja Man Singh of Amber. Above it rises the smaller mosque of Aurangzeb, called in old maps the "Minarets." These were taken down and restored under the direction of James Prinsep (p. 97) as the foundations were giving way. The mosque occupies the site of a temple to Vishnu under the name of Bindu Madhav, which is described by Tavernier in 1666, and this is the probable reason for the local name (Madho Rai ki Masjid). The view from the top of the minarets, which rise nearly 150 ft. above the platform of the mosque, is extremely fine, but it is quite worth while to ascend to the roof of the building. The two *stupas* at Sarnath can be seen from

here, and the Mirzapur Hills to the W. From the river the view of the mosque is equally good.

Four unimportant Ghats lie between this and the second Sitala or Raj Mandil Ghat, below which is the Gal Ghat, so called from the stone figure of a cow.

The Trilochan Ghat, the next reached, has two turrets in the river, and the water between them possesses a special sanctity. The pilgrims bathe in the Ganges at this Ghat, and then proceed to the Panchganga and there bathe again. At the head of the Ghat is a temple of Trilochan, or the Three-Eyed, another form of Siva. From the Prahlad Ghat, the last masonry Ghat, a view is obtained of the whole river front. Farther down the stream is the site of the old Raj Ghat ferry, replaced by the railway and road bridge; also by a pontoon bridge, except in the rains. These bridges are near the Raj Ghat: the *Barna Sangam*, or junction of the Ganges and Barna, is  $\frac{1}{2}$  m. downstream.

The Dufferin Bridge, completed 1887, is 3518 ft. in length (seven spans of 333 ft.) and carries the Grand Trunk Road. Raj Ghat Fort dated from antiquity and is now dismantled. There are clusters of temples at the confluence with the Barna. Within the area of the Fort and in the S. corner of the plateau is the Tomb of Lal Khan, a minister of a former Raja of Benares, with coloured tiles and mosaics, described by Mr Havell as one of the few original Muslim buildings in Benares with any pretensions to architectural beauty.

## TEMPLES AND MOSQUES

The Golden Temple is dedicated to Biseswar (Sanskrit Visvesvara), or Siva, as the Lord of the Universe. Shoes will have to be removed. It is reached by leaving the Chauk (the centre of the city close to the Town Hall) by a gateway on the E. and turning sharply to the right into

Kachouri Gali, a typical Benares lane, full of shops.

The temple, dating about 1750, surrounded by narrow streets, is in a roofed quadrangle, above which rises the tower. At each corner is a dome, and at the S.E. a Sivala over the sanctuary. The gate has finely wrought brass doors. From the upper rooms the interior may be seen. The music gallery was built at the expense of Warren Hastings.

The conical<sup>1</sup> tower (left) is that of Mahadeo's temple; next to it is a gilt dome, and on the right is the gilt tower (51 ft. high) of Biseswar's temple. The three are in a row in the centre of the quadrangle. Two of them are covered with gold plates, over plates of copper which cover the stones. The expense of gilding was defrayed by Maharaja Ranjit Singh, of Lahore. Between Biseswar and Mahadeo temples hang nine bells from a carved stone framework. One of these, and the most elegant, was presented by the Maharaja of Nepal. The temple of Mahadeo was built by Ahalya Bai, Princess of Indore (p. 119). Outside the enclosure is the Court of Mahadeo, where on a platform are a number of lingams, and many small idols are built into the wall. They are thought to have belonged to the old temple of Biseswar, which stood N.W. of the present one, and of which the remains are still to be seen at the back of the mosque which Aurangzeb built on them.

In the quadrangle between the mosque and the Temple of Biseswar is the famous Gyan Kup, or Gyan Bapi, "Well of Knowledge," where, according to Hindu tradition, the emblem of Siva took refuge when the original temple was destroyed, and still remains. The well is protected by a high stone screen, and covered by a stone canopy, and the worshippers, an eager and excited crowd, by whom the quadrangle is always thronged, are no longer permitted to

<sup>1</sup> These conical towers, almost universal in Hindu temples, are called *Sikhars*. The origin of their peculiar form is unknown.

cast offerings of flowers, etc., into it. A draught of its sacred water is held to induce the highest spiritual illumination. The roof and colonnade of the quadrangle were built about 1830 by Balza Bai, widow of Daulat Rao Scindia of Gwalior. On one side of the colonnade is a Nandi bull, 7 ft. high. On another side is an iron railing, within which is a shrine of white marble and one of white stone, and a carved stone support, from which hangs a bell. Around are many richly carved small temples, particularly one to the S. of Biseswar; the gateways of the courtyard are similarly carved, and small gilded spires add to the picturesqueness.

The great Muslim Mosque of Alamgir lies to the N.W. side of the Gyan Kup. The two octagonal minarets are 232 ft. above the Ganges. The Hindus claim the courtyard between it and the temple wall, and in consequence it is entered from the side. The bigoted Emperor Aurangzeb (1658-1707) is charged with the destruction of the most ancient and sacred Siva temple of Biseswar, but it probably dated about 1600. During the period of three and a half centuries since the mosque was built not a stone has been loosened. A goodly number of the faithful assemble here on Fridays. The beautiful columns in the front of the mosque belonged to the destroyed temple, of which further remains may be seen at the back.

Just outside the Golden Temple is the Shrine of Sanichar, or Sani, the planet Saturn or its regent. The black image is worshipped to ward off misfortune. A garland hangs from either ear, and a canopy is spread above.

Beyond is the Temple of Annapurna, a goddess whose name is compounded of *Anna*, "food," and *Purna*, "who is filled." She is supposed to have express orders from Biseswar to feed the inhabitants of Benares, and in front of this temple are always a number of beggars who are chiefly women. It was built about 1725 by

the Peshwa of that date, Baji Rao I. There are four shrines in this temple dedicated to the Sun, Ganesh, Gaurisankar and the monkey-god Hanuman. Between the Temple of Annapurna and that of Sakhi Vinayak is a strange Figure of Ganesh, squatting on a platform raised a little above the path. This ugly object is red, with silver hands, feet, ears and elephant's trunk. Next is the temple of Sakhi Vinayak, the witnessing deity, built in 1770 by a Mahratta, whose name is not recorded. Here pilgrims after finishing the Panch Kosi circuit round Benares get a certificate of having done so. S. of the temple to Sani is that of Shukareswar (*Shukar* being the planet Venus), where prayers are made for handsome sons.

The narrow streets and lanes which connect the Ghats with one another, and the parts of the city lying more remote from the river front, will be found exceedingly interesting; but they cannot be described as clean and sweet, and they must be traversed on foot, though a carriage proceeding along the broader streets at the back can be rejoined at intervals. This mass of narrow streets, overhung by lofty houses, is known as the "Pukka Mahals" and is one of the most characteristic features of Benares. It comprises the whole of the city nearest the river, but is of varying depth and covers altogether several square miles. Almost every corner of the Pukka Mahals is picturesque. The effect of the closely crowded houses can be seen from the minarets of the *smaller mosque* of Aurangzeb above the Panchganga Ghat.

Near the Town Hall the Temple of Bhalronath is in a lane at some little distance from the back of the Telegraph Office. It was built by the ex-Peshwa Baji Rao II in 1825, and is remarkable for a fine tamarind tree. The image in the temple is considered to be the Kotwal, or magistrate of the city, who rides about on an invisible dog. There is an image of a dog close to the idol, and the confectioners near sell images of dogs, made of sugar,



which are offered to it. A Brahmin waves a fan of peacock's feathers over visitors to protect them from evil spirits, and they in return must drop offerings into the coconut shell he holds. The idol is of stone, with a face of silver and four hands. The Dandpan temple close to this contains the staff of Bhairon, a stone shaft 4½ ft. high, and the famous Kal Kup, or Well of Fate, into which the sunlight falls from a hole in the wall above. If the face of the onlooker is not reflected, death comes to him within a year.

The Gopal Mandir lies off a narrow lane behind the Kotwali and close to the Dandpan and Kal Kup. In the garden of the temple is a small house or hut in which Tulsi Das (p. 74) is said to have composed his *Binaya Patrika*, a poem which such authorities as Sir George Grierson pronounced to be superior to the *Ramayana*. A tablet was affixed to the wall by Lord Curzon. The Kameswar temple of the God of Love lies to the N.E. of Bhaironath and near the Machodri garden (Gokul Chand Park). It is of the 12th century and quite interesting.

The dingy Briddhkal temple, which lies N.E. from the Municipal Garden, is one of the oldest in the city, and originally had twelve courts, of which seven remain. It contains a well and a small tank renowned for the healing of diseases. The name *Briddhkal* means "the fate of old age"; and the temple is said to have been built by an aged and infirm Raja whom Mahadeva restored to youth and health.

The palace and fort of the Maharaja of Benares at Ramnagar, on the right bank, may be visited by permission, to be obtained from the Secretary to His Highness. It affords a splendid view of the river front. There is a temple of some interest. The late Maharaja Sir Aditya Narayan Singh (d. 1939) belonged to the family of Raja Balwant Singh, father of Raja Chait Singh. The State was created in 1911, when the late Maharaja was granted the

powers of a Ruling Chief in his domains, which extended over an area of 875 sq. m. Previously the title was personal, obtained from the Moghul King in 1738. In 1949 the State was merged in Uttar Pradesh.

## SARNATH

Sarnath,<sup>1</sup> the site where Buddha preached his first sermon, is some 4 m. N. of Benares, not far from the high road to Ghazipur, which is left at the third milestone. Shortly after turning to the left two towers are seen—the Chaukhandi, on a hill; the other the Dhamekh<sup>2</sup> *stupa*. Sarnath can also be reached by rail from Benares Cantonment station.

Rules for observance by visitors should be studied.

Sarnath was known as the "Deer Park," and is prominent in one of the Jataka, or Birth-stories of the Buddha. In his lifetime his five early attendants retired there for meditation after forsaking their master; there Buddha first made known his doctrines to the world. Buddhists have always revered the spot where he sat and preached as holy ground. The Chinese travellers—Fa-Hian, at the beginning of the 5th century; Hiuen Tsang, about A.D. 640—visited the site. The former mentioned two monasteries as existing in the Deer Park, and four memorial topes, which he saw. The latter, Hiuen Tsang, described more fully the whole *sangharama* (monastery) as he saw it. He mentioned 1500 priests in the convent, a *vihara* 200 ft. high, a figure of Buddha represented as "turning the wheel of the Law"—i.e. preaching—Asoka's stone *stupa*, a stone pillar 70 ft. high, three lakes, other monuments, and the most magnificent *stupa* of all, 300 ft. high. Sarnath was probably destroyed

<sup>1</sup> See the *Guide to the Buddhist Ruins of Sarnath*, by Dayaram Sahni (5th Edition, Delhi, 1933), or *Guide to Sarnath, Mayumdar* (Delhi, 1937).

<sup>2</sup> Dhamekh is a corruption of Dharm-eksha, the pondering of the Law.

# BENARES

Scale of Yards

0 400 800 1200 1600 2000







when Qutb-ud-din, Shahab-ud-din Ghori's General, devastated Benares in 1194, but in any case after the overthrow of Buddhism in India c. A.D. 800 Sarnath was completely deserted.

The *stupa* locally known as the Dhamekh Tower (a little to N.E. of a modern Jain temple) consists "of a stone plinth 93 ft. in diameter and solidly built, the stones being clamped together with iron, to the height of 43 ft. Above that it is in brickwork, rising to a height of 104 ft. above the terrace of the temple, and 143 ft., including its foundations. Externally the lower part is relieved by eight projecting faces, each 21 ft. 6 in. wide and 15 ft. apart. In each is a small niche, intended, apparently, to contain an image, and below them, encircling the monument, is a band of sculptured ornament of the most exquisite beauty. The central part of this band consists of geometric patterns of great intricacy, but combined with singular skill, while above and below are rich floral arabesques, the whole being peculiarly characteristic of the art of the Imperial Guptas. The carvings round the niches and in the projections have been left unfinished, and judging by the absence of any fragments either in stone or brick or plaster around the *stupa*, it seems not improbable that the upper part of the tower was never completed."<sup>1</sup>

In his examination of the Dhamekh Tower General Sir A. Cunningham found, buried in the brickwork, an inscribed stone with the Buddhist formula "Ye dhamma hetuprabhava," etc., said to be in characters of the 7th century, a record held by the latest opinion to be contemporary with the last rebuilding of the *stupa*. It is believed that a smaller first *stupa* on this spot was afterwards built over and enlarged to the present dimensions.

Some 500 ft. to the W. of the Dhamekh Tower there was another, called the Jagat Singh *stupa* (from the

name of a Diwan of a Raja of Benares, who had it dug for bricks), now a mere shell, all the core having been removed; the innermost existing ring has a diameter of over 44 ft. On the discovery of this *stupa* in 1794, Sarnath became a hunting-ground for treasure seekers, and cartloads are said to have been carried away.

A conspicuous structure is to be seen some 20 yd. due N. of the Jagat Singh *stupa*, named the "Main Shrine," which both "served as a shrine and formed the centre of numerous smaller memorials built round it. It is a rectangular building measuring 95 ft. by 90 ft., with doubly recessed corners, and still standing to a height of some 18 ft. It is built partly of stone, partly of brick, and much of the stone has been taken from earlier structures, notably of the Gupta period. From the thickness of the original walls and the additions subsequently made to them in the interior of the building, it is evident that they were intended to support a massive and probably lofty superstructure." A small *stupa* in the S. chapel of the Main Shrine is surrounded by a stone railing cut entire from one single block of stone, and the chiselling and polishing of the stone have been executed with a skill which it would be impossible to surpass. Two inscriptions noticed on it are not earlier than the 3rd or 4th century A.D., but its workmanship connects it with the epoch of the Emperor Asoka (274-237 B.C.). The Main Shrine continued in use to the 11th century A.D. Round it was a concrete pavement, 40 ft. square, covered with numerous chapels, *stupas* and monuments of brick, plaster and stone, ranging from the Kushana period (A.D. 45-225) to the destruction by the Muslims.

Most of the area excavated under the pavement is occupied by a large rectangular chamber or court measuring 48 ft. by 28 ft., with a variety of other structures adjoining it. This chamber was surrounded on three sides by a railing of Mauryan date

<sup>1</sup> Memorandum by the Director-General of Archaeology in India.

321-184 B.C.), built into the brick-work of the walls. The position of all the columns and cross-bars is clearly marked by indentations in the brick-work. The excavations have been extended some distance on every side of the Main Shrine, disclosing numerous small chapels and *stupas*, separate and in groups, some in perfect preservation, and yielding numbers of sculptures from the relic chambers. The Northern—called the Monastery—Area has already revealed parts of four morasteries, three being of the 3rd, the largest of the 11th or 12th century A.D.

To the W. of the Main Shrine is the broken shaft of the Asoka sandstone column. The capital is in the Sarnath Museum. The portion still standing measures 16 ft. 8 in. in height, with a diameter of 2 ft. 6 in. at the bottom. The whole height, including the capital, appears to have been about 50 ft. The capital, "which measures 7 ft. high, is of the Persepolitan bell-shaped type, surmounted by four magnificent lions sitting back to back with a wheel between them—symbolising the law of the Buddha, which was first promulgated at Sarnath. This has been adopted as the symbol of the Indian Union, and shown on the President's flag. Beneath the lions is a drum ornamented with four animals in relief—viz., a lion, an elephant, a bull, and a horse—separated from each other by four wheels. The four crowning lions and the reliefs below are wonderfully vigorous and true to nature. That the column was set up by Asoka is evident from the presence of an edict on the portion still *in situ*. This edict enjoins that whatsoever monk or nun creates schisms in the *sangha* should be made to put on white clothes and reside outside the convent. His Sacred Majesty further urges that his order should also be made known to the lay-members. The superintendents of the sacred law should also familiarise themselves with the edict, and make it known in their own circles and elsewhere."

On the summit of a large *stupa* about half a mile to the S. of the Dhamekh Tower on a mound known locally as the Chaukhandi or "square" mound, is an octagonal brick tower, erected by the Emperor Akbar in 1588 to commemorate a visit of his father, Humayun, to the spot. An inscription in Arabic characters on a stone slab above the doorway contains the following record: "As Humayun, king of the Seven Climes, now residing in paradise, deigned to come and sit here one day, thereby increasing the splendour of the sun, so Akbar, his son and humble servant, resolved to build on this spot a lofty tower reaching to the blue sky. It was in the year 996 A.H. that this beautiful building was erected." It is believed that the whole *sangharama* at Sarnath, as elsewhere, was surrounded by a massive circuit wall, 9 ft. thick.

The sculptures brought to light at Sarnath "divide themselves naturally into four groups—the first comprising those of the Mauryan epoch, the second those of the Kushana epoch, the third belonging to the age of the Imperial Guptas, and the fourth including all later examples. The chief examples of Mauryan work are the Asoka column and capital, the railing in the Main Shrine, portions of another railing, and two separate capitals. The Kushana group is represented mainly by two colossal pieces of carving, one a Bodhisattwa statue standing 9½ ft. high, the other a gigantic umbrella measuring 10 ft. across, and adorned on its under surface with designs of animals, religious symbols, and geometric patterns." These carvings are now in the Museum.

The important building age was the age of the Imperial Guptas (A.D. 320-455); at that time there was an important and wide-reaching school of sculpture. The Gupta origin of the Dhamekh *stupa* is now no longer doubted; its decoration is reproduced in one or other of the Gupta sculptures unearthed. This Gupta style

exhibits many semi-classical affinities, due to the influence exerted on it by Mauryan, and still more by Gandhara Art. Its pervading spirit, however, and the decorative "motifs" which peculiarly distinguish it, are essentially and indisputably Indian. Of these motifs the most characteristic are floral arabesques treated with superb grace and boldness, and often enriched by the addition of human figures clinging in supple attitudes among the foliage. Geometric designs, too, of an intricate but never bewildering nature, play an important role in the schemes of decoration; while motifs borrowed from jewellery are perhaps more conspicuous in this than in any other school of Indian Art. No less characteristic is the treatment of human figures, which are free from the exaggerated development that repels us from much Indian sculpture.

Among the Gupta sculptures are two bas-reliefs of special interest—one in eight panels, referring to the eight chief places of Buddha's life, while the other depicts events thereof. Inscriptions, on statues, images and seals help to fix dates and the name of the monastery where Buddha's first sermon was delivered—namely,

Dharmachakrapravarttana vihara or, in short, Dharmachakra. The difficulty is to identify the buildings as they now are with those mentioned by the Chinese travellers. Two, the Monastery No. 1 and the Main Shrine, are later than the date of Hiuen Tsang.

The sculptures and carvings found have been distributed between the Indian Museum, Calcutta and the Museum at Sarnath (1908), designed like a Buddhist monastery. Exhibits were rearranged in 1929. There is a good catalogue with a useful introduction.<sup>1</sup>

One of the things that a visitor must now see is the temple built by the Maha Bodhi Society of India, Japan and Ceylon, known as the Mula Gandhakuti Vihara. The chief feature is a series of interior frescoes executed by a Japanese artist. The frescoes depict scenes from the life of Lord Buddha. In the temple is one of the relics from the Main Shrine, and one from Nagarjuni Konda (p. 396). Outside is an Aswatha tree transplanted from Ceylon, where a seed of the original tree of Budha Gaya was planted in about 300 B.C.

<sup>1</sup> See *Catalogue of the Museum of Archaeology, Sarnath* obtainable from the Custodian of the Museum.



## ROUTE 6.—CALCUTTA CITY AND ENVIRONS

(Maps face pages 100 and 107)

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History.—The capital of the Bengal Presidency<sup>1</sup> is of more recent date than the capitals of the two other Presidencies. Hooghly, at which a factory had been established in 1642, was abandoned in 1686 for three villages on the present site, Sutanati, Kalkata and Govindpur. Job Charnock was the leader of the merchants. Driven down the river, they returned in 1687. In the former India Office Library are eleven volumes of "Bengal Consultations" (July 1690 to 1706); in the first of these may be read, in the words of Charnock himself, how the English reoccupied Sutanati, which had been abandoned for Madras in 1688, for the third time in 1690. Permission to rent the three villages was given in 1698 by Azim-us-Shan, grandson of the Emperor Aurangzeb. Until December 1699, Bengal was subordinate to Fort St George (Madras), and the first Governor of Fort William for the New Company was Sir Charles Eyre, Charnock's son-in-law.

In 1696 Sir John Goldsborough laid out the lines of a fort (on the W. side of what is now Dalhousie Square) in the Kalkata village area and to which the name of Fort William was given in honour of the reigning King. Queen Mary having died the year before.

Calcutta continued to flourish, owing to its favourable position at the gate of the principal waterways of N. India, until 1756, when it was attacked and taken by the Nawab of Murshidabad, Suraj-ud-daula. Most of the British, including the Governor, fled down the river in ships to Patna; the others became the victims of the

historical tragedy of the Black Hole (20th-21st June). In December Colonel Clive arrived with troops from Madras and ships under Admiral Watson. Calcutta was retaken by them on 2nd January 1757; the Nawab's position was attacked on 4th February, and his forces were withdrawn from near the town.

After negotiation the Nawab promised to restore the trading privileges of the Company and return the property. The Seven Years War, between the French and British, was anticipated by the capture of Chander-nagore (23rd March). Encouraged by the French in his service and by hints of support from the Mahratta Chief of Nagpur, Suraj-ud-daula ultimately refused to accept an exclusive alliance with the British, and this led to the Battle of Plassey, on 23rd June 1757, and Suraj-ud-daula's death.

Mir Jafir, who now became Nawab with the help of Clive, gave the English the zemindari of the 24 Parganas, as well as a free gift of the town. Heavy compensation was paid to the Company and its servants, and with part of the compensation money Govindpur was cleared of its inhabitants.

The foundations of the present Fort William were laid in 1758. The building was completed about 1781 at a cost of two million sterling, half a million of which was spent to protect the west face from the erosion of the river. The area in which no buildings were allowed, lest they should overlook the Fort, became the Maidan; and the European quarter, which was located between Canning Street and Hastings Street, began to extend southwards along Chowringhi. In 1774 Warren Hastings, President in Bengal two years previously, was made the first Governor-General of Fort William in Bengal, with authority over Bombay and Madras in political relations, and the Supreme Court of Judicature was established. The old Cathedral of St John was built between 1783 and 1787, and the Bishopric of Calcutta was created in

<sup>1</sup> Buteed's *Echoes from Old Calcutta* (Thacker, Calcutta, 3rd edn., 1897) contains much information about the place at the end of the 18th century. Another excellent book on the same period is the *Memoirs of William Hickey* (Hurst & Blackett). Hlechynden's *Calcutta, Past and Present* (Thacker, 1905), *Virminger's Guide to Calcutta* (Thacker), and Cotton's *Calcutta, Old and New* (specially recommended; Newman, Calcutta), are also full of interest. See also *Calcutta and Environs*, Sir Hassan Suhrawardy (Calcutta, 1924).

1813, the first Bishop being Thomas Middleton, and the second (1823), Reginald Heber. The "great apartments" of the present magnificent Government House were opened on the 4th May 1802; the Town Hall was completed in 1813, and the old Mint in Strand Road between 1824 and 1830, while the Botanical Gardens at Sibpur, on the right bank of the Hooghly, were laid out as early as 1786.

In 1854 Calcutta passed with the rest of Bengal under the direct control of a Lieutenant-Governor, a form of government which continued until 1911, when Bengal was restored to her former rank as a Presidency with a Governor. In 1857 the University was established. In 1862 the Legislative Council of the Lieutenant-Governor was created, and in 1865-76 the municipal government of Calcutta was in the hands of Justices of Peace. The Chamber of Commerce dates from 1834, and the Port Trust Commission from 1870.

Numerically, Calcutta is, next to London, the largest city in the Commonwealth. The population of the city and suburbs in 1951 was 3,067,073; and in Howrah 443,207. The increase in population of almost a million since the last census is not entirely due to natural causes, as the urban population has been artificially swollen by the influx of refugees consequent on the upset caused by Partition. The area has also been enlarged. Early in the last century the population was about 200,000, and in 1850, 400,000. The first census was taken in 1872.

The Port of Calcutta is one of the leading ports in the East. The site of Calcutta on the left bank of the Hooghly was originally selected for maritime trade. The Hooghly carries to the sea the large volume of exports brought to Calcutta by the railways and river steamers; and by it enters the large volume of imports for an extensive hinterland. The port proper extends from Konnagar,  $9\frac{1}{2}$  m. N. to Budge Budge (a subsidiary port deal-

ing with petroleum), 13 m. S.; but the jurisdiction of the Conservators of the port approaches extends from Kalna, 60 m. N., at the head of tidal action, down to the Eastern Channel Light Vessel, 126 m. S., where the pilot vessel awaits ocean steamers.

The navigation of the river between Calcutta and the sea is rendered difficult by shifting shoals and sandbanks: these necessitate the maintenance of large suction dredgers, an elaborate and scientific system of survey, and the service of skilled pilots.

Until the separation of East Pakistan from West Bengal in 1947, Calcutta enjoyed a practical monopoly of Jute exports, and still has a large trade; other important commodities are shellac, tea and coal. The imports consist chiefly of cotton goods, oils and petrol, and miscellaneous goods of European manufacture, together with sugar from Java and rice and timber from Burma, but trade with Burma may take long before it revives to its former level.

A passenger-steamer service, initiated by the Port Trust in 1907, has a fleet of vessels, which ply up and down the river from daylight to dark.

There are numerous moorings in the stream, thirteen riverside jetties and the Kidderpore Docks with thirty berths. The King George's Dock at Garden Reach (p. 97) provides for the largest vessels that can navigate the Hooghly.

The Port is administered by a body called the Calcutta Port Commissioners, consisting of a salaried Chairman and Deputy Chairman, certain nominated and a number of elected Commissioners, representing business interests and the railways.

There are many large factories and mills in and around Calcutta. The major industry is in jute, Calcutta manufacturing most of the hessians and gunny bags in use in the world. The mills attract large numbers of labourers.

The civic administration is vested in the Corporation (1899), remodelled



by an Act of the local Legislature, which came into force in April 1924, and again in 1939. At the head of the Corporation are a Mayor and Deputy Mayor, who are elected for one year by the Councillors. The Corporation appoints, in addition to officers to whom particular duties are assigned, a Chief Executive Officer, to whom it delegates certain powers, duties or functions, under the Act. For more than a decade the Corporation was superseded by Government, but recently elections have been held. An official Chairman, designated Commissioner, has, however, been appointed by Government. An elevated steel reservoir (1911) at Talla, 2 m. N. of Calcutta, which gives the city a filtered water supply, contains 9 million gallons, and stands 100 ft. high. Unfiltered water is taken from the river.

The further improvement and expansion of Calcutta was, by an Act of 1911 (amended in 1931), entrusted to a Board and a Chairman, with an income from a duty on transfers of immovable property, a terminal tax on passengers, a Customs duty on jute, and contributions from the Municipality and Government. The Improvement Trust has opened up congested areas, laid out or widened streets and provided open spaces. It met with a certain amount of opposition in the early stages of its operations, and the City Corporation made its contribution somewhat grudgingly. But latterly its activities have been so obviously beneficial, the rebuilding which has taken place on the land dealt with under its schemes has added so much to the rateable value and consequently to the Municipal Revenues that it is now willingly accepted. It began by running a 100-ft. road from S. to N., now called Chittaranjan Avenue, through the congested north of Calcutta some 3 m. in length, with another at right angles to it, and widening Russa Road almost the same length from the S.E. corner of the Maidan S. to Tollygunge, the Diamond Harbour

Road leading out to the S.W. It carried out a number of smaller schemes in the city, rebuilt all the bridges over the canals and Tolly's Nufflah, and laid out the Lansdowne Road area, before embarking on the development of the Dhakuria area towards the S.E. Here it has been able to add some 3 sq. m. to the residential area in a locality which was too low-lying for occupation. An excavation area was acquired which has now become the Dhakuria Lakes more than a mile long and as much as a quarter of a mile at its greatest width. The earth excavated was used to raise the adjoining land well above flood level and this was laid out in roads with an open space round the lakes. Building plots sold easily and houses went up remarkably quickly until the whole area has been transformed. Another remarkable transformation was effected in the area of Park Circus N. of Ballygunge and Entally, and the Trust has now embarked on a similar development scheme in Maniaktola and Ultadanga between the Circular Canal and the Salt Lakes. Recently the Trust's authority has been extended to Howrah, and a scheme has been started to open up the approach to the new Howrah Bridge on that side of the Hooghly to match the Trust's approach road on the E. side.

Calcutta, on alluvial soil at least 1250 ft. thick, is the headquarters of the Government of West Bengal.

The transfer of the capital from Calcutta to Delhi, and the creation of a Presidency of Bengal were announced by the King-Emperor at His Majesty's Darbar at Delhi on 12th December 1911, but this scarcely affected Calcutta's pre-eminence as a business centre. In 1947, with the coming of partition, Calcutta lost a large part of its commercial hinterland, but it has substantially withstood the shock, and is still the home of a large Indian and European business community. There are few pleasanter places in the E. during the cold-weather months (November

to February); all the amenities of civilisation such as air-conditioning are available.

### Arrival in Calcutta

The terminus, at which the mail trains from Bombay, Delhi and Madras arrive, is at Howrah, on the right bank of the River Hooghly. This station is used both by the East Indian and the Bengal-Nagpur railway systems. The river is crossed by a cantilever bridge (1500 ft.) which was opened in 1943, replacing the former Pontoon Bridge, constructed by Sir Bradford Leslie in 1874.

The old bridge was capable of being opened by moving some of the pontoons in the centre to let river traffic through. This was usually done at night, and when it happened Howrah and Calcutta were completely cut off from one another. Even in the daytime the congestion on the narrow roadway meant that it would often take half an hour to cross the bridge in any sort of vehicle. There was a long-drawn-out controversy whether the erection of a permanent bridge on piers would cause silting up in the Port of Calcutta. Other rivers in the Bengal Delta are liable to change their courses in a most arbitrary manner. The stretch of the Hooghly on which Calcutta stands is contained within more or less permanent banks, but shoals and deep channels within the bed are liable to move as a result of obstructions. Finally it was decided not to risk placing even two piers in the river to carry a bridge, and the new Howrah Bridge was built on the cantilever principal with a single span. To obtain this span the steel work has to rise to a remarkable height; so that the structure, which compares with that of the Sidney Bridge, dwarfs Howrah railway station and all the buildings on either side of the river except the new Government Secretariat in Strand Road, 13 stories and 196 feet high, and the new Central Telephone Exchange in Dalhousie Square.

On the E. side of the bridge the Strand Road runs from N. to S. along the left bank of the river, the European residential quarter lying to the S.E. past the Esplanade. Direct access to Sealdah Station, the terminus of the railway lines running to Northern and Eastern Bengal and Assam, is afforded by the Harrison Road, which runs from the bridge W. to E. through the heart of the purely Indian quarter.

Strand Road is congested with traffic from the jetties. Harrison Road was in the same state until recently a 100-ft. wide road was driven by the Improvement Trust in a wide curve from the N.E. corner of Dalhousie Square to the Bridge approaches.

### The Maidan and Quarters East and South

The centre of Calcutta is the famous Maidan (plain, or park), bounded on the W. side by the Hooghly river and the Strand Road, and on the E. side by Chowringhi Road; it is nearly 2 m. long, and is  $\frac{1}{2}$  m. broad at its head, and  $1\frac{1}{2}$  m. broad at the S. end, Tolly's Nullah. Government House, the residence of the Governor, faces it on the N., while Belvedere, where the Lieutenant-Governors of Bengal used to live, and which is now occupied by the National Library, is south of Tolly's Nullah. In the centre of the W. side is Fort William, and on or near the E. side are hotels, various shops, the United Service and Bengal Clubs, the Indian Museum and the Cathedral; in the N.W. corner are the Eden Gardens, and on the S., from W. to E., are the Race-course, the Military Station Hospital, the Presidency General Hospital, the Victoria Memorial and the Calcutta Club. The Red Road, once the fashionable evening resort, runs down the centre of the Maidan from N. to S., and joins Queen's Way, leading to the Victoria Memorial. The broad gravelled walk on the W. of the Red Road is called Secretary's Walk, and dates back to the year 1820.

The Eden Gardens, for which Calcutta is indebted to the sisters of Lord Auckland (hence the Indian name, Lady Baghan), are beautifully laid out, and many years ago were the principal evening gathering-place of Calcutta society. In them is the old ground of the Calcutta Cricket Club, and on the side of the miniature lake, a Burmese Pagoda brought from Prome (1856). A recent development has been the Calcutta Stadium.

The old Chandpal Ghat was the official landing-place of the Governor-General and his Councillors, the Commander-in-Chief, and the Judges of the Supreme Court. Here the first members of the Supreme Council went from England, and Sir Elijah Impey and the Judges of the Supreme Court, landed in October 1774. The practice continued for seventy years.

From Chandpal Ghat, Esplanade Road leads E., passing the High Court, the Town Hall and Government House, and ending at Chowringhi Place, from which Chowringhi Road leads S. along the E. side of the Maidan, and Central Avenue leads to the N. of the city. To the E. of Bentinck Street lies the Chinese quarter with a Chinese temple; but the visitor is recommended not to visit it without a suitable guide.

The Supreme Court was converted to a High Court in 1861.

The High Court, designed by Walter Grenville after the Cloth Hall at Ypres, with a tower 180 ft. high, was erected in 1872. A view over the city can be had from the corner turrets. An extension, connected by an over-bridge, contains the Sessions Court. The Chief Justice's Court is in the S.W. corner. The Courts of Original Jurisdiction are at the S.E. corner. In the E. face is the Bar Library. The Attorneys' Library is in the E. corner.

The buildings contain many portraits and statues of former Judicial dignitaries.

The records of the Court include the trial of Nuncomar by Sir Elijah Impey with three other judges and

a jury (on loan to the Victoria Memorial Collection).

The Town Hall, standing W. of Government House, was completed, as an inscription in English and Urdu on the S. façade records, "under the Government of Lord Minto in the year of Christ 1813." Its construction was determined upon by the inhabitants of Calcutta as early as 1804; and the cost was met by a lottery, which was announced in the following year "under the patronage and sanction" of Lord Wellesley, who was then Governor-General. The style is Doric, with a fine flight of steps leading to a portico on the S. The carriage entrance is to the N. under a portico.

A Council House, to accommodate the Bengal Legislature, enlarged to two Houses, stands to the S. of the Town Hall.

Government House, the official residence of the Governor of Bengal, is situated in a fine enclosure of 6 acres, standing back from the Maidan. On the S. are the statues of Lord Lawrence (Woolner), Lord Canning and Sir H. Hardinge (one of Foley's masterpieces), opposite which is the Cenotaph erected to the memory of citizens of Calcutta of British descent who fell in the First World War.

Government House was begun in 1799 under Marquess Wellesley (the architect being Captain Charles Wyatt of the Bengal Engineers), and finished in 1802, the design being an adaptation of that of Kedleston Hall, Derbyshire, built by Adam (1759-70). The *Dining-room* is of white chunam, with a floor of veined white marble. The *Throne-room* is so called from its containing the Throne of Tipu Sultan.

Above the dining-room and the adjoining rooms is a splendid ball-room. The floor is of polished teak, and the ceilings are beautifully panelled. The crystal chandeliers were bought in 1801 at the sale of General Claude Martin's effects at Lucknow (p. 293).



At Chowringhi Square is the *Statesman* newspaper office, also a mosque erected by Prince Ghulam Muhammad, son of Tipu Sultan, in gratitude to God, and in commemoration of the Honourable Court of Directors granting him the arrears of his stipend in 1840.

N. of the Maidan are the Curzon Gardens, with the tramway terminus on the E. The Ochterlony Monument on the S. is a column 152 ft. high, raised in 1828 in honour of Sir David Ochterlony, who brought the Nepal War (1814-16) to a successful conclusion, and was afterwards Resident in Malwa and Rajputana. From the galleries a fine view over Calcutta is obtained.

At the head of Chowringhi Road are the premises of the Y.M.C.A. and the Grand Hotel, and farther along is the Indian Museum. In front of the Museum on the Maidan side is the Monohar Das Tank (excavated at the cost of a Benares banker in 1793), and farther to the N. at a junction of roads, Thorneycroft's statue of Lord Mayo (Viceroy, 1869; assassinated 1872).

At the junction of Surendranath Banerji Road and Corporation Street, the Municipal offices contain a Council Chamber fashioned after the Chamber of Deputies in Paris. The Sir Stuart Hogg Market, the Empire Theatre, the Elphinstone Picture Palace are all in this quarter. Beyond, on Wellesley Street (which with Wellington, College and Cornwallis Streets forms a second great thoroughfare from S. to N.), stands the Calcutta Madrasa, a Muslim College founded by Warren Hastings in 1780. Close by in Wellesley Square is the Scottish Church.

The Indian Museum (1875), 300 ft. long (known to Indians as the *Jadu Garh*, or house of magic), stands at the corner of Chowringhi and Sudder Street. The entrance is from Chowringhi Road by a pillared vestibule. It is still well worth a visit, but many of the exhibits that used to adorn its galleries were removed to

the Victoria Memorial or to New Delhi.

On the ground floor a quadrangle has a colonnade in Italian style and surrounds an open turfed space. The N. side of the colonnade is occupied by *Geological Galleries* (the Mineral and Meteorite Galleries), the E. side by a *Zoological Gallery* (the Invertebrate Gallery) and the S. side by *Archaeological Galleries* (the Gupta, Asoka and Inscription Galleries).

Another Archaeological Gallery (that of the *Bharhut Stupa*) runs from the vestibule on the right, and a Geological Gallery (that of the *Stwalik Fossils*) to the left. The Bharhut Stupa Gallery leads to the *Indo-Scythian Gallery*, which has another extensive gallery on its S., devoted also to archaeology, and surrounded by a hanging balcony at the S. end. The N.E. corner room in the ground floor of the main building is the *Insect Gallery*, which leads by a bridge to the first storey of the Sudder Street Block, in which is the *Ethnographical Gallery*. There is also a collection of Russian relics.

The Sudder Street block houses also a library, herbarium, laboratory and offices of the Industrial and Botanical Sections.

In the centre of the landing on the first floor stands a marble statue of Empress Victoria. Behind it is the entrance to the *Library of the Zoological Survey of India*. N. and S. from the library extend galleries in which *Zoological Collections* are stored for purposes of research. (Admission obtainable through the Director, Zoological Survey of India.) On the N. side is a gallery containing *Fossils*; in the N.E. corner room is the *Small Mammal Gallery*, from which a bridge extends to the *Industrial Gallery* in the second storey of the Sudder Street Block. The *Large Mammal Gallery* occupies the E. side, and contains an albino tiger. At the S. end are the *Bird and Reptile* and the *Fish Galleries*.

On the first floor of the New Wing allotted to the *Art Section* and entered from the Fish Gallery is the *Artware*

*Court*, where art collections are shown in three main classes—(1) textiles, (2) metal-wood, ceramic, etc., and (3) pictures.

The second floor extends along the whole length of the W. side of the Main Building and the New Wing. There is a large public lecture-hall on this floor, the rest of which is devoted to laboratories of the Zoological and Anthropological Section, and offices. A large gallery in this, at the S. end, is in the occupation of the Art Section.

The E. block (three floors) houses the library of the Geological Survey of India, the exhibits of the Section being shown in four galleries in the Main Buildings. Complete Catalogues of the various Sections are obtainable.

To the south of the entrance vestibule, in the Bharhut Gallery, have been reconstructed parts of the great railing round the stupa of Bharhut in Baghelkhand, with original stones brought from the site. These stones bear bas-reliefs that illustrate scenes from the pre-births (jatakas) and the last birth of Gautama Buddha, with labels in ancient characters. There are also some carved stones of the old railing round the Bodhi tree at Bodhi-Gaya, casts of friezes in the ancient caves of Orissa, and casts of some of the ancient bas-reliefs of Sanchi. These sculptures date from the 2nd to the 1st century A.C.

In the room to the south of the Bharhut Gallery are displayed Græco-Buddhist sculptures from Gandhara (Peshawar District), a few dating from the 1st century A.D. To the E. of the Gandhara room in the Gupta Gallery are exhibited sculptures from the stupa of Amaravati (destroyed, but its appearance can be judged from a bas relief) from Sarnath of the Gupta period and later mediæval sculptures from Bihar, Bengal, Orissa, Southern India, Java and Cambodia. In the room E. of the Gupta Gallery are displayed Sanskrit, Arabic and Persian inscriptions.

On the ground floor of the New Wing, to the S. of the Gandhara

Room, in the New Hall are miscellaneous antiquities. On the walls of the southern balcony of the New Hall are displayed casts of the edicts of Asoka. Adjoining the balcony is the strong room, with an extensive and magnificent collection of Indian coins. Architectural pieces are exhibited in the eastern veranda of the main quadrangle and additional specimens of later mediæval Buddhist and Brahmanic sculptures from Bihar and Orissa in the southern veranda.

The Siwalik Fossil Remains (ground floor) include the *Hyaenarctos* or *Hyaena*-Bear; the *Amphicyon*, a dog-like animal as large as the Polar bear; the *Machairodus* or Sabre-tooth tiger, whose canine teeth were 7 in. long; also the Siwalik cat, which was at least as large as a tiger. There is the skeleton of an elephant 11 ft. high. Amongst Siwalik birds are the shank-bone and the breast-bone of a wading-bird as big as an ostrich (*Megaloscelornis*) and these bones are the only ones belonging to this species existing in the world. The Museum is particularly rich in fossil remains of the elephant, hippopotamus, rhinoceros, giraffe and pig, and contains interesting remains of Siwalik apes. The remains of the *Crocodylus crassidens* are those of an extinct species of enormous dimensions. There is also a specimen of the Siwalik *Colossochelys*, a gigantic tortoise of prodigious size. Whereas the species and many of the genera of the Siwalik Mammals and Birds are entirely different from those now inhabiting the earth, all the genera of the Reptiles have living representatives in India. The Collection of the Fossil Vertebrata of the Siwaliks is the most complete and comprehensive in the world.

The upper Palæontological Gallery contains remains of the Invertebrates and Plants from the stratified rocks of the Indian sub-continent, which range from the Cambrian to the Tertiary period, and also large collections of fossils from foreign countries. Amongst the Indian specimens the

following are worthy of special attention: the magnificent collection of Gondwana plants, the fossils from the Productus Limestone of the Salt Range, the South Indian cretaceous and the various fossiliferous rocks of the Himalayas and Burma.

In the Geological Section, the collection of zeolites, and that of meteorites, of which over 400 falls are represented, are among the finest in the world.

The adjoining Economic Galleries contain indigenous manufactures. The Indian museum is visited by over half a million persons annually. To the S. is the Bengal School of Art, part of which is in the Sudder block.

At the corner of Chowringhi and Kyd Street is the United Service Club House, founded as the Bengal Military Club in 1845, and membership extended 1853. It still retains its name, but no longer has a Service connection. Just beyond it, at the corner of Park Street, is the Royal Asiatic Society of Bengal. This institution was established in 1784 as the Asiatic Society by Sir William Jones, and led to the foundation of the Royal Asiatic Society in London by H. T. Colebrooke. Visitors can be elected members. The *Asiatick Researches* (the *k* was dropped in 1825) began to be issued in 1788, and continued to be published until 1839. The *Journal* began in 1832, under the auspices of Professor H. H. Wilson and James Prinsep, who added the words, "of Bengal," and first deciphered the Brahmi rock and pillar inscriptions of King Asoka. From 1832 to 1839 both publications were issued. The library contains over 15,000 volumes, and there is a large collection of valuable coins, copper plates, pictures and busts. The bulk of the Arabic and Persian MSS. formed part of Tipu Sultan's Library; and there are also MSS. in Sanskrit, Burmese, Nepalese and Tibetan. The pictures include portraits of Warren Hastings, by Tilly Kettle, and of Sir William Jones as a boy, by Sir Joshua Reynolds.

In Middleton Row, turning off

Park Street, are St Thomas's Roman Catholic Church, commenced in 1841, and the Convent of Our Lady of Loretto (once the residence of Sir Elijah Impey).

Near the E. end of Park Street, on the right, is St Xavier's College, with a fine science laboratory and astronomical observatory. In one of the old cemeteries (remarkable tombs) on the S. side at the end of Park Street is buried Landor's Rose Aylmer (d. 1800); the grave is marked by a column spirally fluted. Here also lie Lucia, the wife of Robert Palk, idylled by Mr Rudyard Kipling. Sir John Clavering, Colonel and Lady Anne Monson, Sir William Jones, Lemaistre and Hyde (two of the judges who condemned Nuncomar), Charlotte Barry, the mistress of William Hickey (the writer of the naïve *Memoirs*), and Augustus Cleveland (p. 303). These tombs are mostly in the corner formed by the junction of Park Street and Rawdon Street. In N. Park Street Cemetery, opposite, is the grave of W. M. Thackeray's father, who died 1815. Thackeray was born in 1811.

In front of the W. end of Park Street, facing the Maidan, is the spirited equestrian statue of Sir James Outram (by J. H. Foley); and farther on, facing the E. approaches to Fort William, that of Lord Dufferin (by Sir E. Boehm), N. of which, on the Red Road, are the statues of Lord Roberts (by Harry Bates),<sup>1</sup> Lord Kitchener, Lord Ripon (by Derwent Wood), Lord Minto (by Goscombe John), and Lord Lansdowne (by Bates and Onslow Ford).

Chowringhi Road, the old residential quarter *par excellence* of Calcutta society,<sup>2</sup> continues S., past the Bengal Club (founded 1825, and occupying the site on which Lord Macaulay once lived), to St Paul's Cathedral.

<sup>1</sup> A replica of this statue has been erected on the Horse Guards' Parade in London.

<sup>2</sup> It was from the spacious houses in Chowringhi that Calcutta obtained its name of "The City of Palaces."



The Saturday Club (1872), which has the largest membership amongst European Clubs, stands to the E. at the corner of Theatre Road and Wood Street.

At the extreme S.E. of the Maidan is St Paul's Cathedral, which was designed by Major W. N. Forbes, Bengal Engineers, commenced in 1839, and opened in 1847; it is 240 ft. long and 80 ft. broad, and the spire was 200 ft. high. In the vestry of the Cathedral is a large folio MS. volume entitled "History of the erection of St Paul's Cathedral," which contains a plan of the Cathedral at p. 265. Over the porch is a library, left to the public by Bishop Daniel Wilson, with an excellent bust of him. The great west window, designed by Sir E. Burne-Jones, was erected in 1880 by the Government of India as a memorial to Lord Mayo. The original East window was given by the Dean and Chapter of Windsor, to whom it was presented as a gift by George III for St George's Chapel. One S. window is a memorial to Bishop Milman (1867-76). The Communion Plate was given by Queen Victoria. The handsome episcopal throne is a memorial to Bishop Johnson (1876-1898). In the centre of the transept is a statue of Heber, the second Bishop (1823-26), by Chantrey.

On the left side of the vestibule is a black marble tablet to sixteen officers of the Bengal Engineers, who fell during the Indian Mutiny in the years 1857-58. It is ornamented with a relief representing the blowing up of the Kashmir Gate, Delhi, by Lieutenant Salkeld and Home (p. 234). There follow many other memorial tablets and monuments. The organ is one of the finest ever made by Messrs Willis.

The upper part of the steeple fell during the great earthquake of 12th June 1897, but was restored. After another earthquake, in 1934, it was rebuilt on the design of Bell Harry Tower at Canterbury and dedicated 1938.

Ashutosh Mukharji Road leads

through Bhowanipur to the suburb of Tollygunge (4 m. from Government House). This is the old "pilgrim's path" to Kalighat. The European community frequents the Tollygunge Gymkhana Club and the Royal Calcutta Golf Club (started 1829). Ruins of the palaces once occupied by the eleven sons of Tippoo Sultan are in this suburb.

Until the 1930's suburban Calcutta extended no farther, but since the Partition of India in 1947 a large number of Hindu refugees from Eastern Bengal, now part of Pakistan, settled in this area, and temporary huts extend along both sides of Gharial Hat Road. An interesting short circular trip by motor may be made out to Tollygunge, round by Gharial Hat, and back through Jodhpur and beside the Dhakuria Lakes.

On the Lower Circular Road, running E. and leading to Ballygunge, are Bishop Middleton's College (1823) and the Martinière Schools (1833). The Lower Circular Road turns N., and in the cemetery (1840) at the corner of Park Street (on the right-hand side) are buried Sir Wm. Macnaghten, murdered in Kabul in 1841; James Wilson, the financier; Sir John Woodburn, and many other distinguished Anglo-Indians. Cemeteries in Park Street date from 1767 and 1796 (on the W. side).

Kalighat, celebrated as the site of a temple in honour of the goddess Kali, the wife of Siva, lies about 1½ m. S. of the Cathedral, by a long detour, on the bank of Tolly's Nullah, an old bed of the Ganges cleared out by Major Tolly in 1775.

The place, after which Calcutta is named, derives sanctity from the legend that when the corpse of Siva's wife was cut in pieces by order of the gods, and chopped up by the disc (*sudarsan chakra*) of Vishnu, one of her fingers fell on this spot. The original temple is supposed to have been built 350 years ago. A member of the Sâbarna Chaudhury family of Barisal, who owned estates in this part, built the temple c. 1809, and

allotted 194 acres of land for its maintenance. A man of the name of Chandibar was the first priest appointed to manage the affairs of the temple. His descendants have taken the title of Haldar, and are proprietors. The principal religious festival of the year is on the second day of the Durgapuja, in October.

The Victoria Memorial must be visited (main entrance from Queensway). It dominates southern Calcutta. To Lord Curzon its conception is due, to show a collection illustrative of Indian history and especially of that of the Victorian era. The funds were voluntarily subscribed by the Princes and Peoples of India. The architect was Sir William Emerson, and the work was entrusted to Messrs Martin & Co., of Calcutta who executed it, with considerable difficulty in the foundations, under the supervision of Mr Vincent Esch, the Superintending Architect. King George V, when Prince of Wales, laid the foundation-stone on the 4th January 1906; and the Duke of Windsor, as Prince of Wales, on the 28th December 1921, opened the building. The design is chiefly Renaissance with traces of Saracenic influence. The facing is polished marble from Makrana in Jodhpur. The groups of statuary over the entrance porches and figures surrounding the dome were designed and executed in Italy.

The figure of Victory, standing 16 ft. high and weighing 3 tons, surmounts the dome, and revolves upon its base, a sphere 2 ft. in diameter. From the ground-level to the base of the figure is 182 ft. The dimensions of the hall itself at the corner towers are 339 ft. by 228 ft.

The entrance is on the N. past a bronze statue of Queen Victoria by Sir George Frampton, R.A., which is flanked by two tanks; the surroundings of the statue and he gates were designed by Mr Esch. On either side of the bridge on which the statue stands and also on either side of the portico are finely executed bronze reliefs by Sir W. Goscombe John,

R.A. In the lobby the visitor will find bronze busts of King Edward VII and of Queen Alexandra and marble statues of King George V (Mackennal) and of Queen Mary (Frampton). The busts, which are by Sydney March, were presented by King George V, and the statues were presented by H.H. The Aga Khan. The antique clock is a fine specimen by Whitehurst of Derby (F.R.S., 1713-88).

To the right, in the Royal Gallery, is a collection of paintings representing events in the life of Queen Victoria, the gift of King Edward VII. Queen Victoria's piano and writing-desk occupy the centre of the room, while on the south wall hangs Verestchagin's masterpiece, depicting the State entry of King Edward VII, when Prince of Wales, into Jaipur in 1876. This exhibit, which was presented by the Maharaja of Jaipur, should on no account be missed.

On the opposite side of the entrance hall a collection of Persian books will be of interest to the antiquarian, and among the pictures on the walls will be found portraits of Holwell (by Reynolds); of Lord Clive (after Dance, R.A.); of the King of Oude and the Nawab of Arcot, both presented by King George V; of Dwarka Nath Tagore (1795-1846), a Bengal notable whose enlightenment was in advance of his time; of Sir Henry Rawlinson (1810-94), and of Lord Lake (1744-1808). A portrait by Reynolds of Major-General Stringer Lawrence (1697-1775), the "Father of the Indian Army," was bequeathed by Lord Curzon. The statues in the corners are of Lord Wellesley and of Lord Dalhousie; and between them has been placed Flaxman's statue of the Marquess of Hastings (Lord Moira).

Passing through the Queen's vestibule into the Queen's Hall under the dome, one sees the dignified statue of Queen Victoria at the age when she ascended the throne (the work of Sir Thomas Brock, R.A.); this gives the keynote to the whole edifice. On the

marble panels in the recesses of the walls are engraved in several languages proclamations to the people of India by Queen Victoria, while the mural paintings encircling the gallery (by Frank Salisbury) illustrate the principal events of her lifetime. These will be better seen across the hall from the gallery itself.

The bronze doors on the two sides of the Queen's Hall are fine examples of modern workmanship, and beyond them on the terraces are groups of marble statuary, with Lord Cornwallis, by John Bacon, junior, as the central figure of the one (on the east) and Warren Hastings, by Sir Richard Westmacott, as the central figure of the other (on the west).

Continuing through the building we come to the Prince's Hall. The marble statue of Lord Clive, by Tweed, a replica of the one in bronze which stands outside the India Office in London, and two French guns captured at the Battle of Plassey, together with a number of busts of distinguished men, are the principal objects on view.

On the left is the Darbar Hall. The First World War enforced economy, but the change from marble to Chunar stone enhances the general effect. On either side of the entrance are hung framed colours of the famous Bengal European Fusiliers which fought in every battle in Upper India from Plassey until the storming of Delhi in 1857. The art exhibits comprise Miss Eden's water-colour sketches, Atkinson's mutiny drawings, Daniell's Twelve views of Calcutta in 1786-88, miniatures on ivory, engravings, and a fine collection of Oriental paintings. Philatelists can see the stamp collection.

At the end of the Darbar Hall is the historic black stone *musnud*, or throne, of the Nawabs Nazim of Bengal, Bihar and Orissa, 6 ft. in diameter and 18 in. high; the whole, including the four pedestals, has been hewn out of one block. The Persian inscription cut round the edge records that it was made at Monghyr in the

year 1052 of the Hegira (1641). It belongs, therefore, to the time of Sultan Shujah (second son of the Emperor Shah Jahan), who was Subadar of Bengal from 1639 to 1647, and must originally have been kept at Rajmahal (p. 302), whence it followed the Nawabs to Dacca and Murshidabad (p. 307). It was upon this throne (which was presented in 1904 by the Nawab Bahadur of Murshidabad) that Clive installed Mir Jafir after the Battle of Plassey (1757), and saluted him as lawful Nawab; and in 1765 he sat upon it side by side with the then Nawab Nazim and proclaimed the assumption of the Dewani (civil administration) by the E.I. Company.

Across the Prince's Hall is one of the Picture Galleries, containing pictures and engravings of Indian scenery by Thomas Daniell (1749-1840, R.A.), and his nephew William (1769-1837, R.A.). Among these is a collection of aquatints presented by Queen Mary. Other paintings include portraits of Sir Elijah Impey by Tilly Kettle (a variant of the one at the High Court), Abu Taleb Khan by Northcote, Rudyard Kipling by Burne-Jones, and of Burke and Macaulay. "The Embassy of Hyder Beck," the "Tiger Hunt near Chandernagore," "Claude Martin and his Friends," and "Lord Cornwallis receiving the son of Tippoo Sahib," by Zoffany, are in a room beyond. In the room between is the Lyell collection of Indian landscapes by the Daniells (presented in 1932), among them being a beautiful view of the Taj Mahal at Agra.

In the Picture Gallery on the first floor a collection of paintings includes a portrait of Warren Hastings and his wife in a group, a very fine one of Mrs Hastings (both by Zoffany), and two portraits of the great Governor-General in his old age, one by Lemuel Abbott, one attributed to Hoppner. The centre room contains a large collection of engravings, while in the "Calcutta" room at the end will be found a comprehensive series



of prints of old Calcutta and a model of Fort William. Two fine oil-paintings by Thomas Daniell represent Old Court House Street in 1786 and the river front opposite the old Fort William.

Among the historic documents in the annexe is the original indictment of Nuncomar for forgery of a bond, which is also on view in original (see High Court).

A tour of the Gallery round the interior of the dome should be made to view the mural decorations, and those who wish to do so may ascend to the top of the dome. As the door leading to the dome is kept locked, application should be made to the Superintendent at his office in the entrance hall. The echo in the space between the outer and inner domes and the whispering gallery inside the circumference of the dome, are both remarkable instances of these phenomena. If time permits, a visit should be paid to the upper galleries. A magnificent view of the Maidan can be had from the balcony over the main entrance.

The southern entrance is formed by a lofty arch surmounted by an equestrian statue of King Edward VII, by Maekennal, R.A. A second statue of Lord Curzon is by Pomeroy, R.A.

The Memorial is open on Sundays and week-days (excluding Mondays) from 10 a.m. to 5 p.m. On Fridays there is a charge of 8 annas, which admits to the whole building. On other days entrance is free, but a charge of 4 annas is made to view a part of the collections. On Mondays the building is closed.

On the Lower Circular Road, S. of Victoria Memorial, is the **Presidency General Hospital** (1768), formerly intended for Europeans, but now open to all and made into a Medical College and teaching hospital. In its place the European business community has established a well-found clinic of its own. The Station Military Hospital, conspicuous by its pillared frontage, was (1773) the Court House of the Sadar Diwani Adalat, the chief

provincial Court of Appeal, which ceased to exist on the establishment of the High Court in 1862. The Police Training School was Dullanda House.

### Alipur

The Alipur Road, crossing Tolly's Nullah by the Zeerut bridge, leads to the **Zoological Gardens**, inaugurated on 1st January 1876 by King Edward VII (then Prince of Wales). They comprise an area of 40 acres attractively laid out, and a large collection of animals in houses. The Reptile House usually contains a King Cobra. Special attention should be given to the southern extensions, where birds, deer and cattle are grouped under natural conditions. In an island enclosure, in the centre of the gardens, about 100 yd. along the broad pathway from the main entrance, gibbons and orang-outangs may be seen in practically a wild state. On the S. side of the gardens is the 'Alipur Observatory, of the Meteorological Department, on whose predictions the attacks on Mount Everest depend.

**Belvedere House**, transferred (1912) from the Lieutenant-Governors of Bengal, and subsequently used by the Viceroy on the occasions of his visits to Calcutta, is now the home of the **National Library**. At a spot W. of the entrance of Belvedere, on the Alipur Road, was fought, on 17th August 1780, the duel between Warren Hastings and Philip Francis, in which the latter was wounded. S. of Belvedere are the **Agri-Horticultural Gardens** (1872), managed by a Society which was founded in 1820. Off Judge's Court Road stands Warren Hastings' private residence, known as "Hastings House." It was used for a time as a Guest House for Indian Princes, and subsequently as the headquarters of the Eastern States Agency. Alipur is a large residential suburb and headquarters of the 24 Parganas (Clive's jagir).

The **Race-course** (1 m. 5 furlongs) under the Royal Calcutta Turf Club, is perhaps the finest in the East.

The Christmas race meeting is one of the principal social events of the winter season in Calcutta. Besides the public stands, there is a members' stand, admission to which can only be secured upon an introduction by a member of the Club. The bridge S.W. of the Race-course, across Tolly's Nullah, leads to Watgunge, so called after Colonel Henry Watson (Francis' second in the duel with Hastings), who in 1780 established wet and dry docks here. The docks were afterwards owned by the two East Indian sons of Colonel Kyd, who is supposed to have given his name to the adjoining Dockyard. Between 1781 and 1821 ships were built at these Docks, and in 1818 the *Hastings*, a 74-gun ship, was launched there. In Kidderpore is St Stephen's Church, and close by was the Military Orphan Asylum, in the mansion of Hastings' colleague, Richard Barwell.

The last bridge across Tolly's Nullah (Govindpur Creek), Hastings Bridge, leads past the Government Dockyard and the Kidderpore Docks (1892) with 28 berths, to Garden Reach, once known for its palatial suburban residences, and the home of the last King of Oudh, Wajid Ali, who was deposed in 1854, and survived his deposition by more than thirty years. On the way are passed the offices of the Bengal-Nagpur railway. The King George's Dock, which was opened by Lord Irwin, on 28th December 1928, covers a water area of 190 acres, with a depth of 36 ft. Alongside the entrance lock (700 ft. by 90 ft.) are two graving docks.

At the W. extremity of Garden Reach was the fort of Aligarh, and opposite to it, on the other bank of the river, the fort of Tanna, both of which were taken by Clive in the recapture of Calcutta in 1756-57.

On the Strand Road is Cooly Bazar, near the site of which Nuncomar was hanged for the offence of forgery on 5th August 1775, near a boundary mark of Govindpur.

In front of St George's Gate of Fort William (S.W. corner) is a

statue of Lord Napier of Magdala (replica in Queen's Gate, London) opposite Prinsep's Ghat, now some distance inland since the reclamation of the foreshore, which is marked by a pavilion of stone, supported by pillars, and inscribed "James Prinsep" in memory of the great Oriental scholar, who died in 1840. King George V landed here in 1912. A short distance S. of Prinsep's Ghat stands the memorial to the Indian Lascars of Bengal and Assam, who lost their lives in the First World War through enemy action. Farther N., and opposite the Water Gate of the Fort, is the Gwalior Monument, erected by Lord Ellenborough in 1844, in memory of the officers and men who fell at Maharajpur and Panniar in 1843, and designed by Colonel W. H. Goodwyn, Bengal Engineers. It is of brick faced with Jaipur marble surmounted by a metal cupola made from guns taken from the enemy. In the centre the names are engraved on a sarcophagus.

The first Fort William received its name from William III. The site was changed in 1757, from that now occupied by the Post Office, to the river-bank farther S., where Clive commenced a new fortress, which was finished in 1781 and has never been attacked. It is an irregular octagon, enclosing an area of 2 sq. m., of which five sides look landward and three on the river, and is surrounded by a fosse 30 ft. deep and 50 ft. broad, which can be filled from the river. There are six gates—Chowringhi, Plassey, Calcutta, Water Gate, St George's and Treasury Gate. There is also a sally port between Water and St George's Gates. Inside the Chowringhi Gate (S.E.), past the one time Governor's residence, is the Fort Church of St Peter (1828), in the centre. Over the Treasury Gate are rooms once the residence of the Commander-in-Chief. The *Arsenal* is worth a visit, for which permission must be obtained from the officer commanding the Fort (residence, Chowringhi Gate). Many of the

guns were captured in the Sikh Wars.

### Around Government House

This part was developed about 1775. To the N. of Government House are three streets, Old Court House on the E., Wellesley Place in the centre, and Council House Street on the W. These lead to Dalhousie Square,<sup>1</sup> with a garden and tank in the middle. In Wellesley Place is the Central Telegraph Office (on the E. side).

From Council House Street Hastings Street leads towards the river on the line of the Khal Kata Creek, which ran by Wellington Square and Creek Row to Beliaghata and the Salt Lakes, forming the N. boundary of Govindpur.

The Church of St John, first a Chapel, became the Cathedral in 1815. In the N. veranda is the Tomb of Lady Canning, brought from Barrackpore Park, where it was originally erected over the grave in 1861. Outside the Church, to the N. of the W. entrance, is a domed pavilion about 50 ft. high, with twelve pillars. The inscription bears the names of fourteen officers who fell in 1794 during the Second Rohilla War. A silver plaque in the church placed by the 2nd Dorset Regiment records the presence of men of the 39th Foot at Plassey.

The church, which was opened in 1787, is designed on the lines of St Stephen's Church, Walbrook. The main entrance, which was at the E. end, has been blocked up, although the original portico and ramp for the use of palanquins has been retained. Access to the building is obtained through an iron gate in Council House Street.

The South aisle has on the left a picture of the Last Supper (once the altar-piece), painted and presented to the church by Johann Zoffany (1733-1810), in which the Apostles are all portraits of contemporary

inhabitants of Calcutta. In the E. end of the nave is the grave of Bishop Middleton, first Bishop of Calcutta (d. 1822), and among the many fine memorials are those of Colonel James Achilles Kirkpatrick, Resident at Hyderabad from 1798 to 1805. John Adam (officiating Governor-General, 1823), and others.

In the N.W. corner of the graveyard is the large octagonal mausoleum of Job Charnock, the founder of Calcutta, 24th August 1690, who died on 10th January 1692 according to the Latin inscription. In this has been placed the slab which covered the grave of Surgeon William Hamilton, who in 1717, having cured the Emperor Farrukhsiyar, obtained for the E.I. Company the right of importing their goods free of duty, and other great privileges. (Persian inscription.)

A few yards to the S. is the tomb of Admiral Charles Watson, who, with Clive, retook Calcutta (d. 16th August 1757). A dome covers the grave of "Begum" Johnson, the grandmother of a British Prime Minister, the first Earl of Liverpool (1812 to 1827). She was taken prisoner by Suraj-ud-Daula in 1756 and died in Calcutta in 1812 at the age of eighty-seven. Lord Brabourne was buried here (1939).

At the junction of Council House Street and Hare Street is a building partly occupied by a Commercial Museum, and a Library and Reading Room attached to the Commercial Intelligence Department of the Government of India.

The Court of the Presidency Magistrate is beyond Hare Street, which passes the Small Cause Court, to the Metcalfe Hall, founded in honour of Sir Charles Metcalfe (the later Lord Metcalfe) by public subscription, and built 1840-44. The design is copied from the portico of the Temple of the Winds at Athens.

On the Strand Road, N. of this, are the Sailors' and Seamen's Homes and the offices of the Port Trust, at the corner of Koilaghat Street. Ex-

<sup>1</sup> This was formerly known as the Lal Bagh, and the tank (1712) is still known to the populace as the Lal (red) Dighi.



tending about  $\frac{1}{2}$  m. are Import jetties. Beyond the Cantilever bridge is the Mint. The style is Doric, the portico being copied (half-size) from the Parthenon at Athens. The Mint Master Issues passes to view on application.

### Dalhousie Square

The site on the S. side of the Square until recently occupied by the Dalhousie Institute has now been taken over by the Department of Posts and Telegraphs, and a massive building is in course of construction to house the Central Telephone Exchange.

On the W. side is the domed General Post Office, occupying part of the site of the Old Fort. It occupies an area of 103,100 sq. ft. The reinforced concrete dome at the S.E. corner is over 220 ft. high. The first Fort William lay between Koila Ghat Street, on the S., and Fairlie Place on the N. Its W. side was on the river-side. The W. and E. walls were 710 ft. long, the N. side measuring 340 ft. and the S. side 485 ft. After it was abandoned as a fort it was used as a Custom-house until the river moved away from the site. Part of the original arcades, which served as warehouses, may still be seen inside the yard of the Post Office. The Custom House (1819) was demolished (1938) to build the Reserve Bank. Where possible, the outlines of the Fort have been indicated by brass rails let into the ground.

At the N.E. corner of the Post Office is a tablet inside an arch, which indicates the actual site of the Black Hole<sup>1</sup> of 1756, which, under the direction of Lord Curzon, has been paved with black marble. The exact size of the room was 22 ft. by 14 ft.,

<sup>1</sup> The Black Hole was merely a guard-room of the Fort, and was a portion of a sleeping barrack in the S.E. corner of the Fort, enclosed from the rest of the building. The barrack was situated just to the N. of the S.E. bastion, and the Black Hole was therefore between the bastion and the barrack. Views of the Old Fort and of Holwell's monument are among Daniell's drawings of Calcutta (1780-92), and may be seen at the Victoria Memorial Hall.

and its height was probably 16 ft. to 18 ft.; and into it, according to Holwell,<sup>1</sup> 146 human beings were forced on the night of 20th June, of whom 23 only survived next morning. The old obelisk, erected by the principal survivor, J. Z. Holwell, was removed in 1821. A memorial of the tragedy which stood at the road crossing at the N.W. corner of the Square has been removed since India became independent. Holwell, who was Governor in 1760, died in England at the age of eighty-seven in 1798.

On the N. side of Dalhousie Square are the long buildings of the West Bengal Secretariat, known as Writers' Buildings (1880). At the W. end St Anne's Church was built (1709-56).

E. of Writers' Buildings is the Scotch Kirk, St Andrew's, opened in 1818, and called by Indians *Lal Girja* (Red Church).

E. of the square, in Mission Row (once Rope Walk), is the Old Mission Church, called the Purana Girja, or *Old Church*, in the vernacular. It was built by the celebrated missionary, Johann Zachariah Kiernander, who was born at Akstad, in Gothland, Sweden, in 1711, and educated at the Universities of Upsala and Halle. Being offered a post as missionary, he left England for India in 1740 and found his way to Calcutta in 1758. His second wife left jewels, and he founded a school. He called his church, which was consecrated in 1770, Beth Tephilla, "House of Prayer." When blind he was deceived into signing a bond which ruined him, and the church was seized by his creditors, but redeemed by Charles Grant (afterwards Chairman of the E.I. Company) for Rs. 10,000. Kiernander then went to Chinsura, and died in poverty at Calcutta in 1799. There is a window in the church presented by his grandson, and a curious engraving of him, with an inscription in German, hangs in the Vestry Room.

<sup>1</sup> The accuracy of Holwell's account has however been disputed by Muslim authorities.

There are many interesting tablets in this Anglican church.

Mission Row is one of the oldest streets in Calcutta. Tablets mark the houses once occupied by members of Warren Hastings' Council—Sir John Claverling and Colonel Monson.

N.W. of Dalhousie Square is the European commercial quarter, in the former Clive Street, now styled Netaji Subhas Road. The principal buildings are Gillander House, the Chartered Bank, the National Bank of India, the Stock Exchange, and Messrs Martin & Company's buildings; the distinguished head of this firm, Sir Rajendra Nath Mukerji, died in 1936. The Hong-Kong and Shanghai Bank is on the site of Assembly Rooms, perhaps the "Lecture House" where Lord Metcalfe was born (1785). The Royal Exchange Building houses the Bengal Chamber of Commerce (1833). It stands on the site of a house once occupied by Clive and then by Philip Francis. The North-Eastern Railway Office is in Fairlie Place. The Armenian Church of Holy Nazareth (reached from China Bazar Street) is the oldest place of Christian worship in Calcutta, built 1724 (tombstone in graveyard, 1630). When the Portuguese first came to Calcutta, the English granted them a piece of land in Portuguese Church Street, on which the friars of the order of St Augustine erected a chapel in 1700. Its successor, the Roman Catholic Cathedral, was built in 1797, and is dedicated to the Virgin Mary of the Rosary. The Greek Church, formerly in Amratolla Street, was built in 1780, but was pulled down and a new one erected in Ashutosh Mukharji Road, Bhowanipur (p. 93). The first priest of the church, Father Parthenio, is said to have been the model for the figure of the Saviour in Zoffany's picture at St John's Church.

From the N.E. corner of Dalhousie Square, Lal Bazar (Police headquarters) and then Bow Bazar lead to Sealdah station, now the terminus of a division of the North-Eastern Ry., comprising the N. station (for

suburban trains), the Main station (for N. and E. Bengal), and the S. station, formerly Mutla station (for trains to Diamond Harbour, Budge Budge and Canning Town). The Railway Colony and Clem Browne Institute lie to the N. and the Campbell Hospital to the S. of the station.

College Street crosses Bow Bazar and leads, to the N., past the Eden, Ezra, and Medical College Hospitals, and the Medical College, to College Square, with the Bengali War Memorial for the First World War.

The Ezra Hospital is for Jews only. The Medical College Hospital was erected in 1853, and the Eden Hospital for women and children in 1882. Other extensions include a Surgical Ward, an Eye Infirmary, the Prince of Wales' Hospital, the Electrical Annexe. Behind the Hospital is the Medical College (1834).

On the N. side of College Square is the Sanskrit College, which was founded by Warren Hastings in 1781; and on the W. side are the Calcutta University (1857), Hare School and the Presidency College. The University Senate House great hall, 120 ft. by 60 ft., in which the Convocations take place, has a portico supported by six lofty pillars. In the vestibule is a marble seated statue of Prasanna Kumar Tagore, the founder of the Law Professorship. Part is occupied by the Ashutosh Museum of Indian Art (1937). The Law College and lecture halls adjoin. Close by is the Hare School, which is self-supporting. It was erected in 1817 out of the surplus fees of students. The Presidency College was developed in 1855 from the former Hindu College, founded in 1824. Farther N., in Cornwallis Square, is the (*Free*) *Church of Scotland Mission*, begun by Alexander Duff in 1830.

E. of Cornwallis Square and N. of the end of Beadon Street (abutting on Circular Road, which in its upper portion marks the line of the Mahratta ditch, hastily dug in 1742, when these freebooters invaded Orissa and Bihar) is Hali Bagan Road, so called from



9                      4 1/2                      1 1/2 Mile







the gardens of the well-known Omichand (Amin Chand, d. 1758). He threatened to expose negotiations with Mir Jafir, but was tricked into silence by Clive. In a lane are the marble Jain temples in the garden known by the name of Badri Das. The temples are dedicated to the 10th Tirthankar, Sitalnath Ji, and the gardens form one of the prettiest spots in the whole of Calcutta.

The Bose Research Institute, 93 Upper Circular Road, founded by Sir Jagadis Chandra Bose, F.R.S. (d. 1937), adjoins the University College of Science, a fine four-storeyed building. The biological laboratories are at 35 Ballygunge Circular Road. At 243/1 is a Museum of Bengali relics.

### The Botanical Gardens

The Botanical Gardens, Sibpur, on the W. bank of the river, opposite Garden Reach, were founded in 1786, on the suggestion of Colonel Kyd, who was appointed the first Superintendent. He died in 1793, and has had many eminent successors. The visitor may drive across the bridge and through Howrah, turning left over the East Indian Ry. by a bridge, or may take the ferry service from Chandpal or Takta Ghats to the Botanical Garden Ghat (if open), or may cross from Matia Bruz Ghat,  $\frac{1}{2}$  m. beyond Garden Reach. At Sibpur is the Engineering (Civil) College (1880), once the Bishop Middleton English College. The area of the gardens is 270 acres, with river frontage of a mile. At the N.W. corner is the Howrah Gate. From College Gate an avenue of Palmyra palms to the right, and one of mahogany trees to the left, lead to the centre and the memorial of Colonel Kyd, past the palm plantation, which is bordered by a canal crossed by picturesque bridges. From the memorial an avenue of palms leads S. to the Garden Ghat; and close by it are three conservatories. Leaving the above avenue to the left, the Great Banyan

Tree<sup>1</sup> (*Ficus indica*) covers ground 1251 ft. in circumference, and was over 88 ft. in height. The central column, damaged by fungus and a cyclone (1919), had to be eradicated in 1925, to preserve the radial parts, increased by pruning and grafting:

"The bended twigs take root and daughters grow  
About the mother tree, a pillar'd shade,  
High over-arched and echoing walks  
between."—MILTON, *Paradise Lost*.

On the left of an avenue near it is a monument to Roxburgh, with a Latin epitaph by Heber. Sir J. Hooker wrote in his *Himalayan Journals* that "the great Indian Herbarium, chiefly formed by the staff of the Botanical Gardens, under the direction of Dr Wallich, and distributed in 1829 to the principal museums of Europe, was the most valuable contribution of the kind ever made to science"; and added that "the origin of the tea-culture in the Himalayas and Assam was almost entirely the work of the Superintendent of the gardens at Calcutta and Saharanpur." The Superintendent has a house near the Herbarium (1883), containing some 40,000 species of dried plants. Attached is a Botanic Library.

### Excursions in the Vicinity of Calcutta

(a) *Left bank of the river: By rail from Sealdah, the Calcutta terminus of the Bengal-Assam Rly.*

At Dum Dum Junction, 7 m. from Calcutta, is the aerodrome. Passengers are taken to the Grand Hotel, Calcutta. It was the headquarters of the Bengal Artillery from 1783 till 1853, when they were removed to Meerut; and their mess-house is known as the *Outram Institute*. A bust of Sir James Outram stands in the veranda. There

<sup>1</sup> The name, according to Tavernier (1650), was given to this tree (which is the Hindustani *baw*) from the fact that the *baniyas* or Hindu traders at Gornbrook (Ormuz) in the Persian Gulf built a little pagoda under one of them, which was the only tree that grew in the island.

is a monument to Colonel Thomas Deane Pearse, "Father of the Bengal Artillery" (d. 1769).

In the centre of the Barrack Square is a huge gun. Near this is a monument to the officers and men killed in the retreat from Kabul in 1841-42. The treaty which restored the British settlements after the recapture of Calcutta in 1757 was signed at Dum Dum. Clive had a house here, but the Cantonment area is now derelict, and most of the houses in ruins.

Dum Dum is connected to the W. bank by the Bally Railway Bridge. Tittagarh, an old Danish factory, is 13 m. distant from Calcutta.

The Barrackpore Road due N. from Calcutta was made up and widened for military purposes during the last war, and is the best means of making an excursion from Calcutta in this direction by car. Going up Chittaranjan Avenue one forks to the right at the top and proceeds *via* Shambazar over a canal bridge and congested railway bridge on to the Barrackpore Trunk Road. N.E. from Shambazar is the Jessore Road, also widened for military purposes and now a good motoring road through Dum Dum, past the Aerodrome for 12 m. as far as Baraset, where by turning to the left one can get to Barrackpore and so make a round trip.

At 14 m. from Calcutta on the direct road is Barrackpore. The journey may also be made by train, or more pleasantly by river, if the use of a private launch can be obtained. There is no public service by river. Passing up by river from Howrah Bridge one sees on either bank after leaving the city the great jute mills which are the industrial feature. Conspicuous on the E. bank at the N. end of the city is the New Cossipore Generating Station of the Calcutta Electric Supply Company, the most up-to-date station in India with two tall white chimneys higher than any mill chimneys.

On the E. bank of the river at Barrackpore is situated the house

that in the old days was the country residence of the Viceroy, and after 1912 of the Governor of Bengal. Around it there is a beautiful park with noble trees, and a pier on the river front.

300 yd. to the S. of the house, under a fine tamarind tree, is a polygonal enclosure, within which is a white marble monument to Lady Canning; it replaces that removed to St John's Church at Calcutta. The tomb of Sir John Herbert, Governor of Bengal (d. 1943), is in the grounds. A Hall, built by the Earl of Minto in 1813, stands 100 yd. to the N. of the house within a colonnade of Corinthian pillars. Over the outside entrance is a black slab, inscribed: "To the Memory of the Brave." On the walls are four tablets, erected by different Governors-General to the memory of British soldiers who fell in Mauritius (Isle of France) and Java, 1810-11, and at Maharajpur and Pannier, 1843.

The original bungalow belonged to the Commander-in-Chief and was appropriated in 1801 by Lord Wellesley, who laid out the park and began to build a "country villa." But this was never completed beyond the lower storey, and the existing building was enlarged by the Marquess of Hastings (1813-1823). There used to be a golf-course in the grounds to which the public were admitted, but during the last war the park was taken over by the military authorities, and is still occupied by the temporary barracks of the Military Police.

N. of the park is Barrackpore Cantonment, first used for the purpose in 1772, when the place received its name. In March 1857 a mutinous spirit first revealed itself amongst the sepoy troops at this station, but this was checked for the time being by the bravery of the officer commanding, General Hearsay, and the regiments concerned were later disarmed.

The Race-course, which was opened in January 1927, is the property of the Royal Calcutta Turf Club. It is 1½ m.



from Barrackpore station by road; a branch railway runs direct to the back of the stands. The course is just 50 yd. short of  $1\frac{1}{2}$  m., with easy turns, and there is a diagonal straight of 5 furlongs. The race-course is still the property of the Turf Club but is no longer used. During the war it was taken over for military purposes, together with a large area north of it which became the aerodrome serving air routes not only to the Assam and Burma fronts, but the supply lines "over the Hump" to China. The airfield is coming into use again to relieve Dum Dum of freight traffic.

There is a Small-arm Factory at Ichapur, 3 m. to the N. of Barrackpore; and at Cossipore  $\frac{1}{2}$  m. N. of the Circular Canal is a Gun and Shell Factory on the bank of the Hooghly.

Farther N. at Mulajore is the largest of the Calcutta Electric Supply Company's Generating Stations with 5 turbo-generators of 30,000 kilowatts each.

(b) *West bank of the river: By rail from Howrah, the Calcutta terminus of the former East Indian Ry.*

Howrah (population 443,207) is on the right bank of the Hooghly. N.G. railways to Amta (28 m.) and to Sheakhala (20 m.). The Bhotbazar temple in Ghusrī to the N. is an old Tibetan monastery, established by Warren Hastings in 1775, at the request of the Tashi Lama of Tibet. In 1720 there were docks and Armenian gardens.

The following places in the neighbourhood of Calcutta may be visited by car along the Grand Trunk Road, narrow in places, or by the East Indian Ry.

3 m. from Howrah station, Lil-loah. Here are the extensive carriage and wagon works of the East Indian Ry., and also the locomotive sheds. An interesting example of a railway colony, with its varied amenities.

4 m. Belur is the home of the

Ramakrishna Mission. 6 m. Bally is a most orthodox and holy town. There is a fine library at the adjoining hamlet of Uttarpara, founded and maintained by the Mookerjee family of Zamindars. The Willingdon Bridge (seven spans of 350 ft.) over the Hooghly at Bally (opened in 1931) gives direct access to the Kidderpore Docks. In addition to a double rail-track it carries an 18-ft. roadway in both directions for vehicles and 8-ft. pathways.

11 m. Rishra: the site of an old cbintz factory. Rishra House, which is close to the Hastings Jute Mills, was owned by Warren Hastings from 1780 to 1784.

13 m. Serampore station is on the W. bank of the Hooghly, opposite Barrackpore. Serampore was formerly a Danish settlement, and was then called Fredericksnagore. The mansion of the Danish Governor is now Sub-divisional Officer's Court. In 1845 a treaty was made with the King of Denmark, by which all the Danish possessions in India—namely, Tranquebar, Fredericksnagore, and a small piece of ground at Balasore—were transferred to the E.I. Company for £125,000. The treaty confirmed the privileges conferred on Serampore College by the Royal Charter of the Danish King. Bankibazar, a settlement of the Dutch Ostend Company, closed 1743, was opposite.

The chief claim to notice arises from its having been from 1800 onwards the scene of the labours of Carey, Marshman, and Ward, the Baptist missionaries of Serampore, who did so much to promote education and Christian knowledge in Bengal. Serampore is now a centre of jute and cotton manufacture.

The old *Danish Church* (St Olaf's, 1805) is now Anglican. In it are tablets in memory of the three missionaries. Their tombs are in the Baptist cemetery, on the right hand of the Grand Trunk Road from the old railway station.

The *College*, founded in 1818 by the Serampore missionaries, on the

banks of the river, commands a fine view across it over Barrackpore Park. The College has Faculties in Arts and Theology, and confers its own Divinity degrees. The Great Hall is 103 ft. long and 66 ft. broad. In it are portraits of Frederick VI of Denmark (who gave the College its Charter, empowering it to grant degrees in all the sciences) and of his Queen; of Dr Marshman, by Zoffany, and of King Christian of Denmark and his Queen. The last portrait does *not* represent Madame Grand, who afterwards married Talleyrand. The portrait of Carey by Robert Home, which was here at one time, is now in the National Portrait Gallery in London.

The Library contains first editions of Carey and Marshman's forty translations of the Bible, printed by Ward, curious Sanskrit, Tibetan and Pali manuscripts, and a Persian manuscript containing the lives of the Apostles, prepared by Jerome Xavier for Akbar or Jahangir.

In the College compound is the house in which Carey died (1834). In 1910 a large and handsome hostel was erected. The Government Weaving Institute was established in the year 1909 for the purpose of training Indian weavers in modern methods of weaving.

The fine mansion next to the chapel, which was the common centre of the Serampore brotherhood, with all Carey's Park and botanic garden collected from all over the world, is the property of the India Jute Company. Here, from 1835 to 1875, the weekly *Friend of India* was edited, and also the *Samachar Darpan*, the first vernacular newspaper in Bengal.

At Mahesh, some 2 m. from Serampore, there is a large and ancient temple dedicated to Jagannath. The car festival in July is the largest of its kind in India outside Puri.

14 m. from Calcutta, *Sheoraphull*, junction for a branch line (22 m.) to Tarakeswar. The ancient temple of Siva here is believed to be the richest in Bengal. It is frequented by numer-

ous pilgrims in February for the Sivaratri festival, when a three days' fair is held, and also in April for the Chait Sankranti, or *hookswinging* festival. The hooks are suspended through the fleshy muscles on either side of the spine.

21 m. Chandernagore station. The French settled here in 1673, and under Dupleix (1697-1764), of whom the place has a statue, a considerable trade arose during his superintendentship (1730-41). In 1757 the Fort d'Orleans, bombarded by the Fleet, under Admiral Watson, surrendered, and the fortifications were demolished but in 1763 the town was again given up to the British, and held till 1815, when it was again restored to the French. The railway station was just outside the French boundary.<sup>1</sup> A "Dutch Octagon" lay to the south, also a French Garden House occupied by Eyre Coote in 1779. Chandernagore was made over to India by the French Government in 1951 following a referendum to its inhabitants.

The buildings include the residence of the former Administrateur, in which there is a bed that once belonged to Dupleix, a church built by Italian missionaries in 1726, and the Collège Dupleix, now a Higher English School.

Between Chinsura and Chandernagore is *Biderra*, where the British, under Colonel Forde, obtained a decisive victory over the Dutch on 25th November 1759. Forde was aware that his nation and the Dutch were at peace, and wrote to Clive for an Order in Council to fight. Clive was playing cards, and wrote in pencil: "DEAR FORDE,—Fight them immediately, and I will send you an Order in Council to-morrow."

At Goswami Ghat on the river between Chandernagore and Chinsura, a huge ruined temple is known to the neighbourhood as "Konē-Bo-yēr Mandir." At present there is no image in the temple; but formerly it

<sup>1</sup> For the French possessions in India, see p. 447.

was the temple of the Goddess Kuli. According to tradition, it was erected by one Devi Sarkar upon the wish of his brother's wife, who was the "Konē-Boū," or the youngest bride, of the Sarkar family.

The three railway stations of Chinsura (23 m.), Hooghly (24 m.) and Bandel Junction (25 m.) are so close together that it will be found most convenient to alight at the last-named. The town of Hooghly is 2 m. from Hooghly station.

A Hooghly factory was founded by the Portuguese in 1537, when the royal port of Bengal, *Satgaon* (p. 106), began to be deserted owing to the silting-up of the Saraswati river. They commenced by building a fortress at Golaghat, close to the present Hooghly jail, some vestiges of which are still visible in the bed of the river. When Shah Jahan came to the throne complaints were made to him of the conduct of the Portuguese at Hooghly. The Emperor bore them a grudge, as they had refused to assist him against his father, and he sent a large force against the fort, which, after four and a half months' siege, in 1632, was stormed. Out of 300 Portuguese vessels only three escaped. The prisoners were sent to Agra, and forcibly converted to Islam. Hooghly was then made the royal port. The Portuguese returned to Hooghly in 1633. It was also the first settlement of the English in Lower Bengal. The E. I. Company established a factory there in 1651 under a *farman* from Sultan Shuja, Governor of Bengal and second son of Shah Jahan. This *farman* was granted, according to tradition, to Dr Boughton, who had cured a favourite daughter of the Emperor and asked for this reward. In 1669 the Company received permission to bring their ships to Hooghly to load. Instead of transporting goods in lighters and then shipping them into the larger vessels. In 1686 a dispute took place between the English and Shaista Khan, Nawab of Bengal, and the Company sent a force to protect their Hooghly fac-

tories. It chanced that a few English soldiers were attacked by the Nawab's men in the bazars, and a street fight ensued. Colonel Nicholson on this bombarded the town, and 500 houses were burnt, including the Company's warehouses. Charnock, chief of the English factory, was obliged to fly to Sutanati, where the merchants returned from Madras in 1690.<sup>1</sup> In 1742 Hooghly was sacked by the Mahrattas, and in 1757 Clive took it by river.

The principal sight at Hooghly is the Imambara, built in 1836 by Karamat Ali (Superintendent 1837-76), the friend and companion of Arthur Conolly, who was murdered at Bokhara, at a cost of Rs. 300,000 from funds bequeathed by Muhammad Muhsin. The façade of the Imambara is 277 ft. by 36 ft.; and in its centre is a gateway flanked by two minarets, or towers, 114 ft. high. On either side of the door are inscriptions. Within is a quadrangle, 150 ft. by 80 ft., with rooms all round, and a fine hall paved with marble, having a pulpit with sides covered with plates of silver, and a verse of the Koran inscribed in each plate. The library was bequeathed by Karamat Ali, but a few books have since been added by other people. Among them are 787 MSS., including a fine folio Koran, in two volumes, given by Prince Ghulam Muhammad, grandson of Tipu Sultan. On the opposite side of the road from this Imambara is the old Imambara, built in 1776-77. In the W. corner lie the remains of Karamat Ali, and there is a white marble tablet placed against the wall, with an extract from the Koran, but no tomb.

Chinsura (Fort Gustavus, occupied 1653), 1 m. S. of Hooghly, was ceded by the Dutch to the British with £100,000 in exchange for Sumatra in 1825. The octagonal *Dutch Church* is said to have been built by the Governor in 1678. In it are fourteen escutcheons, dating from 1685 to 1770, with inscriptions in Dutch.

<sup>1</sup> See p. 85.



The cemetery is 1 m. to the W. of the church; it contains many old tombs of former Dutch officials. The *Hooghly College* is to the S. of the church. It was established, as a tablet in the hall testifies, "through the munificence of the late Muhammad Muhsin" in 1836. The house, according to local tradition, was built by General Perron, who lived at Chinsura for a year after his surrender to Lake in 1803 (p. 289): it is a fine specimen of the Anglo-Indian domestic architecture of the period. Chinsura was once a frontier station of the E.I. Company, and contains large blocks of barracks and officer's quarters, now used as Government offices and residences. At Mahanad there is a temple with a sacred pool.

Between Chinsura and Chander-nagore is Biderra, where the British, under Colonel Forde, gained a decisive victory over the Dutch in 1759.

**Bandel**, 1 m. N. of Hooghly. Junction of the former East Indian and Bengal-Assam Railways. The linking line, 5 m. long, crosses the river to Naihati (Route 20) by the great cantilever Jubilee bridge, 1213 ft. long (built in 1887 by Bradford Leslie). A Portuguese monastery and church were built at Bandel in 1599, and the keystone with the date was erected in the new one, which is of brick, and very solidly built. It is dedicated to Our Lady of the Rosary. There are fine cloisters on the S., and a priory, in which is a noble room called St Augustine's Hall. The church was founded by Augustinian friars, demolished by Shah Jahan in 1640, and rebuilt by John Gomez de Soto.

About 6 m. above Hooghly, at Satgaon, is a ruined mosque with a few tombs, remnants of the old capital. It was built by Saiyad Jamal-ud-din, son of Fakhr-ud-din, who, according to inscriptions in the mosque, came from Amel, a town on the Caspian. The river of Satgaon, up to Akbar's time, formed the N. frontier of Orissa, and Satgaon flourished while the Hooghly flowed by the town.

### Down the Hooghly river from Calcutta to Sagar Island

The Bengal Pilot Service was inaugurated in 1667, when the pinnace *Diligence* of 60 tons with a crew was sent out. The Calcutta pilots occupy a high position. The Hooghly is a most dangerous and difficult river to navigate, as, apart from the chance of cyclones, which take place in any month except February, there is the normal danger of shoals, which are continually forming, and nothing but a daily experience of the river can enable a pilot to take a vessel up or down safely. The most dangerous shoal—called the "James and Mary" or Mukraputty—is 30 m. S. of Calcutta, just above the Rupnarain; but from the Damodar river to Hooghly Point, a distance of 6 m., the whole river is difficult. The s.s. *Sanctoria* foundered on the James and Mary Sand in 1919; but systematic dredging by three large dredgers has effected a marked improvement. The *Pathfinder* survey vessel replaced (1938) the *Industry* (1903). On this shoal the *Royal James and Mary* was wrecked in 1694. The name appears in a chart of 1711. The Hooghly used not to be navigated at night, and could only be ascended when the tide was high, but since 1915 it has been lighted in the Lower Reaches, that is, from Mud Point downwards, for a distance of 65 m., and now vessels, according to draft, can come up regardless of the state of the tide. The ordinary fall and rise of the tide is 11 ft. 8½ in. at Calcutta. A special feature of the rising tide is the bore, which attains a height of between 5 and 7 ft.; it very seldom does damage.

The view of the river, with ships at anchor along the Strand and down to Garden Reach, is very striking; the Maidan, the Esplanade, the Fort and the imposing buildings along Chowringhi present a most impressive picture. From between Garden Reach and the Botanical Gardens the vista to the N. is especially fine when the



## English Males





atmosphere is clear. The Victoria Memorial dome is seen straight ahead. The "Hooghly sunsets" are beautiful.

7 m. from Calcutta the last sight of the premier city of India is lost; 5 m. farther, Budge Budge (Baj Bai; railway to Calcutta, 17 m.) is passed on the left bank, with its petroleum depots; at a similar distance farther on Ulubaria, a small town, is passed on the right bank. Here the main road from Calcutta to the temple of Jagannath at Puri crosses the Hooghly, and here begins the Midnapore High-Level Canal. The river, which has hitherto followed a S.W. course, now turns due S. to Hooghly Point.

At 27 m., on the E. bank, a little above the mouth of the Damodar, is Falta, the site of an old Dutch factory and the place to which the British retreated on the capture of Calcutta by Suraj-ud-daula in 1756 and from which Clive advanced to the recapture of Calcutta.

The Damodar is navigable as far as Amta, which is 25 m. from its mouth, and quantities of coal are brought down from the Raniganj mines.

5 m. below Falta the Rupnarain river enters the Hooghly from the right bank nearly opposite Hooghly Point, and from here the river turns S.E. to Diamond Harbour, and then S. again.

At 12 m. up the Rupnarain river, on the W. bank, is Tamluk, a famous city, and port of the Buddhists, where the Chinese pilgrim Fa Hian embarked for Ceylon about A.D. 400. Hiuen Tsang about A.D. 645 speaks of it. It is now a long way from the ocean, but reached by the tide. A Temple here known by the name of Barga Bhima or Bhenna was originally a Buddhist temple. The shrine is surrounded by a curious triple wall. Motor services run from Tamluk to Panchkura (R.H.), Maisadal and Naraghat.

At 48 m. from Calcutta is Diamond Harbour (left)—30 m. by a metalled road—where the E.I. Company's

ships used to anchor. There is an old fort and a Custom House here, and the officers board ships proceeding up the river. There is also a railway to Calcutta (37 m.), with frequent trains, but only cruising liners touch here. Launches run to Sagar Island.

At 50 m. there is the Gosada Co-operative Settlement, founded by the late Sir Daniel Hamilton in 1932.

At 56 m. (left) is the town of Kalpi (Culpee); road to Calcutta. Here the estuary of the Hooghly widens, and at 99 m., between Kedgerie and Sagar Island, it is 15 m. broad. At this island, where the Ganges is considered to join the sea, pilgrims gather from all parts of India, but principally from the Bengal districts, in the early part of January, the date of the great Bathing Festival, which lasts three days. The island was overwhelmed by a cyclone or tidal wave in 1864, when only 1500 out of 5600 inhabitants escaped. Fear of tidal waves caused the Docks to be retained at Calcutta, despite the disadvantage of dangerous navigation.

The sea is reached at 82 m., where there is a lighthouse of iron, 76 ft. high, commenced in 1808, on Middleton Point, at the S.W. end of Sagar Island; but pilotage continues 40 m. to the Sandheads.

## ROUTE 7

**BHUSAWAL to CALCUTTA** (HOWRAH) by Akola, Wardha (for Warora and Chanda), Nagpur, Kanitl, Raipur, Bilaspur and Sini, and from Sini to (a) Purulia and Asansol, and (b) Ranchi and Kharagpur.

This route from Bombay to Calcutta is 1223 m., or about 130 m. shorter than any other. Time, 37 hr. from Bombay. The scenery in parts of the line, notably at *Darekasa* and *Dongargarh* (p. 113), and *Saranda* (p. 115), is very fine.

The Route from Bombay as far as Bhusawal Junction (R.).

276 m. from Bombay, is described in Route 2.

Soon after leaving Bhusawal the traveller enters the districts of Berar (area 17,000 sq. m.), which continue almost all the way to Nagpur. They were restored to the Nizam after the Second Maratha War of 1803, and assigned by his successor to the British by treaty in 1853, for the support of the Hyderabad Contingent Force. In December 1860, in recognition of the Nizam's services in the Mutiny of 1857,<sup>1</sup> a debt of 50 lakhs was cancelled, the districts of Dharaseo (now known as Osmanabad) and the Raichur Doab were restored, and the Hindu State of Shorapur<sup>2</sup> (administered by Meadows Taylor from 1841 to 1853) was ceded to him. By an arrangement in December 1902, made by Lord Curzon with the late Nizam, involving a fixed payment of 25 lakhs yearly to the Hyderabad State, in consequence of further arrears of

payment, the permanent administration of the Berar districts by the British Government was secured, and they were added to the Government of the Central Provinces. The Hyderabad Contingent Force was subsequently incorporated in the Indian Army without further obligation on the Nizam. In March 1926 the Viceroy (Lord Reading) and the Secretary of State (Lord Birkenhead) decided against the reopening of the settlement of 1902. In connection with the Government of India Act of 1935 a further agreement was concluded with the Nizam in respect of Berar whereby his suzerainty over Berar was acknowledged, his heir-apparent being styled the Prince of Berar. It is now, however, regarded as an integral part of India by the Union Government as a result of the changes consequent on India gaining its independence in 1947.

The Berar districts form one of the richest and most extensive cotton-fields in India. The soil is black loam overlying basalt. The districts of Berar are Akola, Amrasti, Buldana, and Yeotmal. The railway to Nagpur was opened in 1867. There are many railway branches and light railways.

308 m. **Malkapur**. Motors available to Jalna (Hyderabad State Ry.) via Buldana (D.B.), alt. 2119 ft., 28 m. S. from Malkapur. "The coolest and most pleasant headquarter station in Berar."

333 m. **Jalamb Junction** (D.B.) for a branch 8 m. S. to **Khamgaon** (D.B.) station, where there is an important cotton and grain mart. About 50 m. S. from Khamgaon (motors available) is the town *Mehkar*, and 15 m. S. of Mehkar is a curious soda lake called *Lonar*, formed in the crater of an extinct volcano. The salt is used for washing and dyeing purposes, and is exported in considerable quantities.

363 m. from Bombay, **Akola** (D.B.K.) station, alt. 953 ft., is the headquarters of a district, and one of the principal centres of the cotton and grain trade in Berar.

A road from Akola runs S. to

<sup>1</sup> The Nizam, Nasir-ud-daula, died in May 1857, but his successor, Afzal-ud-daula, carried on his policy.

<sup>2</sup> Its ruler had joined the 1857 Mutiny and was dispossessed.

Basim (D.B.) and to Hingoli (p. 69) 73 m.

Another road runs N. to Akot (28 m.), whence Narnala Fort is about 15 m.—the last 5 m. impassable for motors. Another fort at Balapur, 13 m. W. of Akola. Balapur was the headquarters of the Imperial Army in the Deccan in the time of Akbar.

386 m. **Murtazapur**, junction for the N.G. railway, 48 m. N. to Ellichpur. Anjangaon (32 m.) is on the watershed of the Tapti and Wardha basins. Another N.G. railway 70 m. S.E. to Yeotmal (headquarters of district). **Ellichpur** was the administrative capital of Berar until 1853. The deserted Cantonment here was garrisoned by Hyderabad Contingent Infantry until 1903. There is a group of Jain temples at Muktagiri, 7 or 8 m. N. of Ellichpur, on the Betul road, in a valley.

413 m. **Badnera Junction** (waiting-room, D.B.K.); branch 6 m. N. to Amraoti station (waiting-room, D.B.K., near railway station). Amraoti is the headquarters of the Commissioner of the Berar Division. There is a cotton market here.

An object of interest is the hill fort of **Gawilgarh**, a stronghold, the Governor of which founded the independent kingdom of Berar (Imad Shahi dynasty) in 1484. It was absorbed by Ahmadnagar in 1574. This fortress of the Maliratta Raja of Berar was taken by Colonel Arthur Wellesley on 15th December 1803 in the Second Mahratta War. The ramparts were demolished in 1858. It is situated S.E. of

**Chikalda**, which is a small sanatorium, dating from 1839, on a plateau in the Satpura hills, about 3819 ft. above sea-level, 5 m. long by  $\frac{1}{2}$  m. broad. Motors (all classes) from Amraoti (62 m.) and from Ellichpur station (30 m.).

453 m. **Pulgaon Junction**, N.G. railway, to Arvi, 22 m. (D.B.K.) on the Wardha river and 36 m. from Wardha.

472 m. from Bombay, **Wardha (R.)**, chief town of the Western District of the Central Provinces and Berar.

Is the junction for the broad-gauge line (opened 1876) to **Warora** (83 m.), and the Balharshah Colliery in the Chanda District and on the shortest route to Madras. The town was for a time the abode of Mr Gandhi, and has a considerable cotton mart. There are a D.B., a Sarai, a Town Hall, Church, Circuit House; also a Medical Mission of the Church of Scotland. The Wardha Vidyamandir is an educational experiment sponsored by Government. The town is lit by electricity. The late Rao Bahadur Bachraj's temple of Lakshminarayan is richly carved and decorated.

**Hinganghat (D.B.K.)**, a station on the Wardha Balharshah branch, 21 m. from Wardha, is a very old cotton market. The town is lit by electricity. There are two cotton-spinning and weaving mills, besides cotton ginning and pressing factories.

45 m. **Warora station (D.B.)**, in the Chanda District and a considerable cotton mart.

74 m. **Chanda**, the headquarters of the Chanda District (D.B. and Circuit House), is surrounded by remains of the city of Bhadravati, visited by Hiuen Tsang, a Chinese pilgrim. The town is surrounded by a continuous wall of cut stone  $5\frac{1}{2}$  m. in circuit with four gates, ornamented with Gond crests. The civil station lies to the N. There are extensive forest preserves in the neighbourhood.

Tombs of the Gond kings, and the temples of Achaleswar, Maha Kali, and Murlidhar, are all worth a visit. The tomb of Bir Shah (d. 1672) is of carved white stone, and the oldest is that of Ballal Shah (1207-42). At **Lalpeth**, in the town, a large space is covered with monolith figures of gigantic size, which appear to have been prepared for some great temple never erected.

Chanda Fort is connected with Nagpur by a N.G. railway, Chanda Fort-Itwari (Nagpur), 135 m., through Naghbir. Chanda is 125 m. by road from Nagpur and 129 m. from Sironcha, but the rivers are un-



bridged and passable only in the dry season.

83 m. from Wardha, Balharshah (Ballarpur), a coal-mining centre (1906) with the Ballarpur, Ghusgus, Sasti and Rajura collieries. There is iron ore nearby but not worked. The fort was founded by the Gond king, Khandkia Ballal Shah (1437-62), and underground passages are believed to run to Chanda Fort. There is a teak depot at Allapilli.

A broad-gauge line (1928) runs from Balharshah to Kazipet, providing a new direct route (shorter by 200 m. than the route *via* Manmad) from Madras to Delhi.

520 m. from Bombay on the main line is Nagpur,\* the capital of Madhya Pradesh (the former Central Provinces and Berar).

The district of Nagpur itself has an area of 3840 sq. m. Among the inhabitants are many aborigines known as Gonds. Of these the hill-tribes have black skins, flat noses and thick lips. A cloth round the waist is their chief garment. The religious belief varies from village to village. Nearly all worship the cholera and the smallpox deities, and there are traces of serpent worship.

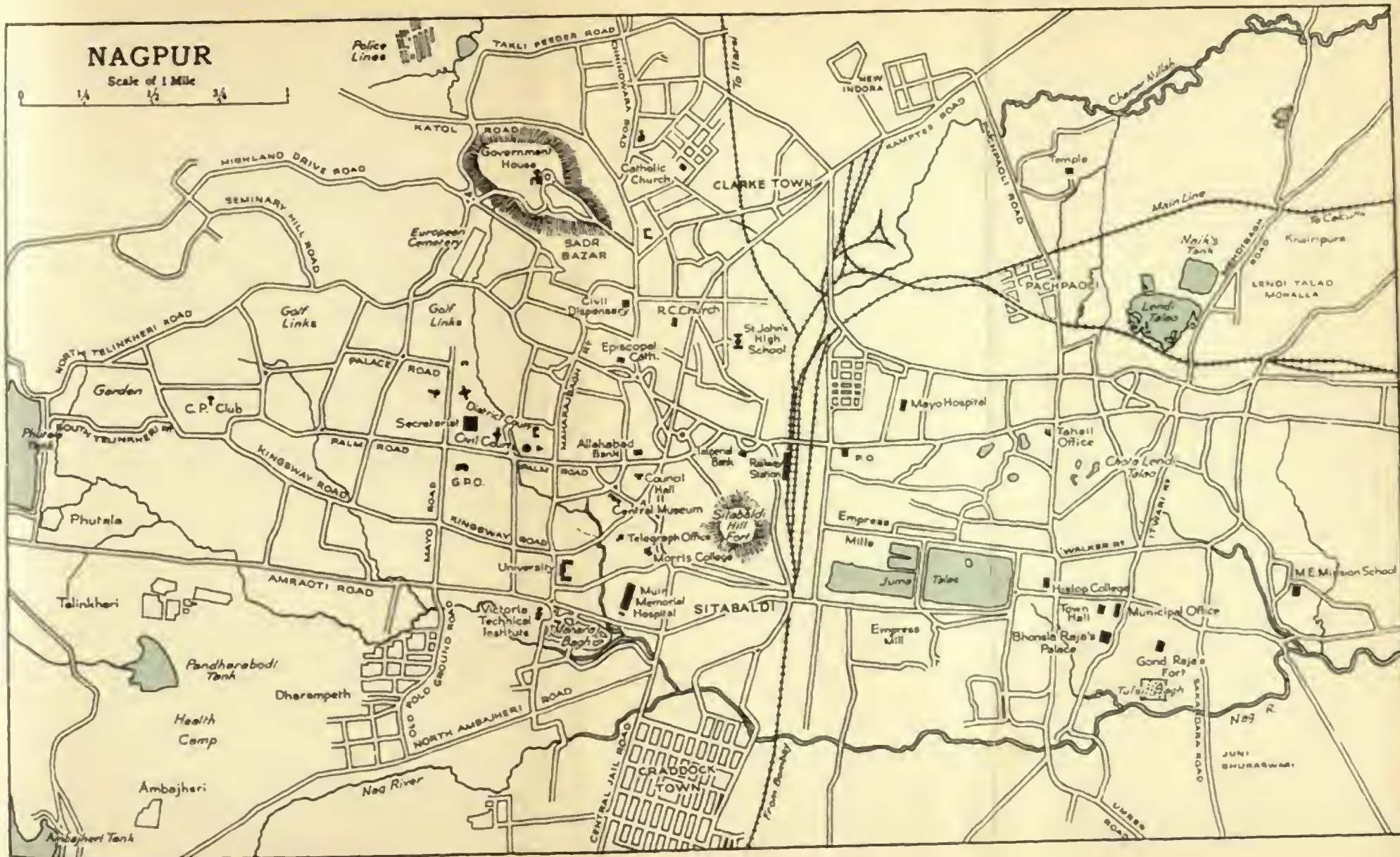
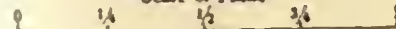
The ancient history of this region is very obscure. In the 5th century A.D. a race of foreigners, *Yavanas*, ruled from the Satpura plateau, and between the 10th and 13th centuries Rajputs of the Lunar race governed the country round Jubbulpore, while the Paramaras (Ponwars) of Malwa ruled S. of the Satpuras. The Chanda dynasty of Gonds reigned probably as early as the 10th or 11th century, and the Haihayas of Chattisgarh were of more ancient date. In 1398 there were local Rulers at Kherla, on the Satpura plateau, of whom Ferishta says: "They possessed all the hills of Gondwana." In 1467 they were conquered by Muhammad Bahmani (1463-82). The Gonds again rose to power in the next century; but in 1740 Raghuji Bhonsla conquered the country. At Sitabaldi, on the 26th and 27th of November 1817, the

Mahratta troops of the Bhonsla Raja, Appa Sahib, attacked the Resident, Mr (afterwards Sir Richard) Jenklns, and the few troops he had been able to assemble. The Mahrattas for a time got possession of one of the two eminences of the Sitabaldi hill. The British were at length victorious, but the disbandment of the Bhonsla's army was only obtained after a second battle. Appa Sahib escaped, and died in exile. A child was raised to the throne under the title of Raghoji III, and on his death, in 1853 without issue or collateral heirs, the country was annexed by the British. In 1861 it was, with the Saugor and Narbada territories (which had been taken over in 1818) formed into the Central Provinces by Lord Canning.

Nagpur (pop. 449,441) is bounded on the S. by the River Nag, from which it takes its name. The municipality includes the suburb and civil station of *Sitabaldi*. In the centre, W. of the railway station, is Sitabaldi hill, crowned by a fort (built in 1818, and possessing many antique specimens of arms), which commands a fine view, and is a landmark for miles round. W. of Sitabaldi hill is the civil station, in which are the Secretariat, in modified Renaissance style; the Courts; the Legislative Council Chamber (enlarged); the Science College and University (1923); the Victoria Memorial Technical Institute; the English Church which has been enlarged into a Cathedral (Diocese 1902); a Roman Catholic Cathedral and school; Mission of the Church of Scotland; two hospitals for men and women; and a fine Mahratta church; the High Court also (Letters Patent, 1936). N. are the Police Lines and the Sadr Bazar, and the suburb of Takli, once the headquarters of the Nagpur Irregular Force. Government House is on Takli hill; in the hot weather the Governor used formerly to go to Pachmarhi (p. 35) for the season. Sitabaldi is the suburb S. of the hill of that name, N.E. of which is

# NAGPUR

Scale of 1 Mile







the railway station; beyond, to the E., is the Jumá Talao, a large tank, and the Empress Mills, opened in 1877; and still farther E. is the city, hidden in foliage. Three great roads lead from the civil station through the city—one on the N. and one on the S. bank of the tank; the third, and most northerly of the three, crosses the railway by a bridge to the N. of the station. Besides the Jumá Talao, there are two other fine tanks, the Ambajheri and Telinkheri (200 acres), W. of the city. The Ambajheri Tank, built by the Bhonsla Rajas, was in 1873 brought into use as a reservoir. The city's water supply was greatly increased by the opening, in 1911, of the Gorewara reservoir, about 4 m. to the N.W. of the civil station. It has a dam 2350 ft. long. The chief gardens are the Kasturchand Park, the Maharaj Bagh, near Sitabaldi, the Tulsi Bagh, inside the city, and the Paldi, Shakardara, Sonagaon, and Telinkheri gardens in the suburbs.

Nagpur is famous for its delicious oranges, quantities of which are exported. There are two large cotton-mills. There is also a Museum maintained by Government grant.

The *Bhonsla Palace*, in the city, built of black basalt, was burned down in 1864, and only the Nakkar Khana, or Hall of Music, remains. Near it are the Hislop College (Missionary) and the Town Hall. The Morris College (Government), formerly in this neighbourhood, is now in the old Residency building, at the foot of the western slope of Sitabaldi hill.

The *Cenotaphs of the Bhonsla Rajas* are in the Shukrawari quarter, to the S. of the city.

The old Great Indian Peninsula Ry. terminated at Nagpur, and from this point E. to Calcutta (703 m.) the lines belonged to the Bengal-Nagpur Ry. N.G. lines run 92 m. N. to Chhindwara (p. 112), and 139 m. S. to Chanda Fort, on the branch line from Wardha (p. 109).

529 m. Kampti (D.B.K.), a large town and military Cantonment (1821),

on the right bank of the Kanhan river, which is spanned by a handsome stone bridge and close by is the railway bridge. The Anglican church was built in 1833, and there is a Roman Catholic establishment of the Order of St Francis de Sales, with a church and convent. There are five mosques and a number of Hindu temples.

Beyond Kampti, and 25 m. N.E. of Nagpur, from which it is easily accessible by road or rail, is Ramtek. The town runs in a straggling line along the foot of a well-wooded hill sacred to Rama, from whom it takes its name. The hill is crowned by a citadel with a double line of defences, and within the citadel, at the western end of the summit, stands a group of temples, which are the object of pilgrimages from all parts of India. The inner line of defences was built after 1740 by Raghoji I, the first Bhonsla ruler of Nagpur, but the citadel itself is much older, and the temples are shown by inscriptions to be at least 600 years old. The principal temples are those of Rama, and Sita, his wife. Below the eastern end of the hill, in a picturesque valley, lies the village of Ambala, with a small tank surrounded by temples, erected by individual devotees. From Ambala a flight of steps rises to the summit of Ramtek Hill. A good road runs E. (3 m.) to Khindsi irrigation reservoir, like a Scottish loch, with a capacity of 4059 million c. ft.

559 m. Bhandara Road station is about 7 m. from Bhandara, the district headquarters, which is close to the Wainganga river. There are a Rest-house and a Club. Bhandara is on the main road from Nagpur to Raipur. A branch road runs to the railway station; motor transport is available.

At 573 m., beyond Tumsar Road station, is the Weinganga river, with a bridge 1450 ft. long (1887).

601 m. Gondia Junction (D.B.K.). N.G. line from here N. via Balaghat to Nainpur Junction, 73 m., and

Jubbulpore (p. 36), 141 m., crossing the Narbada river at 132 m.

Another N.G. loop runs S. to Naghbir (82 m.), in Chanda District, whence one branch goes to Nagpur (70 m.) and another to Chanda (69 m.) crossing the Weinganga river at 66 m., bridge 2602 ft. long.

There is a good Rest-house and waiting and refreshment rooms at the station, where stores are obtainable. From Gondia a road runs S. to Arjuni (28 m.) on the Great Eastern Road from Nagpur to Raipur and the districts beyond. The forests in the neighbourhood of Arjuni (R.H.) offer attractions to the sportsman (licence necessary).

At Nainpur Junction, 73 m. (D.B.K.), the Mandla District is entered. From Nainpur a branch line runs N.E. for 26 m. to Mandla Fort (D.B.), the headquarters of the district. The railway station is on the opposite side of the River Narbada to the town. The road bridge is 2300 ft. long.

Mandla (supposed to have been named Mahishmati) is of interest as the capital of the Garha-Mandla Gond (Nishad in old Sanskrit documents) Rajas. The dynasty was of Dravidian origin, founded by Ek-lavya, who killed the last Haihaya king, of which dynasty there was a copper-plate grant in A.D. 123. Driven from the rich plains of Jubbulpore and Saugor about 1564 by the Mughals, the Rajas re-established themselves first at Ramnagar, a riverside village 10 m. from Mandla, and afterwards at Mandla. Hirde Shah, who reigned in the middle of the 17th century, built himself a palace at Ramnagar, now in ruins. It is three-storeyed, built for strength alone, and commands a magnificent view of the River Narbada, which flows at the foot. A Sanskrit inscription (1667) gives the names of the Gond kings. Mandla fort was built a few years later by a succeeding Raja, Narendra Shah; on three sides it is surrounded by the Narbada, and on the fourth by a deep ditch. A

bastioned wall once encircled it, but Mandla masons have robbed the old battlements piecemeal of their stones, and the site of the fort is now a luxuriant tropical jungle. The foundations of the wall, however, are still visible, and a few of the larger towers have survived.

The District is rich in forests, which teem with game. Tiger, panther, bison, sambhar, barasingha and chital may be found. Means of transport and communication, however, are very difficult. Carts are practically useless, and heavy luggage must be carried either by camels or pack-bullocks. The easiest means of approaching the eastern parts of the District is by train to Birsinghpur, on the Bilaspur-Katni line, and thence by an indifferent road, 42 m. in length, to Dindori, the headquarters of the Eastern Tahsil.

The River Narbada, which rises a mile or two outside the eastern border of the District, forms in the neighbourhood of Mandla a deep 10-m. reach, nearly half a mile broad. Its banks are studded with temples and ghats, for the water hereabout is of peculiar sanctity, and bathing in the sacred stream is popularly supposed to wash away all sins. The only temple of antiquarian interest is at Kukarramath, built by Jains about the 10th century. It is situated 9 m. from Dindori and 73 m. from Mandla. Local superstition supposes that a cobra with red eyes circles the neck of the image every night and spreads his hood over Mahadeo's head.

From Nainpur, in the Mandla District, a narrow-gauge branch line runs W. to Chhindwara *via* Seoni, a distance of 88 m. Seoni is a District well provided with main roads and Dak and Inspection Bungalows. By this line Chhindwara is 157 m. from Jubbulpore and 161 m. from Gondia. Chhindwara is also 78 m. by road, or 92 m. by the narrow-gauge railway, N. of Nagpur. This railway continues to the Chhindwara coalfield at Khirsadoh (branch to Parasia) and Barkuhi.

The Central Railway broad-gauge line from Nagpur to Itarsi passes through the S.W. corner of the Chhindwara District. A branch runs from Amla, in the Betul District, to Parasia (54 m.) through the Chhindwara coalfield. The chief collieries are Damua, Lower Ghorewari, Datla and Junnordeo. Pench (2700 ft.) (D.B.) is 1½ m. from Parasia.

Five metalled roads radiate from Chhindwara to (1) Nagpur, (2) Seoni, (3) Narsinghpur, (4) Matkuli on the Piparia-Pachmarhi Road, and (5) Multai on the Nagpur-Betul-Itarsi Road. Petrol available at Parasia, 17 m. N. on the Matkuli Road. There are several D.Bs. Chhindwara District is not a good district for shikar. The climate is cool.

Deogarh, 10 m. W. from the Nagpur Road and railway at Umra Nala (on the Nagpur line) has a small fort, which was the headquarters of the Gond Raja, Bakht Buland (c. 1700). The buildings cover the hill. The Chhindwara coalfield is the most important in the Central Provinces. Chicoll at mile 41 of the Nagpur-Betul Road, has a banyan tree covering about 2 acres. The D.B. at Tania, 35 m. N. on the Matkuli Road, has a fine view of the Pachmarhi hills. An hour's run by motor E. of Tania along the Chindi Road brings one within a short walk of the edge of the Patalkot. This is a wild valley, 1500 ft. deep and 3 m. wide, with numerous precipices.

14 m. from Gondia on the main route from Bhusawal to Calcutta is 615 m. Amgaon station (R.)

At Amgaon the Chattisgarhi country is entered and continues to Raigarh station at 859 m. The old name for this region was Maha Koshala. The natives of this country still consider themselves a separate people, and always call themselves *Chattisgarhias*. Except in the hilly portion, the population is almost pure Hindu. The Rajas of Ratanpur (p. 114) ruled originally over their thirty-six forts, each the chief place of a District; but about A.D. 750 the kingdom was

divided into two, and a separate Raja ruled in Raipur. Kalyan Sahi, who ruled between 1536 and 1573, made his submission to Akbar at Delhi, and this prudent conduct resulted in the Haihaya rulers retaining their country until the Mahratta invasion in 1740.

The tract is in the shape of a vast amphitheatre opening to the S. on the plains of Raipur, but on every other side surrounded by tiers of hills. It is a great grain-producing country, irrigated from the Mahanadi river. There is considerable forest land, where excellent shooting can be had.

From 624 m. Salekasa the line passes through hills and heavy bamboo jungles. At 631 m. Darekasa is on the watershed of the Narbada and Mahandi river basins, a pass with a tunnel at the summit. Next comes, 647 m. from Bombay, Dongargarh (R.), Hotel, an engine-changing station, with a considerable railway settlement. There is a guest-house in the town. The ruins of a fort are on the N.E. face of a detached hill, some 4 m. in circuit. There are tanks for water supply, but no buildings.

708 m. from Bombay, Raipur Junction (alt. 995 ft.). N.G. railway to Abhanpur Junction and Dhamtari (35 m.). The chief town of a District of the same name, and the headquarters of the Commissioner of *Chattisgarh*. Of the *Fort*, built by Raja Bhubaneswar Singh in 1460, no trace now remains except isolated mounds. The *Burha Tank*, on the S., the same age as the Fort, covered nearly 1 sq. m. The public gardens are on its E. shore. There is a Raipur Museum. The *Maharajbandh Tank* was constructed by a revenue farmer in the times of the Mahrattas, and close to it is the temple of Ramchandra (locally known as the Dudhadhari temple), built in 1775 by Bhimbaji Bhonsla. In the centre of the town is the *Kankali Tank*, constructed of stone throughout, at the close of the 17th century. About 2 m. to the S. is the former Rajkumar College,



for the education of the sons and relatives of notables of Bihar, Orissa, and the Central Provinces.

From Raipur a broad-gauge railway, crossing the Mahanadi river at 26 m. by a bridge 2624 ft. long, runs 290 m. through wild and picturesque country to Vizianagram Junction (p. 337), on the Coromandel coast. At 133 m. the bridge over the Tel river is 2158 ft. long.

777 m. Bilaspur Junction (R.) (alt. 885 ft.). Big game in the N. and Central parts of Bilaspur District. Motor supplies available at Bilaspur.

A branch line runs N.W. through a mountainous district and the coalfields of Umaria to 198 m. Katni Junction (p. 37). This branch passes at *Pendra Road* station the Amarkantak plateau (3500 ft.), where the Narbada, the Son and Mahanadi rivers have their sources. There are several temples and a "Kund" or reservoir enclosing the Narbada spring. The plateau is frequented by the "tirth basis" and other pilgrims. The scenery between Khodri, S. of Pendra, and Khongsara is notable.

About 15 m. N.E. of Bilaspur is the precipitous *hill of Dalha*, 2600 ft. high, rising sheer out of the plain.

15 m. N. of Bilaspur is Ratanpur, the old capital of the formerly self-contained kingdom of *Chattisgarh*, or the *Thirty-six Forts*, in which are now included the Districts of Raipur, Drug, and Bilaspur. Kargi Road station, on the Katni branch, is a few miles from Ratanpur. The town lies in a hollow surrounded by hills. It ceased to be the capital in 1818, but the crumbling arches of the old fort, the broken walls of the ancient palace, and the half-filled-up moat which surrounded the city, recall its former condition. The Brahmins of Ratanpur are still the leaders of their class all over Chattisgarh. The numerous small temples in the vicinity are scattered over an area of 15 sq. m. A temple at Pali, 13 m. N.E. of Ratanpur, is protected under the Ancient Monuments Act. There is at Ratanpur a large number of fine

mango groves, with numerous tanks and temples scattered amidst their shade. Great blocks of masonry of uniform shape commemorate distinguished satsi (*suttees*). The most prominent of these is near the old fort, where a large building records that there in the middle of the 17th century twenty rasis of Raja Lakshman Sahi devoutly fulfilled the duty of self-immolation.

802 m. Nalla station. At Janjgir, 1½ m. S., is a temple protected as an ancient monument. Before reaching

809 m. Champa station the Hasdo river is crossed. The stream cuts the coalfields of Korba some 20 m. N. of the railway.

At 844 m. the Mand river is crossed.

859 m. Raigarh, capital of a former State of that name, now absorbed in Madhya Pradesh.

890 m. Belpahar station, after leaving which the Ib river (boundary of Orissa), which flows S. into the Mahanadi river, is crossed.

898 m. Ib station on the E. bank. Before crossing, there is a siding to the Rampur colliery in village Lamptibahal, about 2 m. from Ib station.

903 m. Jharsuguda Junction station. There is a P.W.D. Inspection Bungalow, which may be available to travellers if not occupied by local officers. Flint implements have been found.

A branch line runs to Sambalpur (alt. 484 ft.; D.B. and Circuit House, available for travellers), distant 30 m. Near here diamonds of considerable value have been procured. They are said to be found in the bed of the Mahanadi upstream from the town. In 1766 Motte was sent to explore for sources in Orissa. The scenery along the river is striking.

From Jharsuguda the railway takes a N.E. course, and continuing through a well-inhabited plain country to

916 m. Bagdehi station, where it enters the hills, in which it continues until the plains of Bengal are reached.

936 m. Garpos station. Hereabouts the forests are very dense, and in the

rainy season they are largely resorted to by wild elephants.

Between 958 m. Kalunga and Panposh the Brahmani river is crossed: the bridge is 1506 ft. long (1891). The local people work in the limestone quarries and manganese mines of the Gangpur State. The view upstream is very grand when the river is in flood, at the confluence with the Sankh river.

991 m. Manharpur station. Here the railway enters the Saranda forests, which contain some of the finest sal trees (*Shorea robusta*) in India. The line winds round hills, passing close under them on both sides. The summit of the range is reached through a heavy cutting leading into a tunnel. Traffic in ironstone, limestone, timber and sabal grass for paper manufacture has expanded. The inhabitants of these wilds are nearly all aboriginal Hos or Mundas. A light railway runs from Manharpur to the vast iron-ore deposits of Saranda, which are mined by the Bengal Iron Company.

1029 m. Chakradharpur station (D.B.K.), a large railway settlement and engine-changing station. The town is also increasing in size and importance, as it is a centre for the timber trade. There is a D.B. with a khansama near the railway station. The main road connecting Patna with Cuttaek runs through Chakradharpur. Starting from Chakradharpur a very pleasant motor trip can be made to Ranchi (72 m.) and thence to Hazaribagh, Gaya and Patna. The road to Ranchi is metalled and bridged throughout, and rising about 1500 ft. between the 64th and 40th m. runs through very picturesque forest scenery. From Chakradharpur also it is possible to motor to Jajpur Road on the Madras branch of the Eastern Ry. The road passes through Chaibasa (16 m.), the headquarters of the district, and is metalled and bridged as far as the Baitarani river (52 m.), which forms the boundary between the district of Singhbhum and the former State of Keonjhar. The Baitarani river is bridged, and thence

there is a good gravelled road passing through Keonjhar to Jajpur.

Chaibasa (alt. 754 ft.), headquarters of Singhbhum district, is situated about 16 m. to the S.E. A service of motor-omnibuses (S. 1½ hr.) connects it with Chakradharpur. It is also reached by rail (12 m.) from Amda (see below). Accommodation at the D.B. where there is a khansama. The country round Chaibasa is inhabited by the aboriginal race of Hos or Larka Kols. Palaeolithic finds in the neighbourhood.

1042 m. Raj Kharsawan Junction (Amda). A branch line runs through Chaibasa (12 m.) to Gua (65 m.) in the S. of the district where a very large and rich haematite deposit is being worked. There are also manganese and chromite deposits near Chaibasa.

1051 m. Sini Junction: a branch line runs N.E. to Asansol, while the main direct line runs E. to Kharagpur and Howrah.

#### Sini Junction to Asansol

On the line from Sini Junction to Asansol are the following stations:

17 m. from Sini, Chandil station. Before this place is reached the hills close in on the line. Dalma hill, 3060 ft. above sea-level, is visible 12 m. E. Labour for the tea-cultivation in Upper Assam and Cachar used to be recruited from this tract, but the development of local cultivation of lac has reduced the supply. After crossing the Cossye river

31 m. from Sini, Barahabhum station, for Balarampur, where there are several shellac factories.

50 m. Purnulia station. Headquarters of the Manbhum district, through which the traveller has been passing for many miles.

From here a N.G. line runs to Ranchi (41 m.) and (82 m.) to Lohardaga (see below). At 67 m. is the Subarnarekha river.

75 m. Adra Junction (R.). Here the Kharagpur-Bankura-Gomoh railway diverges from the main line. 16 m. from Gomoh the Damodar river is

crossed. At Mohuda, 14 m. from Gomoh, a branch runs to Barkakana (see below); the railway colliery at Bokaro, near Bermo station on this line, is a quarry with 80 ft. of solid coal-face and an estimated content of 70 million tons. From Bankura, 33 m. S.W. from Adra, a N.G. railway runs 60 m. E. to Rainagar, on the bank of the Damodar river.

101 m. from Sini Asansol Junction station (D.B. and Inspection Bungalows). About 6 m. before Asansol is reached the River Damodar is crossed on a bridge 2364 ft. long. For the section Asansol to Calcutta, a distance of 132 m., see Route 2 (p. 52).

#### Sini Junction to Ranchi and Kharagpur

On the main direct line from Sini Junction to Kharagpur the first station of importance after crossing the Kharkai river is

1068 m. from Bombay, Tatanagar, for the great industrial centre of Jamshedpur, where the parent company of Tata's Iron and Steel Works is now the centre of a ring of industries, covering tin-plates, agricultural implements, jute machinery, enamel ware, locomotive parts, chemicals, etc. Pop. (1951) 219,377 and growing rapidly. At night there is a blaze of light.

From Tatanagar a branch runs (95 m.) to Barkakana, a few miles W. of Ramgarh in the Damodar valley; and thence to Daltonganj (p. 44), and Son East Bank. Ramgarh was a P.O.W. Camp during the last war, and also a training centre for Chinese forces (Stilwell's).

At Muri (59 m. from Tatanagar on the Barkakana branch) is the junction with the line from Purulia (see above) to Ranchi and Lohardaga. The journey (262 m.) from Howrah to Ranchi by this route (*via* Kharagpur, Tatanagar and Muri) takes 12 hr. daily from Howrah).

**Ranchi** \* (2138 ft. above sea-level) used to be the summer capital of the

Government of Bihar from May to October, and still is the headquarters of the Commissioner of the Chota-Nagpur Division.<sup>1</sup> The climate in the hot weather has little advantage over the plains, but in the rains and cold weather it is excellent. There are two hotels and two boarding-houses. The Railway hotel (electric light and good cuisine) is opposite the station; the Grand Hotel is on the Main Road. Taxis can be obtained, and there are five or six dealers in petrol and several repair garages. The Club will admit accredited visitors as temporary members. There are two golf-courses, one good, the other indifferent; both belong to the Club, but visitors staying at the Railway Hotel have the right to play on them. Ranchi is the seat of the Anglican missionary bishop of Chota Nagpur, and there are three missions, S.P.G., Lutheran (Bethesda Girls' School), and the R.C. Mission, which, under the Archbishop of Calcutta, maintains an Apostolic School, a High School and Elementary Schools; as well as a convent and a boarding-school for girls. The S.P.G. have also good schools and a handsome church. The Sunday services at the Protestant and R.C. churches are largely attended by the Christian Kols, and are interesting. At the schools of both these missions aboriginal women are taught to make lace. Gurkha military police are stationed at Doranda, the old Cantonment (2 m.).

The motorist will find an admirable centre for excursions in Ranchi, also excellent metalled roads, with bridges, connect with Hazaribagh (58 m.), from which place (42 m.) Hazaribagh Road station on the Grand Chord Line (p. 46) can be reached, Purulia (96 m.), Chaibasa (88 m.) and Lohardaga (46 m.), the terminus of the railway line from Purulia and the old district headquarters. The last-named road continues (96 m.) to Neterhat, a small plateau (3700 ft.), where there are four

<sup>1</sup> For this interesting part of India Mr Bradley Hirt's *Chota-Nagpur* (John Murray) may be consulted.



fully furnished Inspection Bungalows; when not required for official use, these are available to the public, on application to the Deputy-Commissioner at Ranchi. The Daltonganj road branches off from the Lohardaga road at Kuru (35 m.) and is suitable for motors throughout the year. Public motor-lorries run to Hazaribagh, Gaya, Chaibasa and Lohardaga; arrangements can be made for first-class passengers. In addition to the places mentioned, the following are accessible by motor-car: Jamshedpur, Giridih, Dhanbad and Calcutta, and also Jajpur Road station (for Cuttack) on the main line from Calcutta to Madras (Route 22).

At Kanke, 5 m. from Ranchi, is a Mental Hospital, the largest of its kind in India. A Lac Research Institute, investigating lac, the great local industry, has been established at Namkam (4 m. from Ranchi), where there are Bishop Westcott schools for boys and girls. At Itki (14 m. from Ranchi on the railway to Lohardaga) there is a tuberculosis sanatorium. There is a fine waterfall at Hundru, 28 m. from Ranchi; the first 14 m. of the road are metalled and the remainder gravelled. There are waterfalls at Jonah and Bhera, temples at Jagannathpur (5 m.) and Rajrooppa. The Ichadag sanatorium bungalow is 23 m. from the railway station. McCluskieganj (1935) is an Anglo-Indian colony.

From Tatanagar, the main line crosses the Subarnarekha river just before reaching.

1084 m. from Bombay and 139 m. from Howrah, Galudih. Near lie several copper mines. On the railway there are large copper works with mill, refinery and by-product recovery plant. Extensive deposits of copper sulphide exist in the hills running S.

1151 m. from Bombay and 72 m. from Howrah, Kharagpur (p. 324) junction for the main line to Madras (Route 22), and 1223 m. from Bombay. Howrah, the Calcutta railway terminus.

## ROUTE 8

KHANDWA to AJMER by Mor-takka (for Omkarji), Mhow (for Mandu and the Caves of Bagh), Indore, Ujjain, Ratlam, Nimach, Chitorgarh (for UDAIPUR) and Nasirabad.

353 m. from Bombay on the main line to Calcutta (Route 2) is Khandwa (p. 34), the starting-point of the metre-gauge section of the Western Ry. which passes through Ratlam to Ajmer, and connects there with the metre-gauge mail route to Jaipur and Delhi (Route 10).

34 m. from Khandwa is Sanawad, where there is a D.B.

38 m. from Khandwa, near Mor-takka station, the Narbada river is crossed by a railway bridge 2836 ft. long. A road causeway is proposed. The river separates Madhya Bharat from Madhya Pradesh, and was formerly the boundary between the Deccan and Hindustan. The neighbourhood abounds in large game.

A road (motor service) leads 6 m. E. to Mandhata, more properly called Omkarji, which can be visited from Mhow. The trip will easily occupy a whole day.

In the Puranas the place is called Omkar Kshetra. *The Great Temple of Omkar* is situated on the island of Mandhata, in the Narbada. It is said that the hill was originally called Baidurya Mani Parvat, but its name was changed to Mandhata as a boon from Siva to Raja Mandhatri, the seventeenth monarch of the Solar Race, who performed a great sacrifice here to Siva.

The island is about 1½ m. long and the area is five-sixths of a square mile, and a deep ravine cuts it from N. to S. At the N. the ground slopes gently,

but terminates at the S. and E. In precipices 500 ft. high. At this point the S. bank of the Narbada is equally steep, and between the cliffs the river is exceedingly deep and full of crocodiles and large fish. The village is built partly on the S. bank of the river and partly on the island. It is most picturesque, the rows of temples, houses and shops standing on terraces with the Raja's palace overhanging the rest.

On both sides of the river, which is crossed by a private ferry, the rocks are of a greenish hue, very boldly stratified, with remains of fortifications erected by ancient Rajas. It is said that the Temple of Omkar and that of Amreswar, or Manileshwar, on the S. bank of the river, are two of the twelve great Sivite temples which existed in India when Mahmud of Ghazni destroyed Somnath in 1024. When the Peshwa Baji Rao II desired to repair the temple it could not be found, as the banks were overgrown. So a new one was built, with a group of smaller ones. Afterwards part of it was found, and the late Raja of Mandhata built a temple over it; but the sanctity and name of Manileshwar have been appropriated by the Peshwa's temple.

The Raja of Mandhata, who is hereditary custodian of the temples, is a Bhilala (of mixed Rajput and Bhil descent), and claims to be the direct descendant of the Chauhan Bharat Singh, who took Mandhata from Nathu Bhil in 1165. The old temples have been damaged by Muslims; every dome has been overturned and every figure mutilated. The gateways are finely carved.

The oldest temple is on the *Birkhala rocks* at the E. end, where devotees used to cast themselves over the cliffs from Puranic times up till the year 1824. The junction of the Kavari with the Narbada was also favoured for this meritorious self-sacrifice, according to the Puranas. The temple consists of a courtyard, with a veranda and colonnades supported by massive pillars boldly carved. On the hill

are the ruins of a very fine *Temple to Siddha Nath*, which stood on a plinth 10 ft. high. Round the plinth was a frieze of elephants 5 ft. high, carved in relief on slabs of yellow sandstone; all but two are mutilated. The temple is an Ancient Monument.

In front of the *Temple to Gauri Somnath*, on the hill at the W. is an immense Nandi carved in a green stone, and 100 yd. farther is a pillar 20 ft. long. On the island itself all the temples are Sivite, but on the N. bank of the Narbada are some old temples to Vishnu, now in ruins, and a group of Jain Temples, called Sidhvar Kut. On the S. bank is a temple of Brahma, without a figure. Where the river bifurcates are some ruined gateways, and a temple of Varah, on which are twenty-four figures of Vishnu well carved in green stone. In the middle is a large figure of the boar Avatar. On an image of Siva in the same building is the date 1346. Farther down the bank, in the ravine, is a prostrate female figure (wrongly called Ravana, really Chamundi), 18½ ft. long, with ten arms holding clubs and skulls. On its chest is a scorpion, signifying the pangs of hunger, and at its right side a rat, and one foot rests on a prostrate human figure.

The bed of the ravine is covered with huge basalt blocks slightly carved. The *Jain Temples* stand on an eminence a little back from the river. The largest is on a plinth of basalt 5 ft. high. The E. wall is still complete. On each side of the doorway is a figure with Saivite and Jain emblems curiously intermixed.

Gandpad, the guru of Shankaracharya, lived here, and Nanak the Sikh guru paid a visit. It is said that a demon Hedamb haunted the place. In the Skand Purana Kavar performed a sacrifice at the confluence with the Kavari.

There is a fair at the Shivaratri festival (Feb.-March), and another in November at the Kantik Pirmina. According to a prophecy the sanctity of the Ganges expired in 1899 and was transferred to the Narbada.

41 m. from Khandwa is Barwaha station (D.B.), the seat of a palace of the Maharaja Holkar (no admission). A metalled road runs from here (44 m. W.) to Maheshwar (D.B.), until 1738 the capital of the Holkars, in Nimar District, on the banks of the Nerbada, where is the magnificent Chhattri of Ahalya Bai (d. 1795), widow of the son of Malhar Rao Holkar. Sir John Malcolm said: "She sat every day for a considerable period in open darbar transacting business. Her first principle of government appears to have been moderate assessment and an almost sacred respect for the native rights. . . . She heard every complaint in person, and although she continually referred causes to courts of equity and arbitration and to her Ministers for settlement, she was always accessible. . . . Her charitable foundations extend all over India, from the Himalayas to Cape Comorin, and from Somnath to the Temple of Jagannath." She had the courage to watch her daughter become *sail*, after vainly seeking to dissuade her.

At Maheshwar a prehistoric city, more than a mile long and perhaps older than those in the Indus valley, has recently been excavated (1946).

58 m. from Khandwa is Choral station. From this point the ascent of the Vindhya Range commences on a grade of 1 in 40 and continues almost into Mhow. The scenery is striking. On approaching

71 m. Patalpani station, the waterfall of that name is passed.

74 m. Mhow\* station (R.), D.B. (alt. 1926 ft. above sea-level) on the watershed of the Nerbada and Chambal basins. British troops were stationed here under the Treaty of Mandasor of 1818 with Malhar Rao Holkar II, and it is still an important cantonment. Mhow is a centre for many excursions.

From Mhow an expedition of 55 m. may be made S.W. to the ruined city of Mandu, capital of the Muslim kingdom of Malwa. This lies in Dhar, a former Mahratta State,

founded by Anand Rao Puar I, to whom it was assigned by the Peshwa Baji Rao I (1734).

The best route to Mandu is by motor through the town of Dhar (33 m.), D.B. An alternative route of 58 m. is *via* Manpur (13 m. from Mhow), which is 12 m. from Gujri (Inspection Bungalow) on the Agra-Bombay road; it has the advantage of beautiful scenery. A third route (78 m.) is from Ratlam (p. 123) along a good metalled road. Motors can pass right into the old fort and, except in the rains, as far as the palace of Baz Bahadur. There is a D.B. at Mandu in which visitors can stay, if two days' notice is given to the local officials.

It is possible to see all the main buildings and return to Mhow the same day. On arriving at Mandu it is most convenient to drive right through the ruins to the farthest point close by the pavilion of Rupmati, then work back to the Barnes Kothi, a Rest-house (food and bedding, if necessary, must be brought) and situated near the centre of the ruins. Between the months of June and November the locality is unhealthy.

Dhar, once capital of Malwa, founded by Raja Bhoj from Ujjain, contains several half-ruined mosques. Outside the N. wall of the Lat Masjid at Dhar (1405) lies a lat, or pillar of wrought iron, thought to have been originally a pillar of victory. Jahangir in his diary stated that Bahadur Shah of Gujarat ordered it to be removed, but in this process it fell and broke in two: the smaller part, 13 ft. long, has disappeared; the larger part, 22 ft. long, remains *in situ*, partly buried in the ground.

Dilawar Khan Ghorī, appointed Governor (1387), assumed the title of Sultan (1400) and moved to Mandu

Mandu<sup>1</sup> (1944 ft.), originally 37 m. in circumference and 20 sq. m. in

<sup>1</sup> The most comprehensive book on the subject is, *Mandu, The City of Joy*, by G. Yazdani (Oxford University Press, 1929, 8s. 6d.).



area, now occupies 8 sq. m. of ground, extending along the crest of the Vindhya; and is separated from the tableland, with which it is on a level, by a deep valley crossed by a causeway, above the southern side of which the battlemented walls and gates of the old city rise. The perimeter follows a contour serrated by ravines.

Paths have been cut to all the ruins of interest, the chief being the *Jami Masjid* (1454), less injured than any of the others, and claimed to be the finest and largest specimen of Afghan architecture extant in India. The courtyard is 90 yd. square and is surrounded by a double colonnade. The mosque proper consists of five aisles of seventeen bays. To the W. of the mosque a second enclosure contains the fine white marble tomb of Alif Khan Hoshang Shah Ghori (1406-35). Facing the eastern entrance to the mosque are remains of the mausoleum of Muhammad the Great, and at its N.W. angle is the lower part of a circular tower of victory, formerly seven storeys high.

Between it and the great arched gateway in the northern wall of the city are a number of ruined palaces and courts, including the *Jahaz Mahal*, or Ship Palace, which takes its name from the lakes between which it stands. It was stuffed entirely by women, and consists mainly of three great halls, with a beautiful little bath at the N. end; there is a fine view over the city from its roof. Close by is the *Hindola Mahal*, a hall of fine massive proportions. Farther W. are the *Champa Baori*, a well with subterranean retreats for hot weather, and the remains of some baths.

2 m. S.E. is the *Palace of Baz Bahadur*, the last Sultan of Malwa (1555), and on rising ground nearby stands the pavilion of Rupmati, his lovely Hindu mistress.<sup>1</sup> From here there is a splendid view southwards

across the Narbada valley, 1000 ft. below.

S.W., near the inner citadel of Songarh, is a quaint ravine with temples and a small tank, specially mentioned in the memoirs of the Emperor Jahangir. These buildings are still very striking on account of their massive proportions.

The fortifications were constructed by Hoshang Shah Ghori, in whose time the city attained its greatest splendour. In 1526 Mandugarh was taken by Bahadur Shah, ruler of Gujarat, and annexed to his dominions, of which it remained part until their conquest by Akbar in 1567. Sir Thomas Roe, the Ambassador of James I of England, entered Mandu in the train of Jahangir, part of the triumphal procession of the Great Mughal being 500 elephants. He complains of the lions which then infested the country and killed one of his baggage ponies. The Rulers of Mandu and Chitor were at feud with each other for many years.

The Caves of Bagh lie 30 m. W. of Mandu. Motor service (87 m.) to the caves, through Dhar and Sardarpur, a former British Cantonment (travellers' bungalows at convenient stages); there is a small Rest-house near them and also a comfortable State Inspection Bungalow in the village of Bagh (5 m.); no permit necessary. It would be as well to consult the Superintendent of the Archaeological Dept. at Gwalior as to arrangements. The village of Bagh is situated on the Bagh river, in a valley 800 ft. above sea-level on the S. slope of the Vindhya range. To the S. at the foot of a hill is the Baghesvari temple, which has been reconstructed from portions of a 12th-century building.

The caves<sup>1</sup> E. of the village were originally more numerous, but some

<sup>1</sup> For the story of Rupmati and Baz Bahadur, see *The Lady of the Lotus*, by L. M. Crump (Oxford University Press, 2nd ed., 1928).

<sup>1</sup> See *The Bagh Caves*, a comprehensive account, with illustrations of the paintings, published by the Royal India Society in 1927; also *My Pilgrimage to Aiyra and Bagh*, by Mukul Chandra De (1925).

are blocked by their fallen roofs. They are known locally as the *Panch Pandu* or *Pandava Gupha*, the Buddhist figures in the second cave being wrongly supposed to represent the five Pandava brothers. The excavations are in the face of a sandstone hill and occupy a frontage of 700 yd. They are manifestly Mahayana, dating A.D. 400-700. All are *viharas*, or monasteries; a small chamber at the back forms a *chaitya* or chapel, and the cells are at the sides. Cave No. 1 at the extreme N.E. of the cliff, is probably the earliest, with a dagoba. Cave No. 2 (the Gossain's Cave) is the most complete of the series, although the paintings have been obliterated by smoke and bats. It is approached by a steep flight of steps. There are eighteen cells round the cave. Two groups of well-executed figures stand on the sides of the ante-chamber, representing a Buddha and two attendants. Two *dvarpalas*, or guardians, are placed on either side of the entrance to the sanctum. This is the only cave in which there are stone figures.

No. 3 (*Hathikhana*, or Elephants' Stable) contains paintings of the Buddha with kneeling worshippers (their race not identified) on the walls of the chamber on the N.E. side of the hall, which is fronted by a pillared vestibule. Between this cave and the next are 200 yd. of solid rock.

Cave No. 4, which has a common portico with No. 5, is the most magnificent of the series, and is known as the Rang Mahal or Painted Hall. The portico is covered with paintings of kings, priests, horsemen, elephant riders, dancers and attendants. Copies are in the Archaeological Museum at Gwalior and also at the British Museum. A colossal figure, a King or Yaksharaja, is seated in a recess 13 ft. high outside the portico.

Cave No. 5 would appear from its shape to have been a lecture-hall (*shala*) or refectory. Cave No. 6 was evidently purely residential: it is entered by a small ante-chamber from No. 5. In 1910 signs of frescoes

were visible in Cave No. 7, which is 45 ft. away from No. 6, but it has now collapsed. Caves 8 and 9 are also blocked up. 2 m. N.E. of the caves is the half-ruined shrine of a 12th-century Hindu temple of Siva.

87 m. from Khandwa Indore (Hotel, D.B.K.), aerodrome, alt. 1805 ft., summer capital of Madhya Bharat, headquarters under British rule of the Central India Agency, and capital of the former Indore State. The principal chiefs of the House of Holkar have been Malhar Rao (d. 1766), the founder (1733); Ahalya Bai (1767-95) widow of his son Khande Rao; Tukoji (1795-1797), her general; Jaswant Rao (d. 1811); Malhar Rao II (d. 1833); Tukoji Rao II (1852-86); and Shivaji Rao (abdicated 1893).

Indore (population 308,158), built by Ahalya Bai, stands on the banks of the rivers Sarasvati and Khan. It was destroyed in 1801, but recovered.

The *Old Palace*, with many-storeyed gateway, faces the chief square. On the N. of it and separated from it by a street are the *New Palace* and garden. On the S. side of the square is the *Anna Chhatra* (alms-house), where food is daily distributed to the poor.

In the streets are some good timber houses, with deep recessed verandas, and carved corbels and pillars. To the W. of the Old Palace is the *Sarafa Street* of the Marwari money-lenders, and close by are the *Haldi Bazar* and the *Aditvar* or Sunday Street, where a market is held on Sundays.

On the W. bank of the Khan, near the bridge, is a statue of Sir Robert Hamilton (1802-87), who was A.G.G. in the years preceding the Mutiny. On the riverside are numerous Chhatris erected to the memory of members of the Holkar family. The most important of these are on the western outskirts of the town.

In the *Chhattri Bagh*, an oblong enclosure surrounded by a battlemented wall, are the cenotaph of Malhar Rao Holkar I. richly ornamented with sculpture in low relief;

a smaller one of Ahalya Bai (see p. 119), and one to her son Male Rao Holkar (d. 1766): this is a twelve-sided building on a rectangular plinth also delicately ornamented with low relief sculpture. A similar walled enclosure a few hundred yards farther down the Sarasvati river contains the Chhattari of Maharaja Hari Rao Holkar IV (d. 1843).

Of modern buildings in the town the principal are the *King Edward Hall*, opened 17th November 1905, by King George V (then Prince of Wales), whose visit is commemorated by the new *Courts of Justice*; the *M.R. Tukoji Rao Hospital*; and the *City High School*. There are also some flourishing cotton-mills. The *Institute of Plant Industry* has a physiological laboratory and a silage plant. A Hindi University is projected.

S.W. of the town is the *Lal Bagh* palace (the principal residence of the Maharaja), standing on the banks of the Sarasvati, amongst well-wooded gardens and grounds. 1 m. from this palace is the State guest-house, *Manik Bagh*; and 1 m. farther (S. of the town) is *Holkar College*. There is a Museum in the Nara Ratna Mandir.

Adjoining the town, on the E., is the old Residency Bazar area, which originally was assigned by treaty, but was retroceded in 1931. This contained the houses of the Resident for Central India (formerly styled Agent to the Governor-General) and his staff; quarters of the Malwa Bhil Corps; the *Post Office*; the *Anglican* and *R.C. Churches*; the *Presbyterian Church of Canada*; the *King Edward Memorial Hospital*, a training school for members of the subordinate medical services, with 160 students; the *Daly College*; and a beautiful *Park and Garden* through which flows the River Khan. Daly College, which was instituted for the education of Indian princes and nobles, is a fine marble building with a large hall and contains a series of portraits of Indian princes by Herbert Olivier.

About 3 m. to the S.W. of Indore is the palace of *Shilpur*, near which

there used to be a large Blackbuck preserve, and 1 m. beyond is Sukhné-wás, a pleasure palace.

In 1857 some of the Indore troops rose and attacked the Residency, and also the Cantonment of Mhow on 1st July. The A.G.G., Colonel Durand, who had arrived at Indore only on 14th May, and the Europeans with him, were compelled, after a fight, to retire to Sehore and Hoshangabad. The Maharaja (Tukoji Rao Holkar II), aged only 15, gave assistance and refused to surrender a number of Christians to whom he had given sanctuary in the palace. Captain Hungerford, with the Maharaja's help, drove the mutineers off from Mhow and remained there until a Bombay force arrived on 14th December.

112 m. from Khandwa is Fatehabad Junction (R.), where Aurangzeb defeated Jaswant Singh of Jodhpur (1658) on his march to usurp rule. From here a short branch line of 15 m. runs to

Ujjain (R., D.B.), 23 m. N.W. from Dewas,<sup>1</sup> on the Agra-Bombay road, and 42 m. S.S.W. from Agar, a former Cantonment of the Central India Horse. Junction for the Central Ry. broad-gauge line (114 m.) from Bhopal, and its prolongation (24 m.) to Nagda, where it meets the Western Ry. main line from Bombay to Delhi.

This famous city (the Greek *Ujjayini*), one of the seven sacred cities of the Hindus (p. 70), is situated on the right bank of the River Sipra, which, rising in the Vindhya, falls into the Chambal. The principal bathing festival is the Kumbh Mela; celebrated triennially at Hardwar (p. 277), Allahabad (p. 38), Nasik (p. 30) and Ujjain, it is held here every twelfth year. The old name of Avanti, by which it was formerly known, was also applied to the Malwa country, of which it was once the capital.

<sup>1</sup> There are two Maharajas of Dewas, of the senior and junior branch. Both are Maharattas (Puars) of the same caste as the Maharaja of Dhar (p. 119) and the Rajput Parmaras.



It stands in N. lat.  $23^{\circ} 11' 10''$ , the first meridian of Hindu geographers. It is said to have been the seat of the viceroyalty of Asoka during the reign of his father at Pataliputra, now Patna, about 275 B.C. It is, however, best known as the capital of the legendary Vikramaditya (Valour's son), long believed to be the founder of the Samvat era. He was fabled to have driven out the Scythians, and to have reigned over almost all N. India, and at his court were said to have flourished the Nine Gems of Hindu literature—viz. Dhanyantari, Kshapanaka, Amarasinha, Shanku, Vetala-bhatta, Ghata-karpara, Kalidasa (of European celebrity), Vararuchi and Varaha-mihira.

The Paramara king Bhoja (1010-1060) removed the capital to Dhar. Altamish of Delhi captured Ujjain in 1235 and destroyed a famous temple of Mahakal. The whole province of Malwa was conquered by Ala-ud-din Khilji, who reigned at Delhi 1295-1317. In 1387 the Muslim Governor, Dilawar Khan Ghori, declared himself independent and moved to Mandu. In 1531 Malwa was conquered by Bahadur Shah, King of Gujarat, and in 1562 by Akbar. In 1658 the decisive battle between Aurangzeb and Murad and their elder brother Dara was fought near this city. In 1732 the Mahrattas conquered Malwa, and Ujjain was awarded to Ranoji Rao Scindia to support his troops, remaining the capital of Scindia until 1810, when Daulat Rao Scindia removed to Gwalior.

In 1792 Tukaji Holkar took Ujjain from Madhava Rao Scindia, and burned part of it.

Ancient Ujjain lay to the N. on high ground known as *gadhi* (fort), along the right bank of the River Sipra. At the Vaishya Tekre (4 m. N.E.) a large stupa has been unearthed, cremated bones and skeletons found, with coins dating A.D. 100-300. The *naagara* (town) and *vana* (forest) have exchanged places, for the modern city stands on the Maha-

kalavara (grove of Mahakal). The change probably occurred about 1300. The modern city, oblong and 6 m. in circumference, was once surrounded by a stone wall. It is lighted by electricity. Near the palace of Maharaja Scindia is an ancient gateway, said to have been part of the enclosure of the Mahakal temple. To the S.W. of this are the picturesque ghats and temples on the river; and outside the city to the S.E. are the remains of the Observatory, erected, while Governor of Malwa (1728-34), by Maharaja Jal Singh II of Jaipur (p. 180). 5 m. to the N. of the town is a restored Water Palace (Kaliadah) of the Sultans of Mandu on an island in the Sipra river. H.H. the Maharaja of Gwalior occupies it on his visits to Ujjain.

161 m. Ratlam Junction (R. good; D.B.K.) of the Western Ry., B.G. line from Bombay (*via* Baroda, Godbra, Nagda, Kotah, Bharatpur and Muttra) to Delhi (mail route), and of the (metre-gauge) section of the Western Ry. from Ajmer to Indore, Mhow and Khandwa Junction. Ahmadabad, 153 m., can be reached by a branch line (1894), from Godhra to Anand, and Ujjain and Bhopal by a branch (1896) from Nagda. Ratlam was the capital of the state of that name, now absorbed in Madhya Bharat.

The State was granted by Shah Jahan to Ratan Singh, great-grandson of Udai Singh, Maharaja of Jodhpur. Ratan Singh was killed at the battle of Fatehabad, near Ujjain (1658), in which Jaswant Rao Rathor, with 30,000 Rajputs, fought the combined armies of Aurangzeb and Murad. His outstanding valour is recorded in Tod's *Rajasthan*. The Maharaja's Ranjit Bilas palace is within the walls. There is a Chauk or square built by Munshi Shahamat Ali. Beyond this is the Chandni Chauk of the bankers, which leads to the Tripulia Gate, and the Amrit Sagar tank. A road connects with Mhow, 78 m.; Dhar, 56 m.; Mandu, 78 m.; and Indore (*via* Mhow), 92 m. Inspection Bungalows,

with glass, crockery and cutlery, are situated at intervals of about 10 m.: one of these, at Sardarpur, formed part of an old "water-palace." D.Bs. (with khansamas) are at Dhar, Mhow and Indore.

181 m. Jaora, the capital of a former Muslim State, created by the Treaty of Mandasor (1818) confirming grants of land to Ghafur Khan, brother-in-law of Amir Khan, by the Indore government. The late Ruler, Lt.-Col. H. H. Nawab Sir Muhammad Itikhar Ali Khan Bahadur, K.C.I.E., used to run a pack of hounds. The palace is called Machhi Bhawan.

213 m. Mandasor (Mandsaur) station (D.B.), in the former Gwalior State, on the Mhow-Nimach road, 133 m. from Mhow and 30 m. from Nimach, where, in 1818, after a defeat at Mahidpur, a treaty was made between the British and young Maihar Rao Holkar II. Severe fighting occurred here in 1857 between the rebels and brigade of British troops moving from Mhow to relieve Nimach. The place was originally known as Dashapura, "the township of the ten hamlets," supposed to have been built by Dasarastra, son of Rama.

Discoveries have been made by the Archaeological Dept., Gwalior State. In a field at Sondni, about 2 m. S.E. of the fort, are preserved two monolithic sandstone pillars, over 45 ft. high, with lion and bell capitals and bearing inscriptions reciting the glories of Yasodharman, King of Malwa, who defeated Mihiragula, the Hun leader, about A.D. 528; also of Naravarman (A.D. 404) and of Banduvarman (A.D. 437-73), now at Gwalior; two images of Ganas (attendants on Siva) of the same period, and found in the same field. A remarkably fine statue of Siva of the 6th century stands in the Fort; and here also is a carved pillar of a temple gateway. Both are admirable specimens of the Gupta period (6th century A.D.).

243 m. Nimach (Nemuch) station

(R.; D.B.); in an outlying portion of the former Gwalior State, was for long a British Cantonment. It was also the headquarters of the Malwa Opium Agency and of the Crown Representative's Police. The Cantonment Club occupied the house built by General Ochterlony, the first British Resident in Rajputana and Malwa. The country around was formerly a famous tiger-shooting area. To the E. are Rampura (32 m.) and Bhanpura (52 m.; chhatttri of Jaswant Rao Holkar).

At Khor, 15 m. N.W. by a good road, are ruined temples of which a Nautoran (nine arches) is of interest.

278 m. from Khandwa is Chitorgarh Junction (alt. 1338 ft.) (Branch to Udaipur, 69 m.). The Fort<sup>1</sup> crowning the rocky ridge, running N. to S. on the E. of the line, is about 3 m. distant (2 m. to the foot; 1 m. ascent). No permission necessary, but it is desirable to inform the Hakim of Chitor (the district official) by letter in advance of arrival. There is a small D.B. about  $\frac{1}{2}$  m. from the railway station; by giving notice to the Hakim, food can be supplied. A car from Udaipur or Bhilwara can generally be arranged.

**History.**—Chitor was taken (or founded) about A.D. 728 by Bappu Rawai. According to legend Bappu was reared by Bhils and, in token of this at the installation of the Udaipur Ruler, a Bhil applies to his forehead blood from a cut finger. The history of Chitor is written in the annals of Rajputana. Three times her defenders preferred death to surrender. The "crime of the sack of Chitor" was long an expression of recrimination among Rajputs.

The first siege was in 1303, when Ala-ud-din Khilji, the Pathan King of Delhi, appeared to claim the beautiful Padmani, wife of the Rana's uncle, Bhim Singh. By a ruse Bhim

<sup>1</sup> For a striking account of this wonderful Fort, see *The Naulakha* and *Letters of Alarque*, both by Rudyard Kipling.

Singh, who had been taken prisoner, was released, and the attack defeated. But Ala-ud-din returned; and when he was about to prove successful in spite of the sacrifice of eleven princes, each made Rana for a day, all the Rajput women marched in procession to an underground cave, Padman entering last, and were there immolated by fire. The famous *Jauhar* having been thus performed. Bhim Singh and his clansmen arrayed themselves in bridal robes of saffron and sallied forth. Hamir recovered the Fort in 1313.

The second siege, by Bahadur Shah, Sultan of Gujarat, came in 1535. The Rajputs put up a stout resistance; the Queen-Mother, Jawahir Bai, a Rathor princess, headed a sally, in which she was slain. At last nothing remained but to put the last hope of the Sesodias, the infant Udai Singh, in a place of safety, and to die fighting. As Chitor can only be defended by royalty, the crown of Mewar was placed on the head of Bagh Singh, the prince of Deolia.<sup>1</sup> The *Jauhar* was again commanded, and thirteen thousand Rajput women gave themselves to the flames. The gates were then thrown open, and the Deolia chief, at the head of his saffron-clad warriors, rushed on his fate. Every clan lost its chief; and over 32,000 Rajputs were slain.

Chitor was for the third time sacked in 1567, but although Akbar triumphed, the honour rested with the Rajputs, and particularly with two vassals of Mewar, Jaimal, the Rathor Thakur of Bednor, and Patta (Fatha), the Sesodia Rawat of Kelwa.<sup>2</sup> The Maharana Udai Singh (1541-72) had left when Akbar sat down before it;

and when the Salumbar chief<sup>3</sup> fell at his post, the "Sun Gate," the command devolved upon his fellow-clansman Patta. His mother bade him put on the saffron robe, and both she and his bride died fighting by his side. Jaimal took the lead when the Sesodia fell, but was killed by a shot fired by Akbar himself. For the third time in the history of Chitor, the *Jauhar* was performed, and few, if any, of the 8000 Rajputs who passed through the opened gates survived to "stain the yellow mantle." Again all the clans lost their chiefs; nine Ranis and five princesses perished in the flames; and 1700 of the immediate kin of the Maharana sealed their duty to their country with their lives. The names of Jaimal and Patta are still household words in Mewar, and their deeds are the subject of many Rajput ballads. Chitor was then lost to the Maharana, and he transferred his capital to Udaipur, but Chitor was restored in 1616.

**The Fort.**—The abrupt rocky hill, crowned by the magnificent Fort, rises 500 ft. above the surrounding country, though its great length of  $3\frac{1}{2}$  m. makes it look lower than it really is. The whole of the summit is covered with ruins and the slopes with thick jungle. In the Fort itself there is a village, and a large palace was built by Maharana Sir Fateh Singh (d. 1930).

The Fort was in existence when it was taken by Bappu Rawal from the Mori Rajputs, its previous owners. Up to the year 1568 the city was situated within the Fort. The modern town of Chitor, known as Talaiti or Lower Town, lies at the foot of the hill, surrounded by a wall. The principal entrance to the Fort is on the W.

The Gambheri river below is crossed by an old bridge of grey limestone, with ten arches, of pointed

<sup>1</sup> The present Maharawal of Pertabgarh, is descended from Bagh Singh.

<sup>2</sup> The descendants of Jaimal and Patta are still among the nobles of Mewar, who form a numerous and powerful body. The territories of the Mewar Omraos and Rawats comprised more than half the State, and they have the right to sit in darbar above the heir-apparent. For this reason the heir-apparent never appears at a public darbar.

<sup>3</sup> The Salumbar chief had the hereditary right to lead the van in the battle, and to command the Suraj Pol gate of the fortress when besieged. On all old grants the sign of the Salumbar lance precedes the Udaipur monogram.



shape, except the sixth from the W. bank, which is semicircular. The gateways and towers which existed at either end of the bridge have now disappeared.

An ascent 1 m. long, with two zigzags, is defended at intervals on the W. by seven magnificent gateways, large enough to contain guard-rooms and even fine halls. They are the Pádál Pol, the rebuilt Bhairon or Tuta (Broken) Pol, the Hanuman Pol, the Ganesh Pol, the Jorla Pol, the Lakshman Pol, and the Main Gate, or Ram Pol. The gate on the E. is the Suraj Pol, or Sun Gate. At the N. extremity is another gate, the Lokhota Bari, and near the S. extremity is a small aperture in the wall through which traitors and criminals were thrown out.

Immediately outside the Pádál Pol, on the left, is a stone marking the spot where Bagh Singh, the chief of Deolia, was killed during the siege of Chitor by Bahadur Shah, of Gujarat, in 1535.

Between the "Broken" and the Hanuman gates there are on the right two chhattris marking the spots where Jaimal of Bednor and his clansman, Kalla, were killed in Akbar's siege in 1568. Kalla carried his wounded chief down to have a last stroke at the enemy, and both died fighting. Another chhattri indicates the place where Patta (or Fatha) of Kelwa fell at the same time.

Facing the Ram Pol or main gate is a pillared hall, used as a guard-house, and apparently of ancient construction. From the top of this hall, on which there are two four-pillared chhattris, a fine view of the plain is obtained.

The Ram Pol is crowned by a Hindu horizontal arch, in which the upper courses of either side are corbelled out till they nearly meet, and are then connected by an overlying slab. This is the construction of all the gateways on the ascent, except the Jorla. In one, the Lakshman, the lower angles of the projecting courses are sloped off, giving the whole the

outline of a regular pointed arch. Inside the gate, on each side, is a hall, supported on square-shaped and slightly tapering antique pillars.

The principal objects of interest in the old city are the Towers known as the *Kirtti Stambh*, or Tower of Fame, and the *Jaya Stambh*, or Tower of Victory. The Tower of Fame, which is much the older, is near the E. rampart and is reached by a broad road turning to the left inside the Ram Pol, and passing the Kukerswar Kund and Palace of Ratna Singh, or by a path proceeding directly to the E. Fergusson thus described it: "One of the most interesting Jaina monuments of the age (the first or great age of Jaina architecture, which extended down to about the year 1300, or perhaps a little after that) is the Tower formerly known as Sri Allata's (who ruled A.D. 953-972). It is a singularly elegant specimen of its class, about 75 ft. in height, and adorned with sculptures and mouldings from the base to the summit. An inscription once existed lying near its base which is said to have given its date as A.D. 895, though the slab has now been lost. This, however, is much too early a date for the style of the structure. . . . The tower most probably belongs to the 12th century, and, it is said, was dedicated to Adinath, the first of the Jain Tirthankars, and nude figures of them are repeated some hundreds of times on the face of the tower, distinguishing it as a Digambara monument. The temple in the foreground, S. side, is of a more modern date, being put together, partly, of fragments of older buildings, which have disappeared."

The tower consists of seven storeys with an internal narrow and cramped staircase; the roof of the open top storey, which rests on pillars, was much damaged by lightning, but has been well restored. Fragments of an inscribed stone are on the ground under a tree just N. of the tower.

S. of the Tower of Fame the very ancient temple of Nilkantha Mahadeo is passed on the right, and the Suraj

Pol, or Sun Gate, and its tanks on the left. At the Suraj Pol is a chhatttri which marks the spot where the Rawat of Salumbar fell when defending the gate during Akbar's siege. A mile farther on is the Raj Tila or State hill, the loftiest point on the tableland; the broad road passes round this and returns N. by the Mori Tank, but walkers will probably cross from the E. gate (the Suraj Pol) across the Chaugan to the palace of Rana Bhim Singh and his Rani Padmani—a large building overlooking a tank. In the tank itself, surrounded by water, is a building said to have been Padmani's island retreat, from which Akbar carried off the bronze gates now in the fort at Agra (p. 217).

A road leads past the palaces of Jaimal and Patta to the Jaya Stambh, or Tower of Victory. Fergusson wrote: "A revival of Jaina architecture took place in the 15th century, especially under the reign of Kumbha, one of the most powerful of the kings of the Mewar dynasty, whose private capital was Chitor. His reign extended from 1428 to 1468, and it is to him that we owe the other of the two towers that still adorn the brow of Chitor. . . . This one was erected to commemorate his victory over Mahmud Khilji, of Malwa, in the year 1440. It is therefore in Indian phraseology a *Kirtti* or *Jaya Stambha*, or Pillar of Victory, like that of Trajan at Rome, but in infinitely better taste as an architectural object than the Roman example, though in sculpture it may be inferior. . . . It stands on a basement 47 ft. square and 10 ft. high, being nine storeys in height, each of which is distinctly marked on the exterior. A stair in the interior communicates with each, and leads to the two upper storeys, which are open, and more ornamental than those below. It is 30 ft. wide at the base, and 122 ft. in height, the whole being covered with architectural ornaments and sculptures of Hindu divinities to such an extent as to leave no plain parts, while at the same time this

mass of decoration is kept so subdued that it in no way interferes either with the outline or the general effect of the pillar." The old dome was injured by lightning, and a new one was substituted by Maharana Sarup Singh (1842-61). The stair is much wider and easier than that in the Jain tower (the small Kirtham), and in the inside are carvings of Hindu deities with the names below. In the top storey are two of the original four slabs with long inscriptions. The tower took ten years to build—from 1458 to 1468. On the road at the corner of the lower platform is a square pillar recording a *sati* in 1468.

S.W. of the Tower of Fame is the Mahasatl, a small wooded terrace, which was the place of cremation of the Ranas before the move to Udaipur. Here there are many *sati* stones, recording the self-immolation of the widows of the princes and nobles. Below, on a low terrace, are the Gaumukh springs and reservoir. The springs issue from the cliff at places carved with a cow's mouth—hence the name. Near by is the opening of a cave where Rani Padmani and the Rajput ladies are said to have performed the *jauhar*. To the S.W. is an ancient temple, built by Rana Mukalji, beside which is a huge carved head of Vishnu.

To the N. of the Tower of Victory rises the Temple of Vrijl, built by Rana Kumbha about 1450—a massive building with a *Sikhara* (or tower) of unusually large proportions (see Fergusson, *Indian Architecture*, 2, 151). Hard by is a similar temple, built by his wife, the famous Mira Bai, of which the chief peculiarity is that the procession path round the cell is an open colonnade with four small pavilions at the corners. Between the Tower and the Ram Pol are the Nau Katha Magazine and Nau Lakha Bhandar, or Treasury, and on the wall connecting these is a small and very beautiful Jain temple. Near this is the Palace of Rana Kumbha, in a ruinous condition.

The road now traverses the old Moti Bazar to the Western Gate, and completes the circuit.

8 m. N. of Chitorgarh is Nagari, the ruined temples at which are described by Prof. D. R. Bhandarkar, in No. 4 of *Memoirs, Arch. Survey of India* (Calcutta, 1920).

A branch line, 69 m., runs from Chitorgarh to Udaipur. At Mavli Junction (45 m.) there is a branch running down the Aravalli scarp to Marwar Junction (94 m., p. 171). The views along this line are very picturesque and it affords a convenient route for taking in Udaipur, and Ajmer or Jodhpur in one circular journey.

About 2 m. before reaching Udaipur, the Arh river is crossed, with the town of that name on its banks (p. 130). This stream collects the whole drainage of the Girwa. An immense masonry embankment, made by Maharana Udai Singh, forms the Udaï Sagar Lake (2½ m. by 1½ m.), the surplus waters from which, escaping, form the Birach river, which flows past Chitorgarh. The railway stops about 3 m. E. of

**UDAIPUR** \* (1893 ft. above sea-level), "City of Sunrise," capital of Mewar (12,691 sq. m.). The ruling family, which is 'Sesodia' Rajput by caste, is descended from Rama, the deified King of Ajodhia, by one of whose descendants, Kanak Sen, the ruling family was founded about A.D. 144. The Maharana<sup>2</sup> of Udaipur is the highest in rank and dignity amongst the Rajput Princes, and was sometimes styled "The Sun of the Hindus," the sun in splendour being emblazoned on his standard.

Udaipur was founded as his new capital by Maharana Udai Singh after the third sack of Chitor in 1567.

There is a good road from the

station to the Udaipur Hotel, which lies just outside the N.E. corner of the city. Three full days, or more, can be well spent here.

The City is surrounded by a bastioned wall, which, towards the S., encloses large gardens. The W. side is bounded by the beautiful Pichola lake, and the N. and E. sides by a moat supplied from the lake, while on the S. the fortified hill of Fklinggarh rises steep and wooded. The principal gateways are the Hathi Pol or "Elephant Gate," to the N.; the Kishan Gate, to the S.; the Suraj Pol, or "Gate of the Sun," on the E.; the Delhi Gate, on the N.E., and not far from the Hotel; and the Chand Pol, or "Moon Gate," on the W., opening on to the bridge across the N. end of the lake.

N. of the Hotel is the Residency garden, laid out in English style; the Victoria Hall and Museum (1887) are inside the city wall. To the W. of the city is the Sajjangarh hill, 1100 ft. above the Fateh Sagar lake, with beautiful views of the lake from it. The Sajjangarh Palace is on the hill.

The main street of the city leads from the Hathi Pol (Elephant Gate) to the Maharana's palace, passing a clock tower and the Lansdowne Hospital. The Jagannath or Jagdish temple (built c. 1640) is approached by a flight of steps, with an elephant on each side at the top. The temple is a good example of the Indo-Aryan style. The tower is ornamented by bold figured friezes and other architectural decoration. In front of the temple is a shrine with a brazen image of a Garuda. The Ruler's Palace (visible on application to the Private Secretary to the Maharana—without his permit only a few parts can be seen) is an "imposing pile of granite and marble, of quadrangular shape, rising at least 100 ft. from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, uniformity of design has been well preserved; nor is there in the E. a more striking structure. It stands upon the very

<sup>1</sup> The original four great States of Rajputana were Udaipur (Sesodia) Jodhpur (Rathore), Jaipur (Kachhwaha) and Bundi (Hara Chauhan).

<sup>2</sup> The present Maharana is H.H. Sir Bhupat Singh Bahadur, G.C.S.I., K.C.I.E., born in 1881, who succeeded his father, Sir Fateh Singh, in 1930.



crest of a ridge, running parallel to, but considerably elevated above, the margin of the lake. The terrace, which is at the E. and chief front of the palace, extends throughout its length, and is supported by a triple row of arches, from the declivity of the ridge. The height of this arcaded wall is full 50 ft., and although all is hollow beneath, yet so admirably is it constructed that an entire range of stables is built on the extreme verge of the terrace. From this terrace the city and the valley lie before the spectator, whose vision is bounded only by the distant hills; while from the summit of the palace nothing obstructs the view over lake and mountain."<sup>1</sup>

The entrance to the palace is through the Bari Pol (1600), or Great Gate, containing the Royal drums, and by the inner Tripolia (1725); between the two gates are eight carved arches or torans, under which various Maharanas have been weighed in the past against gold and silver, afterwards distributed in largesse. Beyond the Tripolia the Ganesh Deori gate leads S. to the fine old court known as the Rai Angan or Royal courtyard (1571), adjoined on the E. side by the Jewel Room, and from this the visitor will be conducted over a number of palace enclosures—all picturesque, and some beautifully decorated. Of these the Chhoti Chitra Shal has brilliant mosaics of peacocks, the Manak (Ruby) Mahal is filled with figures of glass and porcelain, the Moti (Pearl) Mahal is decorated with mirrors, and the Chini ki Chitra Mahal (1711-34) has beautiful ornamentation of inlaid mirror work and fine tiles of Dutch and Chinese make; the Bari Mahal, or Amar Vilas (1699-1711), has a charming garden in the centre of it. On the W. side of the Tripolia are the Karan Vilas (1620-28) and Khush Mahal buildings, while southwards lies the Shambhu Niwas Palace, to which

Maharana Fateh Singh added another residence, the Shiv Niwas.

The Pichola lake (2½ m. by 1½ m.) on the W. is reached through beautiful gardens S. of the palaces, and named the Sajjan Niwas, but commonly called the Gulab Bagh; and from these a road runs past the Dudh Talai down the E. side of the lake to the Khas Odi, built by Maharana Sir Sajjan Singh (1874-84) at its southern end for use as a shooting-box. The feeding at this place of the wild pigs every evening affords a very curious sight. Beautiful as the lake is when seen from the palace and other points, the view on it near the S. end, with the marble-capped islands in the foreground and the lofty palace and city in the distance, is one of still greater loveliness.

The southern island, named the Jagmandar, is chiefly notable for the Gul Mahal, a domed pavilion built by Karan Singh (1621-28)—most of the other buildings date from the 18th century. On it Prince Khurram, later Shah Jahan, lived when in revolt against his father, the Emperor Jahangir, and refugee European ladies and children from Nimach (p. 124) were protected during the 1857 Mutiny by Maharana Sarup Singh.<sup>1</sup>

N. is the Jagniwas Palace Island (1740), with the older Dilaram and Bari Mahal palaces, in beautiful gardens, and also, incongruously, with a modern palace and villa; and beyond this again to the W. are two small structures in the lake.

Visitors who wish to go on the lake should embark at the Sarup Sagar Ghat, near the mission house at the N. end of the chain of lakes (the Sarup Sagar, the Rang Sagar and the Pichola); a gratuity to the boatman at the end is customary. Visitors can land and be shown over the two islands, and can go to Odi Khas, and by previous arrangement can return

<sup>1</sup> *Handbook of Mewar*, by Mehta Fateh Lal, son of a Prime Minister of the Mewar State, also *Mewar History*, a guide to Udaipur, by Dev Nath Purohit.

<sup>1</sup> The Maharana swore that anyone who dared to violate the sanctity of their refuge should die by his hand. (Sir W. Lawrence, *The India We Served*, p. 74.)

by car. A view of the city from the bridge below the Gangour Ghat is also specially effective. This bridge is reached by way of the lanes to the W. of the main street; also by using a boat.

On the bank of the Pichola lake, N. of and adjoining the Shambhu Niwas, is the Minto Hall, of which the foundation-stone was laid during Lord Minto's Viceroyalty, to serve as a Darbar hall. N. of the lake and connected with it by a canal is the Fateh Sagar constructed by Maharana Fateh Singh. The foundation-stone of the embankment was laid by the Duke of Connaught in 1889. It can be reached by the road going W. from the hotel, which winds among the hills and along two sides of the lake, and then crosses the dam. On the *band* a new guest-house has been built to accommodate distinguished visitors. It commands a delightful view. Underneath the dam is the *Sahelion-ki-bari*, or Garden of the Maids of Honour, well laid out. On the way back, the former *Residency* is passed. A visit should be paid to the *Victoria Hall Museum*; also to the *Central Jail*, to see the carpet-weaving. The *Sardars School* is for sons of nobles. There is also a school of a surprisingly modern type called the *Vijay Bhawan*, founded by Dr Mohan Singh Mehta.

2 m. S. of the hotel are remains of the ancient city called Arh, or Ahar. The Chhatris or cenotaphs of the Maharanas, in the Jain style, on high plinths, stand in the Mahasati or royal place of cremation, which is enclosed by a wall and is adorned by many fine trees. The most remarkable are those of *Sangram Singh II* (1734), a large and beautiful structure, and of *Amar Singh* (1621), grandson of *Udal Singh*. Near the village of Arh there are ruined temples of an older town.

The *Great Lake at Kankroll*, or *Rajnagar*, called the *Rajsamund*, is 35 m. to the N. of *Udalpur*. The *Nauchoki Bund* is of massive masonry, in many places 40 ft. high,

and is 1115 ft. long, with pavilions and torans, or ornamental arches, all of marble and exquisitely carved; behind is an earthen embankment 35 yd. wide. It was erected in 1660 by *Rana Raj Singh*, who defeated *Aurangzeb* on many occasions. On the S.E. side of the lake is the town of *Kankrolli*, with a beautiful temple. The lake has been used as a landing-place for flying boats.

14 m. N. of *Udaipur* in a ravine is the *Eklinji lake* with a white marble temple sacred to the family deity of the Maharana. Near this, at *Nagda*, are two Jain temples, called the *Sasbahu*, or Mother and Daughter-in-law.

The *Jaisamand lake*, made by *Rana Jai Singh* at the end of the 17th century, is about 32 m. S.E. of *Udaipur*; it measures about 9 m. by 5 m. The dam is 1000 ft. long and 98 ft. high. The drive to, and the scenery round, the lake is most picturesque.

The *Nathdwara State Temple* (45 m. N. of *Udaipur*) contains an image which was at *Muttra* in 1495, and was brought here by *Rana Raj Singh* in 1691.

379 m. from *Khandwa* is *Nasirabad* station (D.B., 1 m.), the military Cantonment for *Ajmer*, from which it can be visited by frequent trains, or by a picturesque road (14 m.). The station was laid out in 1818 by *Sir David Ochterlony*.

*Deoli*, on the *Banas* river, the former Cantonment of the *Deoli Regiment* and of the *Mina Corps*, is situated 57 m. S.E. of *Nasirabad*. It was used at one time as an internment camp for terrorist déteus, and during the Second World War as a Prisoners of War Camp. *Raj Mahal* lies a few miles to the N., where the *Banas* river enters the hills. The scenery around is very striking.

*Bundi*, founded 1342, capital of the former state of that name is situated 30 m. S.E. of *Deoli* on a picturesque road. The chief<sup>1</sup> was born in 1920

<sup>1</sup> H. H. Maharao Raja Bahadur Singhji Bahadur. He was awarded the M.C. for gallantry in the last war and was made an Hon. A.D.C. to the King Emperor in 1946.

and succeeded in 1947. He is now Vice-President of the Rajasthan Union. The family belongs to the Hara Chauhan clan of Rajputs, which is one of the four Agnikula created by Vishnu at the fire-pit at Gaumukh on Mount Abu (p. 170). The title of Maharao was conferred by the Udaipur Ruler.

The palace, by a lake with islets on which are temples, was commenced c. 1600. Chattr Sal, governor of Delhi under Shah Jahan, led the escalade of Gulbarga under Aurangzeb, but was killed fighting for Dara at Dholpur (1658). Umad resisted Aurangzeb but was pardoned and made governor of Aurangabad (he died 1682). Bundi was freed from vassalage to Indore in 1818.

There is a comfortable Circuit House, and a couple of days can be well spent in exploring the beauties of this quaint, old, and so far unspoiled, Rajput town. The jungles around contain many tiger, and the Mej river is full of crocodiles. Readers of Kipling's *From Sea to Sea* may remember his delightful description of his sojourn in Bundi.

24 m. from Bundi, linked by a good road, lies Kotah, capital of the former state of that name (see p. 202).

393 m. from Khandwa is Ajmer Junction station, whence the metre-gauge mail route to Delhi proceeds *via* Jaipur and Rewari (Route 10, p. 175).

## ROUTE 9

ITARSI JUNCTION to JHANSI by Bhopal, Sanchi, and Bina (line S.E. to Saugor), and from Jhansi to

- (1) Kalpi and Kanpur;
- (2) Orchha, Barwa-Sagar, Harpalpur (for Nowgong and Khajuraho), Banda and Manikpur;
- (3) Datla, GWALIOR, Dholpur, and Agra, Muttra and Delhi.

Itarsi Junction station, 464 m. from Bombay on the Central Ry. (see p. 35). The "Punjab Mail" train from Bombay branches off here and proceeds *via* Jhansi and Gwalior to Agra, 24 hr., and to Delhi, Amritsar or Simla.

12 m. Hoshangabad station (476 m. from Bombay), D.B.K. (1 m.), named after Hoshang Ghorī of Mandu (p. 119), built as a defence against the Gonds. The railway crosses the Narbada (dividing Bhopal from British territory) on a bridge 2306 ft. long. About 4 m. N. of the Narbada river the well-wooded, picturesque ascent of the Vindyha Hills commences, and at the top, Barkhera station (492 m.), the line runs on the tableland of Malwa.

521 m. from Bombay Bhopal Junction (R.), D.B., aerodrome. The town (alt. 1622 ft.) stands on the N. bank of a lake,  $4\frac{1}{4}$  m. long and  $1\frac{1}{2}$  m. broad, and is enclosed by a wall. Another lake, 2 m. long, is close by. There is a State guest-house, at which travellers who have the necessary introductions may be permitted to stay. It is the capital of the former State of Bhopal, now a Chief Commissionership under the Central Government of the Indian Union. Sanchi (28 m.) can be conveniently visited from Bhopal.

The dynasty was founded by Dost Muhammad, an Afghan chief in the service of Aurangzeb, who, appointed



governor of Bhairsia (1690), took advantage of the troubles that followed the Emperor's death in 1707 to establish independence. He died 1723, leaving a Muslim island State in Malwa. In 1778, when General Goddard made his famous march across India, Bhopal was the only State which showed itself friendly. In 1809, when Colonel Barry Close commanded another expedition in the neighbourhood, the Nawab of Bhopal applied to be received under British protection, but did not succeed. The Nawab then obtained assistance from the Pindaris in the gallant struggle he maintained to defend himself against Daulat Rao Scindia and Raghoji Bhonsla of Nagpur, in the course of which his capital underwent a severe siege for nine months.

In 1817 the British Government intervened and formed an alliance with the Nawab, who was, in 1818, guaranteed his possessions by treaty, on his furnishing a force, for whose maintenance certain districts in Malwa were assigned. Islamnagar, 5 m. N., was then restored. The Nawab was soon afterwards killed by a pistol accidentally discharged by a child. His nephew, a boy, was declared his successor, and betrothed to his infant daughter, but the Nawab's widow, Kudsia Begam, refused consent (1837), and the declared heir resigned his claim to the throne and to the hand of the Nawab's daughter, Sikandar Begam, in favour of his brother Jahangir Muhammad. After long dissensions Jahangir Muhammad was installed as Nawab in 1837, through the mediation of the British. He died in 1844, when his infant daughter, Shah Jahan, was recognised as his successor, and Sikandar Begam, his widow, was made regent. After the Mutiny of 1857 Sikandar Begam was made the actual ruler, Shah Jahan becoming heir-apparent. Sikandar Begam died in 1868. Shah Jahan Begam ruled till 1901, and was succeeded by Nawab Sultan Jahan Begam, who abdicated in 1926 in favour of her

only surviving son, the present Nawab.<sup>1</sup>

The name of Bhopal is said to be derived from that of its founder, Raja Bhoj, and the dam by which he formed the Lake, dam being in Hindi *pal*. Thus Bhojpal has been corrupted into Bhopal.

The *Palace of the Nawab* is a large and imposing building, with sheer walls down to the lake. The walls of Fatehgarh on the S. afford a view of the lake. The *Jami Masjid* was built by Kudsia Begam, and the *Moti Masjid*, resembling the Mosque in the Delhi Palace, by Sikandar Begam. The *Mint* and *Arsenal*, and the *Gardens* of the Kudsia and Sikander Begams also deserve a visit.

The *Taj-ul-masajid*, commenced by Shah Jahan Begam, is the largest mosque in India; the armoury in Fatehgarh, the *Chauk* in the centre of the city, the Lady Lansdowne Hospital, and the club for *parda* ladies which was established by the Sultan Jahan Begam, the Alexandra High School for boys in the Be-nazir palace, the most picturesque building in Bhopal, and the Sultania Girls' School in the Taj Mahal palace may also be seen.

The roads and main buildings are lit by electric light. The town waterworks were built by Kudsia Begam. Excellent sailing yachts and rowing-boats are kept on both lakes. A drive to the Simla Kothi will well repay those who have time for it. The shooting (big and small game) round Bhopal requires a permit.

A branch line (broad gauge), opened 1895, runs from Bhopal (114 m.) to Ujjain (p. 122). 24 m. from Bhopal on this line is *Sehore* (alt. 1818 ft.), formerly headquarters (1820) of the British Political Agent, and a cantonment.

#### Main Line

549 m. from Bombay is Sanchi.<sup>2</sup>

<sup>1</sup> Air Vice-Marshal Nawab Haji Muhammad Hamidulla Khan, G.C.S.I., G.C.I.E., C.V.O., born 1894.

<sup>2</sup> The best guide is *Moments of Sanchi* (3 vols., 1938), by Sir John Marshall.

There is a Rest-house near the station, and fast trains can be stopped here by the courtesy of the station-master at Bhopal. The bungalow is furnished, and a khansama is kept; but travellers intending to halt here should take food from railway refreshment room at Bhopal and bedding with them. There is also a State Rest-house, but a permit is required; consult the Superintendent of Archaeology.

The monuments at Sanchi constitute the largest of several groups of Buddhist monuments situated near the ancient city of Vidisa, capital of the Sunga King Agnimitra, at the junction of the Besh and Betwa rivers (near the modern Bhilsa, which is the next station on the line), and often referred to as the "Bhilsa Topes." "Tope" is derived from *thupa*, the Prakrit form of *stupa*. In contrast with other famous centres of Buddhism, Sanchi had no connection with the life or acts of the Buddha; nevertheless its buildings are perfect examples of Buddhist architecture. Perhaps it was the interest taken in the spot by the great Emperor Asoka, who was to Buddhism what Constantine the Great was to Christianity, that accounts for the splendour of these structures. For one of the queens of Asoka, Devi by name, came from Vidisa; and it was on the hill of Sanchi, then known as Chetiyagiri, that a monastery is said to have been built for his son (or brother) Mahendra, the apostle of Ceylon. The earliest buildings date from the time of Asoka, who is commemorated here more than anywhere else in India, and are contemporary with caves at Ajanta. The site was found by a military officer in 1818 after the Pindari War in Malwa. In 1822 a zealous district officer made an excavation in the Great Stupa and found relics which were lost. In 1851 General (Sir) Alexander Cunningham made a record, and in 1883 the Archaeological Department filled the breach and did other work of restoration.

The majority of the monuments were excavated (1912-19) by Sir John

Marshall on behalf of the Bhopal Darbar, and much has been done to preserve their fabrics. The plateau on the hilltop, about 1100 A.D., was enclosed by a circuit wall of solid stone construction. The buildings on this plateau divide themselves naturally into four classes: firstly, the *stupas*, or *pagodas*, which were erected either to enshrine the relics of the Buddha or of one of his saints, or to commemorate some specially holy spot; secondly, the memorial pillars set up by the Emperor Asoka or by other devotees in later ages; thirdly, the chapels or *chaitya* and shrines; and fourthly, monasteries or convents in which the monks and nuns lived. Small objects are in a Museum (1919).

The description will follow an itinerary from the R.H. on the N.W. through the enclosure wall to the West gate of the Great Stupa, then to the South gate and some structures on the S., then to the East gate and buildings on the E., then to Stupa 3, the North gate, and back by Stupa 2 to the R.H. A guide is available.

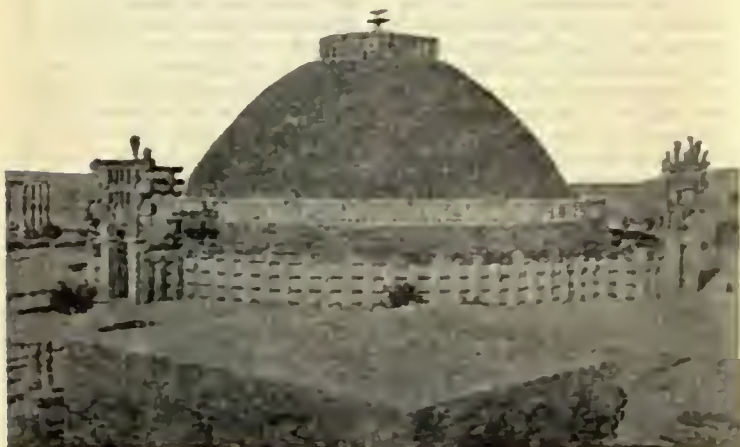
### West Gateway

The carved gateways or *toranas* at the cardinal points are of similar design—the work of carpenters rather than of stone-masons—and have survived in remarkable preservation for nearly 2000 years. The best-preserved is the northern one. Each gateway was composed of two square pillars surmounted by capitals, which in their turn supported a superstructure of three architraves with spirals carved at the ends, one above the other. The capitals were adorned with standing dwarfs or with the forefronts of lions or elephants set back to back in the Persepolitan fashion; also, acting as supports to the projecting ends of the lowest architrave, Caryatid figures. Other images were disposed among the architraves, while crowning and dominating all was the sacred wheel (broken), flanked on either side by attendants and *triratna* emblems.

Pillars and superstructure were elaborately enriched with bas-reliefs illustrative of the *Jataka* legends or scenes from the life of the Buddha and episodes in the life of Asoka. Inscriptions carved on the gateways on the balustrades record the names of pious individuals or of guilds who contributed to their erection. Interpretation of the scenes has been rendered difficult by the practice, until the Mahayana period, of never

to the Ramagriha Stupa, and, in the top panels of the inner face of the left pillar, Asoka is shown as at Buddh-Gaya.

The *stupas* on the sandstone hill-top number many scores, ranging in date from the 3rd century B.C. to the 12th century A.D., and varying in size from the Great Stupa to miniature votive *stupas* no more than a foot in height set up by the pious Buddhists as a work of merit which would



Great Stupa (as restored).

portraying the Buddha in bodily form, but of indicating his presence by his footprints, or a throne, or the sacred tree associated with his enlightenment.

The West gateway (re-erected 1883) was the last to be put up. On the top lintel (front) are seven Buddhas, on the middle the Sermon at Sarnath, on the lowest Chaddanta Jataka with elephants (better done on the back of the South gateway). At the outer side of the right pillar is a grape-vine or Assyrian Tree of Life.

The South Gateway is the oldest (wrongly restored in 1883). The top lintel (front) shows the Birth of the Buddha, the middle a visit of Asoka

help the donor a step nearer to his goal.

The Great Stupa or Tope, anciently called Chaitya giri, the Chapel Hill, is situated on a level platform about 350 ft. above the plain. Originally built of brick in Asoka's time, about half the present size, it was enclosed in stone (c. 150-100 B.C.) to form a dome, 42 ft. high and 106 ft. in diameter. A plinth 14 ft. high and 6 ft. wide, added but not bonded in, carries a terraced path, reached by steps on the S. side, used clockwise for the perambulation of the Tope. The Tope was crowned by an altar or pedestal surrounded by a rail, and an umbrella (*hri*). The berm was enclosed below at a distance



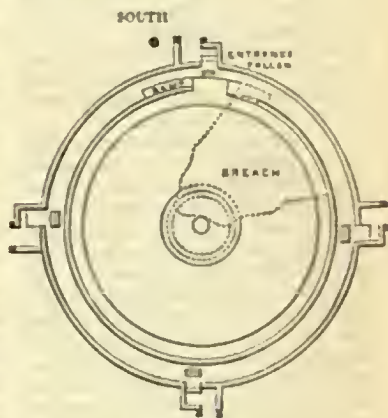
of 9½ ft. from it by an outer railing slightly elliptical in shape, formed of pillars nearly 10 ft. high, carrying three bars of oval section, each 2 ft. 2 in. long, and separated by an interval of 3 in.; a rounded coping stone surmounts the whole. The gateways were erected c. 35 B.C. by the Andhras (see Chronology, Introd.). Facing each gateway, with its back to the wall of the plinth, is a large seated statue, probably representing the four last Buddhas. These were in place before A.D. 450.

The Column of Asoka (shattered) stood by the South gateway. It was 42 ft. high, and weighed about 40 tons. It was brought from Chunar near Benares, probably by water, up the Gauges, Jumna and Betwa rivers. On its broken stump is an edict written in the early Brahmi characters in which the Great Emperor exhorted the Buddhists to avoid schisms in their church. The three lions back to back on the capital (now in the Museum), with their swelling veins and tense muscular development, afford an example of what Graeco-Persian art was achieving in India during the Maurya age.

Of the shrines and monasteries the most noteworthy is the *chaitya* hall (Temple No. 18), which stands directly opposite the S. entrance of the Great Stupa, and is one of few structural edifices of this type. The classic-looking columns of the nave resemble the pillared aisles of Paestum or of Athens; and the rounded apse those of early Christian churches. The pillars and walls of this chapel date back no further than A.D. 650, and the sculptured jamb of the porch is more modern still by three or four centuries; but beneath the floor of the temple are the remains of three older chapels which, being constructed of wood, perished.

Another structure which recalls the classic temples of Greece, is a little shrine (No. 17) just E. of the one just described. It consists of a simple flat-roofed chamber with a pillared porch in front, characteristic of the

age of India's "Renaissance" (c. A.D. 425). S. of this shrine is a lofty plinth supporting the stumps of numerous octagonal columns (Temple No. 40). Originally it was an apsidal *chaitya* hall, with a superstructure of wood, but the superstructure was burnt down about the beginning of the Christian era and the plinth was then enlarged and stone substituted for wood. Many of the columns bear *ex-voto* inscriptions in the early Brahmi characters.



Great Stupa Plan (1851).

The reliefs on the East Gateway<sup>1</sup> are typical of the rest. On the right pillar are represented, in six panels, the six stages to Nirvana of the Buddhist Paradise. On the left, starting from the base, is Bimbisara, issuing from the city of Rajagriha on a visit to the Buddha, symbolised by a throne. In the three panels above is depicted one of the miracles by which Buddha converted the Brahman ascetic Kasyapa and his disciples. The Nairanjana river is shown

<sup>1</sup> Casts are in the Indian Museum, South Kensington, London, and in the Edinburgh Museum, others were sent to European capitals at the request of Napoleon III, Emperor of the French.

in flood with Kasyapa and two of his disciples hastening in a boat to the rescue of Buddha. In the lower part of the picture, Buddha, represented again by his throne, appears walking on the face of the waters, and in the foreground the figures of Kasyapa and his disciples are repeated, now on dry ground and doing homage to the Master. The top two panels S. of the left pillar portray the temple at Buddh-Gaya, built by Asoka, with the throne of Buddha within, and, spreading through its upper windows, the branches of the sacred tree. It is the Illumination of Buddha.

On the inner side (top) Indra and Brahma visit the Buddha (an umbrella). The next below shows victory over a serpent (Naga).

The scenes on the lintels are still more elaborate. On the lowest we see, in the centre, the temple and tree of Buddh-Gaya; to the right, a royal retinue and a king and queen descending from an elephant, and afterwards worshipping at the tree. This is the ceremonial visit which Asoka and his queen Tishyarakshita paid to the Bodhi tree, for the purpose of watering and restoring it after an evil spell which the queen had cast upon it. The middle lintel is occupied with the scene of Buddha's departure from Kapilavastu (*Mahabhinishkramaṇa*). To the left is the city with wall and moat, and issuing from its gate the horse Kanthaka, led by Chandaka his groom, who holds the umbrella symbolical of his Master's presence. In order to indicate progress, this group is repeated four times in succession towards the right, and then we see Chandaka and the horse sent back and the further journey indicated by footprints surmounted by the umbrella. In the topmost lintel are the seven last Buddhas, the first and last symbolised by thrones beneath their appropriate Bodhi trees, the rest by *stupas*.

The inner sides of the pillars and the whole back of the gateway are carved. At the top of the right pillar is Homage to Buddha, next, below,

the Dream of Maya when conceiving him, and below again a miracle of levitation. The middle lintel shows the Illumination, and the back of the left pillar the heavens.

Of the fourth and last class of monuments on this site—namely the residence of monks and nuns—there are five examples, and they range in date from the 4th to the 11th century A.D. The earlier ones, which once occupied the eastern side of the plateau, were built of wood and have perished or been buried beneath the foundations of later structures. Those which have survived are all built more or less on the plan of the ordinary domestic house of ancient India, with a square open court in the centre and ranges of two-storeyed chambers on the four sides. The most interesting, as well as the most modern among them, is the one occupying the highest part of the plateau towards the E. Here are the remains of several courts, surrounded by monastic cells, and on the eastern side of what was evidently the principal court is a lofty shrine, containing an image of the Buddha seated beneath the Bodhi tree, when touching the earth with his right hand he called on her to bear witness for him against Mara, the Evil One. It might be thought that this shrine is not Buddhist at all but Hindu, for its style is precisely that of a Hindu temple of the late mediaeval period, were it not for the statue of the Buddha in the sanctum and some of the images in the niches round its outer walls. The reason for this is that by the 11th century Buddhism had come deeply under the influence of Hinduism, and this influence made itself manifest in many new doctrines and ideas, which it absorbed from the parent religion.

From the E. of the hill a view to the N. shows the surroundings of Bhilsa.

No. 3 Stupa (150-140 B.C.) stands about fifty yards to the N.E. of the Great Stupa and is of almost identically the same design but of smaller

proportions, 50 ft. in diameter, 27 ft. high. The dome and railings have been reconstructed. There is one gate (post 70 B.C.). The surface was once coated with stucco; moulded in relief on this stucco were great garlands encircling the dome; gold and brilliant colours were used to pick out the decorations. In this stupa relics of two famous disciples of the Buddha—Sāriputra and Mahāmogallāna—were discovered (1851) in a chamber set in the centre of the structure and on a level with the top of the terrace. It contained two stone boxes, each bearing a short inscription: on one the word *Sāriputasa* "of Sāriputra," and on the other *Mahāmogallānasa* "of Mahāmogallāna"; and inside each of the boxes was a casket of steatite containing fragments of human bone and a variety of beads of pearl, garnet, lapis-lazuli, crystal and amethyst.

**North Gateway.** In this there are shown many episodes in the life-story of the Buddha in his last or previous incarnations. Stupa No. 2 (150-104 B.C.) stands on a ledge half-way down the western side of the hill. It was opened in 1822, and relics were found in 1851, when the dome was destroyed. There is no gateway, but the railing round the base (c. 70 B.C.) is almost intact and exhibits a variety of most interesting reliefs of the primitive Indian school, showing a remarkably crude treatment of living figures coupled with an extraordinary power of decorative design. Notice that horsemen are shown with stirrups, 500 years before these are recorded in any literature. The country for some distance round is studded with Buddhist remains, examined in 1851, but only at Sanchi are the remains abundant and well preserved.

Besides the group at Sanchi, there is at *Sonari*, 6 m. S.W., a group of eight topes, of which two are important structures in square courtyards, and in one of these numerous relics were found. At *Sadhara*, W. of Sanchi on the bank of the Bes river, is a

tope 101 ft. in diameter, which yielded no relics, and one 24 ft. in diameter, in which were found relics of Sāriputra and others like those found at Sanchi. At *Bhojpur* (Pipaliya) (7 m. S.E.) are thirty-seven topes, the largest 66 ft. in diameter, and in the next to it important relics were found. At *Andher*, 5 m. S.E. of Bhojpur, is a group of three small but very interesting topes, well preserved. None of these places are easily accessible. 555 m. Bhilsa station (alt. 1407 ft.), in Gwalior, on the Betwa river, 16 m. N. of Sanchi. An old gun in the fort, 19½ ft. in length, with a bore of 10 in., is said to have been made by order of the Emperor Jahangir. Bhilsa is a place of Hindu pilgrimage to the temples in the bed of the Betwa river. The Bijaimandal Mosque was built from old Hindu temple remains (Vijaya Mandir). Bhilsa (Bhailas Vasman) superseded Vidisa. At *Besnagar* (part of an ancient city, Vidisa, extending from the junction of the Betwa and Bes rivers as far S.W. as Udayagiri Hill and S.E. to the Lohanggi Rock, citadel of Bhilsa) is a monolithic pillar, locally known as Khamb Baba, of the date of 90 B.C. The inscription records that it was erected as an Eagle banner (Garuda-dhāvaja) in honour of the god Vasudeva (Vishnu) by Heliodoros, a Greek ambassador of the Indo-Greek King Antialkidas of Taxila (p. 501) at the court of Bhaghadra, King of Vidisa. At the bottom of the pillar are steel wedges. At Udayagiri (4 m. W.) are caves in sandstone with sculptures and inscriptions of the Gupta period (A.D. 320-606), with a colossal image of the Varaha Avatara (Boar incarnation). Two inscriptions refer to Chandragupta Vikramaditya (A.D. 380-414), and a third to Kumaragupta (A.D. 414-455). At Gyaspur (24 m. N.E. on the Saugor road) there are remains of mediæval temples with carvings. The Athakhamba are pillars of a temple (A.D. 982). At Bajramath are three adjoining shrines, the centre one of Surya the Sun, the southern



of Vishnu, the northern of Siva. The Maladevi Hindu temple has been converted to Jain use. There are stupas also.

579 m. from Bombay, **Basoda** station. Road to **Sironj** (30 m. N.W. across the Betwa), stronghold of Amir Khan, and a great centre of the Thugs.

585 m. from Bombay is **Bareth** station. 4 m. E. by metalled road in the village of Udaypur (in the Gwalior State) is a magnificent temple of Siva known as Udayeswar or Nilk-hanteswar, built by Udayaditya a Paramara (1059). The carving on every part of this Indo-Aryan temple is exceptionally fine. Sher Khan's mosque (1488) and the Shahi Masjid are Muslim.

605 m. from Bombay is **Bina Junction** (R.). 8 m. from Bina, at Eran, are some Jain and Buddhist ruins, including two monolithic pillars.

#### *Bina-Kotah Branch Line*

From Bina a line runs N.W. to 74 m. Guna, 147 m. Baran, and 188 m. Kotah, where it joins the shorter route between Bombay and Delhi, now part of the Western Ry.

#### *Bina-Katni Branch Line*

47 m. from Bina Junction on a branch line (165 m. running S.E. to Katni Junction (p. 37) is **Saugor** (D.B.), ceded 1818, 1732 ft. above sea-level, on the borders of a fine lake (*Sagar*), nearly 1 m. broad, from which it derives its name. The lake is said to be an ancient Banjara work, but the present city dates only from the end of the 17th century, and owes its rise to a Bundela Raja Udaussa, descendant of Nihal Singh of Jhalaun. He built a small fort on the site of the present structure in 1660, and founded a village called Parkota, now a quarter of the modern town. Saugor town is well built, with wide streets. The large bathing-ghats on the banks of the lake, for the most part surrounded with Hindu temples, add much to its appearance.

The existing **Fort** at Saugor, completed by the Mahrattas about 1780, stands on a height N.W. of the lake, commanding the whole of the city and surrounding country, and consists of twenty round towers, varying from 20 ft. to 40 ft. in height, connected by thick curtain walls. It encloses a space of 6 acres, and was a prison for Thugs (1829). A Police Training School in the Fort, at which sub-inspectors of police were trained, was opened here in 1906, and an Equitation School in 1910.

24 m. W. of Saugor, on the road to Bhilsa, is **Rahatgarh Fort**, taken by Sir Hugh Rose in February 1858 from the Nawab of Garhi Amastani (now in Bhopal State). He marched 10 m. on to Barodia Naunagar where he defeated the Raja of Banpur. Having relieved Saugor he marched to Garakota and defeated the Raja of Shahgarh. Returning to Saugor he marched towards Jhansi.

95 m. on this line is **Damoh** (D.B.K.), headquarters of a district.

#### *Main Line*

Proceeding N. by the main line from Bina Junction, 636 m. from Bombay is **Jakhlaun** station. Unmetalled road, 12 m. to **Deogarh**. On a bluff overlooking the Betwa are the remains of temples dating back to early Gupta times. On one, panels show Vishnu reclining on Ananda (Plate 2).

646 m. from Bombay is **Lalitpur** station (D.B.), in the Jhansi District.

21 m. W. of Lalitpur is **Chanderi** in Gwalior, which was a place of considerable importance under the Sultans of Mandu. The road for the first 13 m., as far as Rajghat (Causeway) on the Betwa river, is motorable from November to June (R.H. on left bank of river). Between Rajghat and Chanderi the road is metalled; there is rather a steep ascent for about 1½ m. near Chanderi. The road continues S. (24 m.) to Mungaoli station, 20 m. from Bina Junction, on the Bina-Kotah branch line. Chanderi is connected also with the Agra-Bombay

road *via* Esagarh (D.B.), which is 14 m. S.E. of Shivpuri. D.Bs. at Chanderi and Mungaoli (travellers must make their own arrangements about food).

Chanderi is situated on a bay of hills, overlooking the valley of the Betwa. The old Hindu town, 8 m. N. of the modern town, is hidden in thick jungle, an excellent hunting-ground. The ruins of a few Jain temples of about the 10th century A.D. contain some fine sculpture. The modern town is widely known for its muslins and gold brocades.

At the height of its prosperity, it seems to have covered an extensive area: for there are numerous remains of palaces, sarais, wells, mosques and tombs, in the Mandu variety of the Pathan style of architecture. The hill fort overlooks the town. The Koshak Mahal at Fatehabad, a Muslim palace, is a ruin, but is maintained as an archaeological monument. There are some rock-cut Jain statues in the Khandar hill. Three palaces on the outskirts, built by the Bundela Rajas, have been repaired and are used as shooting-boxes. (A guide to Chanderi is published by the Gwalior Archaeological Dept. and can be obtained at the D.B.)

671 m. Talbahat station. There is an Inspection House. A picturesque town with a fine old fort overlooking a large piece of artificial water covering more than 1 sq. m. The water is retained by damming the streams that flow through a rocky barrier about 800 ft. high.

At 676 m. the Betwa river is crossed.

702 m. from Bombay is Jhansi<sup>\*</sup> Junction (R., D.B.), an important railway centre. The main line runs N. to Gwalior, 61 m., Agra, 133 m., and Delhi, 255 m., one branch N.E. to Kanpur, 137 m., and Lucknow, 181 m., and another E. through Banda 119 m., to Manikpur Junction (p. 37), 181 m., where it connects with the Bombay-Calcutta mail route, *via* Jubbulpore.

By road Jhansi to Saugor (D.B.) is 122 m., a good motoring road. The

Betwa river is crossed at 24 m. from Jhansi on a causeway in the hot weather, at other times by a ferry. Jhansi to Banda is 122 m., *via* Nowgong 65 m. (ferry over the Betwa, 8 m. from Jhansi). Jhansi to Shivpuri or Sipri (W.) is 61 m. by a metalled road. Shivpuri (p. 151) used to be the summer headquarters of the Gwalior State administration. 12 m. short of Shivpuri is Surivaya, a ruined fortress enclosing a Hindu monastery. Three Hindu temples with fine carvings and a *baoli*<sup>1</sup> are to be seen here; all are of the 10th century A.D. Jhansi to Gwalior is 61 m., to Dholpur 103 m., to Agra 138 m.

Jhansi (alt. 848 ft.; pop. 1951. 127,682) is notable for its fort, which the British Government ceded in 1858 to and got back in 1886 from Maharaj Scindia in exchange for Gwalior; and places of interest—Datia (p. 144), Orchha and Barwa-Sagar (p. 141)—can be reached from it.

The Province of Bundelkhand, in which Jhansi is situated, was for ages turbulent and difficult to manage. At one time the Orchha State extended from the Jumna to the Narbada and from the Chambal on the W. to the Tons (p. 42) on the E. Bir Singh Deo of Orchha (1605-27) built the fort of Jhansi, 8 m. to the N. of his capital, which is situated on an island in the Betwa river. He incurred the heavy displeasure of Akbar by the murder of Abul Fazl, the Emperor's favourite Minister and historian, at the instigation of Prince Salim, afterwards the Emperor Jahan-gir. A force was sent in 1602; the country was ravaged and devastated, but Bir Singh himself contrived to escape. On the accession of his patron, Salim, in 1605, he rose into great favour; but when, in 1627, Shah Jahan mounted the throne, Bir Singh revolted unsuccessfully, being defeated by Aurangzeb (then only 13 years of age). He never regained his

<sup>1</sup> A deep ornamented well with steps down to it.

former power and independence. During the troubled times which succeeded, Orchha was sometimes in the hands of the Muslims and sometimes under Bundela Chiefs.

In 1732 Chhatarsal, a Bundela Chief, who had acquired possession of most of Eastern Bundelkhand, called in the Mahrattas, who were then invading the Central Provinces under their Peshwa Baji Rao I. On Chhatarsal's death in 1734 the Peshwa was rewarded by a bequest of one-third of his dominions. This he left to an illegitimate son, Ghamsha Bahadur, on whose behalf the next Peshwa found a pretext for attacking the Orchha State and annexing it amongst other territories. Their General founded the city of Jhansi, and peopled it with the inhabitants of Orchha.

Jhansi remained under the rule of the Peshwas until 1803, when certain rights passed to the E.I. Company. Under British protection, successive Rajas ruled until their incompetence ruined the State, and, when the dynasty died out on the death of Gangadhar Rao, in 1853, their territories lapsed to the British Government. Although a pension of £6000 a year was granted to the childless widow of the late Raja Rao, Lakshmi Rai, she considered herself aggrieved, both because she was not allowed to adopt an heir, and also because the slaughter of cattle was permitted in the Jhansi territory. The events of 1857, accordingly, found Jhansi ripe for rebellion. On the 5th of June a few men of the 12th Bengal Infantry seized the fort, containing the treasure and magazine. Many European officers were shot and the remainder capitulated a few days after, but were massacred with their families. In spite of a promise of protection sworn on the Koran and Ganges water.

The Rani tried to seize the supreme authority, but quarrels arose between the rebels, and a small British force under Sir Hugh Rose succeeded in retaking the town the following year.

This was a memorable feat of arms as the campaign took place during the fierce hot weather and the troops had no protection from the sun.

The fort has since been modernised. The views from the top and from the road round the ramparts are very extensive.

The old civil station (*Jhansi Nauabad*) attached to Jhansi before 1861 remains the headquarters of the district.

- (1) *Jhansi to Kanpur* (138 m.) and *Lucknow* (183 m.) direct by Central Ry. (broad-gauge).

Between Jhansi and Kanpur the country used to abound in black buck. Numerous old fortified villages are seen from the railway train. Jhansi to Kanpur *via* Hamirpur is 197 m. by road.

14 m. from Jhansi is *Paricha*, the head works of the Betwa Canal 71 m. long, irrigating Hamirpur and Jalaun districts. A masonry dam (1885) holds up the water of the Betwa river. A second dam was constructed in 1903 at Dhukwan, 20 m. farther up the river. There is a metalled road to Dhukwan from Jhansi (22 m.). At both places there are bungalows. Permission may be obtained from the Executive Engineer (Irrigation), Jhansi.

56 m. Ait Junction for a short branch line to Kunch (9 m.).

69 m. is *Oral* station (R., D.B.K., food available). The headquarters of the Jalaun district.

92 m. from Jhansi is *Kalpi* station (R.H. 1 m. distant. Permission to occupy it must be obtained from the Executive Engineer, P.W.D., Orail). The town is situated amongst deep ravines on the right bank of the Jumna, which is here crossed by a girder bridge of ten spans of 263 ft. (1888), with a roadway (1934). The piers are about 60 ft. in height, built on wells sunk 100 ft. below low water level.

Tradition says that the town was founded by Basdeo or Vasudeva, who ruled at Kanauf from A.D. 330 to 400.



During the Moghul period Kalpi played a large part in the annals of this part of India. It was the birth-place of Mahesh Das, afterwards famous as Raja Birbal, the minister of Akbar. After the Mahrattas came to Bundelkhand (1732), the headquarters of the Government were at Kalpi. At the time of the British occupation of Bundelkhand, in 1803, Nana Gobind Rao, Subahdar of Jalaun, seized the town. The British besieged it in December of that year, and, after a few hours' resistance, it surrendered. After a certain amount of change and exchange of territory, it finally became a British possession in 1806. During the Mutiny Sir Hugh Rose fought and won an important battle here against a large force under the Rani of Jhansi and Tantia Topi.

Kalpi manufactures a hand-made paper used by Indian Rulers for correspondence. The western outskirts of the town contain a large number of ruins, notably a tomb of the Lodi period called the *84 Domes*, and twelve other handsome mausolea. In the heart of the town is a curious monument, a big cylindrical tower on which is sculptured a huge figure of Ravana. It was erected in 1895 by a lawyer of Kalpi, who imagined himself to be an incarnation of this mythological personage.

138 m. from Jhansi is Kanpur Junction (p. 921), and 45 m. farther on is Lucknow Junction (Route 18).

(2) *Jhansi to Manikpur*, 181 m., by Central Ry., broad-gauge branch.

7 m. S. from Jhansi is Orchha station, at the old capital of the former Orchha State, now only a village. It is built on both banks of the Betwa. There is an imposing fortress, connected by a masonry bridge with the rest of the town, containing in the S.W. corner of the city, within the walls, the magnificent 17th-century palace of Bir Singh Deo (p. 144), and a palace built for the

Emperor Jahangir but never used. The Chhattari of Bir Singh Deo is also fine. The name Bundela is derived from Vindhya, and the Orchha Chief, a Kshatriya of the Surya Vansh, is the recognised head of the Bundelas.

Tikamgarh, the capital since 1783, founded by Maharaja Vikramajit, in the S.W. corner of the State, is about 60 m. S. from Orchha, with which it is connected by road; also with Lalitpur railway station on the W. and Mau-Ranipur railway station on N.E. by metalled roads, 36 m. and 42 m. respectively. The earlier name was Tehri, the present name is derived from an appellation of Krishna, Ranchor Tikam.

14 m. from Jhansi is Barwa-Sagar station (D.B.). The town is picturesquely situated at the foot of a rocky ridge on the shore of the Barwa-Sagar lake, an artificial sheet of water formed by a masonry embankment  $\frac{3}{4}$  m. in length, constructed by Udot Singh, Raja of Orchha, between 1705-37, and containing two craggy, wooded islets. Below, a tract of land, extending over 4 m., is thickly planted with mango and other trees, many of great age and enormous size. N.W. of the town rises a fine old castle, also built by Udot Singh, but now uninhabited. 3 m. W. stand the remains of an old Chandel temple, built of solid blocks of stone, carved with the figures of Hindu gods, much defaced.

40 m. Mau-Ranipur station (D.B.  $\frac{1}{2}$  m., and Inspection House), next to Jhansi the principal commercial town of Jhansi district. Its buildings are in the style peculiar to Bundelkhand, with deep eaves between the first and second storeys and hanging balconies. Trees and temples ornament the town, the principal being that of the Jains, with two solid spires and several cupolas. An old brick-built fort and bastions adjoins the bazar, and contains the public offices.

53 m. from Jhansi is Harpalpur station (R.), for Nowgong (D.B. and C.H.), a former Cantonment,

19 m. distant. There is also an inspection Bungalow for military officers. Nowgong was at one time a large military station. The Kitchener College (1930) has a statue of the Field Marshal. It is now used for training N.C.Os.

About 3 m. from Nowgong on the Chhatarpur road lies the village of Mau, situated between two picturesque lakes, Jagatsagar and Dubela Tal. On the far side of the latter are the Cenotaphs of Chhatarsal and his wife.

Motor-bus service, Harpalpur-Nowgong-Chhatarpur. Harpalpur is the nearest station for Khajuraho (p. 143).

67 m. Bela Tal station for Jaitpur, formerly the capital of a State, which was resumed by Lord Dalhousie in 1849 on the death of the last Raja without issue. It is situated on the W. of a large tank, called Bela Tal, said to have been built by Bala Varma, a Chandel ruler (A.D. 514-63); it has a circumference of nearly 9 m. Two irrigation canals are run from it. A tank of about the same size, called the Majhgawan Tank, was excavated in 1914 some 6 m. S. of Bela Tal, and serves to irrigate the S.W. part of Kulpaliar pargana. On the W. edge of Bela Tal runs a chain of several low hills; a fort is built on the top and along the slopes. The town of Jaitpur, originally founded by Jait Reshi (A.D. 525), and fort are ascribed to Jagatraj, second son of the famous Chhatarsal. There is a temple called the Dhamsa. The canal bungalow at Jaitpur is not available, but another can be occupied by permission from the Collector of Hamirpur.

86 m. from Jhansi is Mahoba. (District Board and Survey Bungalows can be used with permission of the Collector of Hamirpur.)

Mahoba is believed to have existed under different names in all the successive cycles through which the world has passed. Its name in the present evil age, Kala-Yug, Mahoba, is said to be derived from a great sacrifice (Mahot-Sava) performed by

its reputed founder, Chandra Varma, a Chandel Raja, about A.D. 800. The town stands on the edge of Madan Sagar lake, named after the great Chief Madana Brahma (1015-70). There are three distinct portions of the town: the old fort, N. of a low hill; the inner fort, on the top of the hill; and the Dariba, or "pan" bazar, on the S.

Architectural antiquities of the Chandel period abound throughout the neighbourhood. The Ram Kund marks the place where Chandra Varma, founder of the dynasty, died; a reservoir into which the waters of all holy streams unite. The fort, in ruins, commands a view over the hills and lakes. The temple of Mania Deva, partially renovated, has in front of its entrance a stone pillar, inscribed to Madana Brahma, the "Dewal dip," and another, "Alha ki Gilli," the staff of Alha, is near Madan Sagar. Alha was a hero in songs of Rajput bards. Farther along the *dargah* of Pir Mubarak Shah is built entirely of Hindu materials. Of the lakes, confined by magnificent masonry dams, two have greatly silted up, but the Kirat Sagar, built by Kirat Brahma (1070-1115), and Madan Sagar (1030) still remain deep and clear sheets of water. The shores of the lakes and the islands in their midst are thickly covered with ruined temples, monstrous figures carved out of the solid rock, Jain and Buddhist sculptures and other early remains, while on the hills above stand the summer-houses of the early Rajas, and shrines overhang the edge. Relics of Jain temples and Buddhist inscriptions also occur. Muslim monuments include the tomb of Jalhan Khan, constructed from the fragments of a Saivite temple, and a mosque, also built of Chandel materials. There are broken Jain statues, and Buddhist statues are found. On a hill adjoining the S.E. bank of Madan Sagar there are twenty-four rock-hewn images of the "Tirthankaras," dated Sambat 1206 (A.D. 1149). (See *Six Sculptures from*

*Mahoba*, No. 8, *Memoirs*, Arch. Surv. of India, 1921, by K. N. Dikshit.)

Roads from Nowgong and Chhatarpur uniting at Kaimaha, where there is a picturesquely situated D.B. on the Urmal river, skirt Mahoba and continue to Banda.

Khajuraho, is situated about 60 m. S.E. from Harpalpur via Nowgong (D.B.) and Chhatarpur (D.B.K.) and about 36 m. from Mahoba. There is a good metalled road from Harpalpur up to Khajuraho; but the road from Mahoba is partly unmetalled. Motor transport is available from Harpalpur. The station-master at Harpalpur can arrange for a car. It is possible also to reach Khajuraho by road from Satna (p. 37), on the Central Ry. main line.

Khajuraho was formerly the capital of the old kingdom of Jujhoti which practically corresponds with the modern Bundelkhand. Hiuen Tsang mentions it in the 7th century, and General Cunningham ascribed the graceful pillared porch of the Ghantai Temple to the same period. A high mound probably covers the ruins of a Buddhist monastery. Close by is a colossal statue of the Buddha. There are thirty temples, with three exceptions built between A.D. 950 and 1050 by Chandel rulers. Several were repaired (1906-10 and 1920-23) at the joint cost of the Chhatarpur State and the Government of India. A Museum has been added (1919).

In the *Kandarya Mahadeo*, a Saivite shrine, Cunningham counted over 800 statues, and eight elephants in horizontal panels on the buttresses round the Vimana and Mandapam. The Sikhara is crowned by a lotus. Some of the carvings are obscene. The *Temple of Ramachandra*, Vaishnavite, bears an inscription dating from A.D. 954. The third great monument at Khajuraho is the *Jinanatha*, a Jain temple distinguished by its graceful pillars and profusion of sculpture. Another Jain temple, the *Chaonsat Jogini*, or temple of the sixty-four female demons, each in a cell, is believed to be the oldest yet discovered.

113 m. *Khairada Junction* (road from Jhansi); the branch line (79 m.) through Hamirpur Road to Kanpur is now disused. At 116 m. the Ken river is crossed.

119 m. from Jhansi is *Banda station* (R., D.B.) (alt. 419 ft.). It stands on an undulating plain, 1 m. E. of the right bank of the Ken river.

The modern town derived its importance from the residence of the Nawab of Banda, descended from Shamsheer Bahadur, a Mahratta General at Panipat in 1761. The removal of the Nawab in 1858 followed on his disloyalty. His mosque is E. of the town. There are five Jain temples, and an old temple of Shri Shankar (approach motorable). The two characteristics of Banda District are its liability to agricultural calamity and its trade in the cutting and polishing of precious stones, especially agates obtained from the Ken river-bed.

35 m. S. of Banda on the last spur of the Vindhya mountains looking N. over the Gangetic plains, is the famous hill fort of *Kalinjar*, besieged by Mahmud of Ghazni (1021), and at which Sher Shah is said to have met his death (1545), but taken by Martindell (1812). It contains many temples and antiquities, some dating back to the 12th century. On the highest point there is a fine monument to Andrew Wauehope, of Niddrie, Midlothian, the first British Commissioner of Bundelkhand. It is accessible via Naraini (22 m. from Banda) by a fair-weather unmetalled road. Ajaigarh, captured in 1809 by Martindell, is connected to Naraini by a metalled road (8 m.). There are rest-houses at both places and at Naraini (13 m. from Kalinjar). Raja Ajai was a descendant of Chhatarsal.

157 m. from Jhansi is *Chatrakot station*, a celebrated place of pilgrimage where Sita, Rama and Lakshman are said to have lived after their exile from Ajudhia. Special facilities for Hindus.



162 m. from Jhansi is Karwi Tarahwan, in 1805 a Cantonment, and later residence of the ex-Peshwa's relative, Amrit Rao, who lived in state, and built several beautiful temples and wells. Numerous traders from the Deccan were thus attracted to Karwi. There is a fine temple and tank known as the Ganesh Bagh, built by Vinayak Rao, son of Amrit Rao, in 1837.

181 m. from Jhansi and 883 m. from Bombay is Manikpur Junction (p. 37), on the Central Ry. main line from Bombay to Calcutta, *via* Jubbulpore (Route 2).

(3) *Jhansi to Agra, 133 m., and Delhi, 255 m., via Datia, Gwalior and Dholpur, by the Central Ry.*

718 m. from Bombay on the Central Ry. main line to Delhi is Datia, capital of the former Datia State (912 sq. m.). Datia stands on a rocky height surrounded by a stone wall. The Maharaja's residence stands within the town. To the W. of the town, on a hill within the walls, is the Govind Palace of Bir Singh Deo, now tenanted only by bats, which Sir Edwin Lutyens considered one of the most interesting buildings architecturally in the whole of India.

725 m. Sonagir station. 2 m. off and visible from the railway are eighty Jain temples of modern date, forming an extremely picturesque group, well worth a visit.

763 m. from Bombay is GWALIOR\* Junction, 194 m. from Delhi (R., D.B.), the capital of the former Gwalior State, and now cold weather capital of Madhya Bharat. Gwalior was one of the largest of the Indian States, area 26,397 sq. m., and has had some very progressive Rulers. The present Maharaja, who was given the first name of George after King George V, was born in 1916 and succeeded his father in 1925. He is now Raj Pramukh of Madhya Bharat. Of the Scindia family the most remarkable have been Ranoji, the founder (d. 1750), Mabdaji (d. 1794), his grand-

nephew Daulat Rao (d. 1827), Jayaji Rao (1843-86), and the late Maharaja Madhava Rao (1886-1925).

Gwalior is famous for its ancient fort, and gigantic rock sculptures.<sup>1</sup> At Morar, a few miles E. of the fort, a garrison of British troops was stationed from 1858 to 1886, when the fort, with Morar, was made over to the Maharaja in exchange for Jhansi.

The railway station is about 1½ m. from Lashkar, the new town. The Grand Hotel (opposite the railway station) was built by Maharaja Madhava Rao and contains 100 rooms.

### History

An inscription in Gwalior Fort records that a temple of the Sun was erected on the hill in the reign of Mihiragula (p. lix), son of the Hun adventurer Toramana. Two other inscriptions show that Gwalior was included in the kingdom of Kanauj under the Gurjara Pratihara, King Mihira Bhoja, who ruled over a great part of N. India about A.D. 900. After A.D. 950, Vajradaman of the Kachhapagata or Kachhwaha dynasty, captured Gwalior from the Pratiharas of Kanauj. The Kachhwahas ruled over Gwalior for nearly 200 years. They are the Pal Kings of the bards. Gwalior, according to bardic chronicles, not strictly historical, was founded by Suraj Sen, a Kachhwaha Chief, who was a leper, and coming when hunting to the Gopagiri Hill, on which the fort stands, received a drink of water from the hermit Gwalipa, which cured him. He received a new name, Suhan Pal, from the hermit, with a promise that his descendants should reign as long as they were called Pal. Eighty-three reigned accordingly; but Tej Karan, having discarded the name of Pal, lost his kingdom. To this dynasty seven Parihara Princes succeeded, who ruled, with a short break, for 103 years—till Gwalior

<sup>1</sup> Described on p. 149.

was taken by Altamish in the 21st year of the reign of Sarang Deo.

The capture of Gwalior by Altamish was commemorated in an inscription placed over the gate of the Arwahi, and the Emperor Babar states that he saw it, and the date was 630 A.H.—A.D. 1232. In 1398, after the invasion of Timur, the Tomar Chief, Bir Singh Deo, declared himself independent, and founded the Tomar dynasty.

Early in the 15th century the Gwalior Chiefs paid tribute to Khizr Khan of Delhi, and in 1424 Gwalior, being besieged by Hoshang Shah of Malwa, was delivered by Mubarak Shah of Delhi. In 1425 Dongar Singh commenced the great rock sculptures at Gwalior, and his son Kirti Singh, 1454, completed them. In 1465 Iltisain Shah, the Sharqi king of Jaunpur, besieged Gwalior, and obliged it to pay tribute. Man Singh (1486-1516) acknowledged the supremacy of Bahlol Lodi and of Sikandar Lodi of Delhi; the latter in 1505 marched against Gwalior, but fell into an ambuscade, and was repelled. In 1516 he made great preparations at Agra for the conquest of Gwalior, but died. Ibrahim Lodi sent an army of 30,000 horse, 300 elephants, and other troops, against Gwalior, and a few days after they reached that place Man Singh died.

He was the greatest of the Gwalior Tomars, and constructed many useful works, amongst others the great tank to the N.W. of Gwalior, called the *Moti Jhil*, now silted up. His palace in the fort is the noblest specimen of Hindu domestic architecture in N. India. After Man Singh's death his son Vikramaditya sustained the siege for a year, but at last surrendered, and was sent to Agra, where he became the friend of Ibrahim, and died fighting at his side against Babur at Panipat in 1526.

Babur sent Rahimdad with an army to Gwalior, which he took by a stratagem, suggested by the Saint Muhammad Ghaus. In 1542 Abul-Kasim, Governor for Humayun, sur-

rendered his fortress to Sher Shah. In 1545 Salim, son of Sher, brought his treasure from Chunar, and in 1553 died. Ram Sah, grandson of Man Singh, tried to seize Gwalior, but, in a great battle for three days with Akbar's troops, was defeated, and the fortress remained in the hands of the Moghuls until the Mahrattas took it in 1754.

In 1761, after the battle of Panipat, Gwalior was taken by Bhim Singh, the Jat Rana of Gohad<sup>1</sup> (25 m. N.E.), who lost it again in 1769, but it was captured from the Mahrattas by Captain Popham in 1780, and restored to the Rana. Madho Rao Scindia<sup>2</sup> recaptured it in 1784. Colonel White took the fortress in 1804, but it was retroceded to Scindia by treaty in 1805. In 1843 there was a mutiny, and after the battles of Maharajpur and Panniar, it was virtually resumed until restored to Jayaji Rao.

During the 1857 Mutiny Maharaja Jayaji Rao Scindia had, besides 10,000 troops of his own, a Contingent under British officers of two regiments of Irregular Cavalry—1158 men of all ranks—seven regiments of Infantry—aggregating 6412 men—and 26 guns, with 748 Artillerymen. The Maharaja and his Minister, Sir Dinkar Rao, remained staunch, but the Contingent mutinied on Sunday, 14th June.

In May and June 1858 there was much fighting in and around Gwalior between the mutineers commanded by Tantia Topi and the Rani of Jhansi and the British under Sir Hugh Rose, as a result of which the rebels were eventually driven out of Gwalior, and the fort was regained. The Rani of Jhansi, who was wearing a man's dress, was found amongst the slain.

The Old City lies along the N.E.

<sup>1</sup> Now represented by the Maharaj Rana of Dholpur (p. 151).

<sup>2</sup> This Prince was wounded at the Battle of Panipat (p. 256), where one of his brothers was killed. Two more brothers fell in other engagements.

and N. ends of the rock. Flanking the city to the N. stands a curious old Pathan archway, the remains of a tomb. Outside the gate of the fort is the Jami Masjid, with its gilt pinnacled domes and lofty minarets. Sir W. Sleeman says (*Rambles*, i, 347): "It is a very beautiful mosque, with one end built by Mutamad Khan, in 1661, of the white sandstone of the rock above it."

On the eastern outskirts of the city is the noble tomb of Muhammad Ghaus, a saint venerated in the time of Babur and Akbar. It is of stone, and is one of the best specimens of Muslim architecture of the early Moghul period, built by Gwalior masons. It is a square of 100 ft., with hexagonal towers at the four corners, attached at the angles to form an octagon. The tomb is a hall 43 ft. square, with the angles cut off by pointed arches, from which springs a lofty Pathan dome. The walls are 5½ ft. thick, and are surrounded by a lofty veranda, with square bays in the centre of each side, closed by double lattice screens. These are protected from the weather by double eaves (Chajja), long stone slabs resting on brackets. The dome was once covered with blue-glazed tiles.

The Tomb of Tansen, the famous musician, is a small pavilion 22 ft. square, supported on pillars round the tombstone, close to the S.W. corner of the large tomb. The tamarind tree near the grave is much visited by singers, as the chewing of the leaves is alleged to impart a wonderful sweetness to the voice. Tansen was one of "The Nine Gems" of Akbar's Court.

The Fort<sup>1</sup>.—The main entrance to the fort is on the N.E. Flights of broad steps, alternating with pieces of paved level road, have been removed, and there is now a continuous road. Arrangements for an elephant to ascend the steep incline

can be made at the foot in the case of distinguished visitors or State guests.<sup>1</sup>

"The great fortress of Gwalior," said General Cunningham, "is situated on a precipitous, flat-topped, and isolated hill of sandstone," which rises 300 ft. above the town at the N. end, but only 274 ft. at the upper gate of the principal entrance. The hill is long and narrow; its extreme length from N. to S. is 1½ m., while its breadth varies from 600 ft. to 2800 ft. The walls are from 30 ft. to 35 ft. high, and the rock immediately below them is steeply but irregularly scarped all round the hill.

The view from the fort is varied and extensive, but, except during the rainy season, when the hills are green, the general appearance of the country is brown and arid. To the N., on a clear day, may be seen the gigantic temple of Suhania, about 30 m. distant, and still farther in the same direction the red hills of Dholpur. To the W., and within gunshot, lies the long, flat-topped sandstone hill of Hanuman, with a basaltic peak at the N. end and a whitewashed temple on its slope, whence the hill has its name. Beyond, far as the eye can reach, nothing is seen but range after range of low sandstone hills. The conical peak of the Ralpur hill towers over the lower ranges in the S., and to the E. the level plains, dotted with villages, lengthen till they pass out of sight. On the plain below lies the Old City of Gwalior, encircling the N.E. end of the fortress, and to the S., upwards of 1 m. distant, is the New City of *Lashkar*.

The entrance is protected by six successive Gates which, beginning from below, are:

The *Alamgiri* Gate, built by Mutamad Khan, Governor of Gwalior, in 1660, and called after Aurangzeb, whose title as Emperor was *Alamgir*. It is quite plain, and the inscription is

<sup>1</sup> Permission is no longer required. Distinguished visitors sign their names in a book at the entrance to the fort. A nominal fee of two annas is charged for others.

<sup>1</sup> *Gwalior Fort Album*, published by the Archaeological Department, Gwalior. Sold at the Archaeological Museum. Price Rs. 1/8.



obliterated. Inside is a small courtyard and an open hall in which the Muslim Governors sat to dispense justice.

The *Badalgarh*, or *Hindola Gate*, so called from the outwork *Badalgarh*, which was named after *Badal Singh*, the uncle of *Man Singh*. This gate is also called *Hindola*, from *hindol*, "a swing," which existed outside. It is a fine specimen of Hindu architecture, contemporary with the *Gujari Palace*. An inscription on an iron plate which recorded its restoration by the Governor *Saiyad 'Alam* in 1648 no longer exists.

Close under the rock to the right is the stately *Gujari Palace*, built by *Man Singh* for his favourite *Gujari* wife, *Mriganaya*, c. 1500. It measures 300 ft. by 230 ft., and is two storeys high. It is built of hewn stone, and was once a very fine building. The *Archaeological Museum* contains *Brahman* and *Jain* sculptures, inscriptions,<sup>1</sup> and miniature paintings. There is a fine set of copies of nine frescoes in the *Caves of Bagh* (p. 120). The *Museum*<sup>2</sup> is closed on Mondays.

The *Bhairon*, or *Bansur Gate*, which has been removed, was the work of one of the earliest *Kachhwaha Rajas*. It was called *Bansur*, from *bansur*, "archer"—literally a "bamboo-splitter"—from the guard of bowmen which had the charge of it.

The *Ganesh Gate* was built by *Dongar Singh*, who ruled 1424 to 1454. Outside is a small outwork called *Kabutar Khana*, or "pigeon-house," in which is a tank called *Nur Sagar*, 60 ft. by 39 ft. and 25 ft. deep. Here, too, is a Hindu temple sacred to the hermit *Gwalipa*, from whom the fort got its name. It is a small, square, open pavilion, with a cupola on four pillars. There is also

a small mosque with a chronogram giving a date corresponding to 1664.

Before reaching the *Lakshman Gate* is a temple hewn out of the solid rock and called *Chatarbhujmandir*, "shrine of the four-armed," sacred to *Vishnu*, inside which, on the left, is a long inscription, dated *Sambat 933*—A.D. 876. It is 12 ft. square, with a portico in front 10 ft. by 9 ft., supported by four pillars. There is a tank here, and opposite to it the tomb of *Taj Nizam*, a noble of the Court of *Ibrahim Lodhi*, who was killed in assaulting this gate in 1518. An awkward flight of steps leads to the *North-eastern group* of *Jain Statues* in a cliff (p. 149). The sculptures are small, and unaccompanied by inscriptions, and are, therefore, unimportant; some of the caves are large. Farther S., on the face of the rock, are carvings of *Mahadeva* and his consort and about fifty lingams. A colossal figure, 15½ ft. high, of *Siva* slaying the demon *Gaja*, who had assumed the body of an elephant, which is seen as a canopy at the top, is one of the oldest sculptures in *Gwalior*.

The *Hathiya Paur*, or *Elephant Gate*, was built by *Man Singh*, and forms part of his palace. Here was the carving of an elephant, which *Babur* and *Abul-Fazl* praised. Inside the *Hathiya Paur*, and under the S. end of the *Palace of Man Singh*, was the *Hawa Gate* (now removed); a cool draught of air justified the name.

Turning to the right on reaching the level of the fort, the five palaces under which the ascent has passed may be first visited. The first of these is the *Man Singh Palace* (1486-1516, repaired in 1881), also called the *Chit Mandir*, or *Painted Palace*, as "the walls are covered with a profusion of coloured tiles—bands of mosaic candelabra, *Brahmani* ducks, elephants and peacocks—enamelled blue, green and gold, giving to this massive wall an unsurpassed charm and elegance. The tiles of the great windowless S. wall possess a brightness and delicacy of tint unblemished by the four centuries which they have

<sup>1</sup> *Gwalior* is rich in buried monuments; and excellent work was done by the State *Archaeological Department* in the direction of excavation and preservation, notably at *Mandasor* (p. 124), *Chanderi* (p. 136) and *Bagh* (p. 120).

<sup>2</sup> See *A Guide to the Archaeological Museum at Gwalior*.

weathered. Nowhere do I remember any architectural design capable of imparting similar lightness to a simple massive wall" (Rousselet).<sup>1</sup> The palace excited the admiration of Babur (1527). It is two storeys high, with two storeys of underground apartments, now uninhabitable from the bats. Intended as cool apartments in the summer, they were used by the Moghuls as a State prison. The last Sultan of Ahmednagar died here (1600), and Aurangzeb confined his brother Murad in 1659 until he died in 1661. The E. face is 300 ft. long and 100 ft. high, and has five massive round towers, surmounted by open-domed cupolas, and connected at top by a battlement of singularly beautiful open lattice-work. The S. face is 160 ft. long and 60 ft. high, with three round towers connected by a battlement of lattice-work. The N. and W. sides are somewhat ruined. The rooms are arranged round two courts—small, but with singularly beautiful decoration.

The *Vikramaditya Palace* (1516), between the Man and Karan Palaces, is connected with them by narrow galleries.

The *Karan Palace* should be called the *Kirti Mandir*. It is long and narrow, and of two storeys. It has one room 43 ft. by 28 ft., with a roof supported by two rows of pillars. There are smaller rooms on either side, and bathrooms below, with some fine plaster-work on the domed ceilings. Close by to the S. is a hall (1516) 36 ft. square, with a roof in the form of a Hindu dome, supported on eight carved ribs, of which four spring from the side pillars and four from the angles of the building. Internally the top of the dome is a flat square formed by the intersection of the ribs. The roof is flat, and once had a pavilion on it.

The *Muslim Jahangiri and Shah Jahan Palaces* at the N. end of the fort are of rubble plastered quite plain.

<sup>1</sup> *India and its Native Princes*, by Louis Rousselet (Chapman & Hall, 1876).

A little to the N.W. of them is the Johar tank, so called from the immolation of Rajput women, just before the fortress was taken by Altamish in 1232. On the W. wall slightly to the S., and just above the Dhonda Gate, are the ruins of the buildings known as the Nauchauki or Nine Cells, also used as a State prison in the time of the Moghul Emperors. The narrow, steep staircases leading to the dungeons can still be traversed.

On a salient on the eastern verge of the rock, and a furlong to the S. of Man Singh's Palace, are the two Sasbahu temples, and from the walls nearby a fine view is obtained of the eastern cliff of the fortress. The word Sas-bahu means "mother-in-law and daughter-in-law," two similar objects standing side by side. The larger temple is 100 ft. long by 63 ft. broad. An inscription in Sanskrit in the porch records that it was commenced by Raja Padmapala, of the Kachhwaha dynasty, and completed in 1093 by Raja Mahi Pal, his brother. The entrance is to the N., and the shrine to the S. The temple is now 70 ft. high, but the spire (*sikhara*) has disappeared, and it may have been 100 ft. high. It stands on a richly carved plinth. There are figures of Vishnu over the main entrances, but the temple is probably Jain. The central hall is 31 ft. square. It is crowded with four massive pillars to aid in bearing the enormous weight of its great pyramidal roof.

The smaller temple is cruciform, and is open on all four sides. The body is 23 ft. square, supported on twelve pillars. The plinth is 6 ft. high, and is decorated like that of the great temple. The pillars are round, with octagonal bases and bracketed capitals. The lower parts of the shafts in both temples are ornamented with groups of female dancers. They are fine specimens of the ornate style of mediæval Hindu architecture.

From this point it is necessary to cross again to the W. side, where the Tell-ka-mandir stands, passing the Suraj Kund tank *en route*. This tank

is 350 ft. by 180 ft., and is believed to be the oldest reservoir in the fort.

The Tell-ka-mandir<sup>1</sup> (probable date, 9th century; restored 1881-83) is 60 ft. square, with a portico projecting 11 ft. on the E. side. The sides slope upwards to 80 ft., where the building ends in a horizontal ridge 30 ft. long. It is the loftiest building in Gwalior. The doorway is 35 ft. high, and has a figure of Garuda over the centre. It was originally a Vishnavite temple, but since the 15th century it has been Saivite. The name appears to be a corruption of *Telangana*, and from the Dravidian style of the spire, it has been thought that the architect was a Telangana, or Teluga. The whole is covered with sculptures. The gateway in front of it was formed out of fragments found in the fort during restoration work in 1881-83.

There are two tanks close to the cliff of the western Arwahi ravine, the Ek Khamba tank on the N. with a pillar in it, and the Chamar, close to which is the point, still called Faringhi Pahar, of Captain Popham's escalade in 1780.

At the S. point of the fort are interesting tanks (Dhobi Talao, Rani Talao, Chedi Talao) with a view of Lashkar. The military buildings in the S. portion of the Fort are now used for a residential school, conducted on the lines of an English Public School.

Returning from the S., past the Gangola tank, the route may be pursued past the Suraj Kund to the gate which forms the entrance to the Arwahi ravine, on the farther side of which is the Mansarowar tank. The S. end of the ravine is closed by a wall with a double gate, near which are the wells which supply the fort with drinking water; and on either side of it, from the bottom of the steep descent from the N. gate, are the Jain statues of the Arwahi group.

"These Rock Sculptures of Gwalior," wrote General Cunningham, "are unique in Northern India, as well for their number as for their

gigantic size. They are all excavated in the steep cliff immediately below the walls of the fortress, and are most of them easily accessible. There are small caves and niches in almost every place where the face of the rock is tolerably smooth and steep, but the more prominent excavations may be divided into five principal groups, which I will designate according to their positions, as 1st, the Arwahi group; 2nd, the South-western group; 3rd, the North-western group; 4th, the North-eastern group; 5th, the South-eastern group. Of these the first and the last, which are by far the most considerable both in number and size, are the only sculptures that have attracted travellers." Most of them were mutilated by order of the Emperor Babur, 1527, only seventy years after they were made. Babur himself records the fact in his memoirs: "*I directed these idols to be destroyed.*" The statues, however, were only mutilated, and the broken heads have since been replaced by the Jains with coloured stucco.

The *Arwahi group* consists of twenty-two principal figures, which are accompanied by six inscriptions, dated Sambat 1497, 1510 = A.D. 1440 and 1453, during the sway of the Tomara Rajas. The chief statues are: No. 17 a colossal figure of Adinath, the first Jain pontiff, who is known by the symbol of a bull on the pedestal. This has a long inscription, dated 1440, in the reign of Dongar Singh. The largest figure, the colossus, No. 20, is 57 ft. high, six and a half times the length of the foot, which is just 9 ft. The extreme W. figure of this group, No. 22, is a seated colossus upwards of 30 ft. high, of Nemnath, twenty-second Jain pontiff, known by a shell on the pedestal.

"The *South-western group*, just outside the Arwahi wall, consists of five principal Jain figures. No. 2 is a sleeping female 8 ft. long, lying on her side, with her head to the S. and face to the W. No. 3 is a seated group of a male and female with a child,

<sup>1</sup> "Oilman's Temple" see Fergusson's *Indian Architecture*, 2, 139.



who are Siddhartha and Trisala, the reputed father and mother of the infant Mahavira, the last of the twenty-four Jain pontiffs. The sleeping female also is probably intended for Trisala." S. of this group is the Gargaj Gate (closed). A car should be ordered to the ravine exit, for the Jain sculptures on the S.E. face are more than a mile from this point, by a road to Lashkar, and round to the last group.

of the city; the figures, however, are insignificant.

The New City, or Lashkar.—After Daulat Rao Scindia obtained possession of Gwalior in 1809, he pitched his camp to the S. of the fort, and a new city (pop. 240,397 in 1951) still retains the name of Lashkar, or The Camp. The *Sarafa*, or Merchants' Quarter, is the Chandni Chauk of Gwalior. In the *Phul Bagh* are the *Jal Bilas* and *Moti Mahal Palaces*. In the

CAVES, S.-E. GROUP.		SCULPTURES.			
No.	Front depth and height.	Names.	Position.	Height.	Symbol.
	Feet			Feet	
1	23 × 21 × 27	—	—	30	—
2	10 × 10 × 10	—	—	—	—
3	15 × 12 × 17	Adinath	Standing	7	Bull
4	15 × 14 × 16	4 others	—	—	—
		Adinath	—	14	Wheel
5	—	Nemnath	—	—	Shell
6	26 × 12 × 16	Adinath	—	—	Bull
7	15 × 10 × 20	Supadma	Sitting	15	Lotus
8	21 × 10 × 20	—	Standing	20	—
9	16 × 7 × 28	Adinath	Sitting	6	—
10	10 × 7 × 15	Male Figure	Standing	21	—
		Female	Lying	—	—
		Chandra Prabha	Standing	12	—
11	12 × 8 × 25	2 others	—	12	—
12	31 × 10 × 25	Chandra Prabha	Sitting	21	Crescent
13	49 × 10 × 25	Sambhunath	—	21	Horse
		Nemnath	Standing	21	Shell
		Sambhunath	Sitting	—	Horse
14	26 × 16 × 32	Mahavira	Standing	—	Lion
15	26 × 16 × 33	Adinath	Sitting	29	Bull
16	24 × 22 × 34	Adinath	Sitting	24	—
17	80 × 8 × 30	—	—	30	—
		Kantanath	Standing	26	Goat
		Shantanath	Sitting	26	Antelope
		Adinath	Sitting	26	Wheel
		And 4 others	—	26	—
18	15 × 10 × 30	—	Standing	26	—
19	16 × 10 × 30	—	—	26	—
20	12 × 8 × 20	Adinath	—	26	—
21	27 × 35 × 15	—	—	6	Wheel
		—	—	—	—

The South-eastern group is the most important group of colossal statues which occupy the whole face of the cliff for upwards of  $\frac{1}{2}$  m. They are all of date 1468-73, and are the latest of such works in India. In many cases a screen-wall has been left in front of the shelves as at Ellora. The table gives details of each statue.

The North-western group is best visited by passing round the N. side

centre of Lashkar is the Jayaji Chauk and the *Barah*, or *Old Palace*. The King George Park close by contains a Hindu temple, a Muslim mosque, a Sikh *gurdwara*, a Theosophical lodge and a statue of Maharani Sankhyaraja Sahiba (d. 1919); also another Museum (1910).

The water supply comes from Tigr reservoir, 9 m. W., on the Sank river.

The later buildings worthy of a

visit are the *Dufferin Sarai*, the *Jinsi Building*, the *Jayaji Rao Memorial Hospital*, and the *Victoria College*, *Maharaja Jayaji Rao's Cenotaph*, the *Electric Printing Press*, the *General Post Office*, the *Theatre Hall*, and the *Market*. The New Race-course, on the road connecting Lashkar and Morar, is used by the Gwalior Sports Association for All-India and other matches. The old race-course was N.W. of Morar.

The Madho Sagar Lake was for some time a flying-boat base.

Lashkar presents a scene of the utmost animation at the Dasehra festival in October procession to the State temple at the Gurki, also when the Muharram procession is held on the ninth day of the period of mourning annually observed by Shiah Muslims, in remembrance of the murder of Hosain at Kerbela in A.D. 680. In this a State Taziya is carried.

From Gwalior three light railways run: one S.W. to Shivpuri (74 m.), not far from which, in the Narwar jungle, Tantia Topi was captured on 7th April 1859; a second N.E. to Bhind (53 m.), and the third W. by S. to Sabalgarh and Sheopor (124 m.).

Shivpuri or Sipri (hotel: motor-car available), the summer headquarters of the Gwalior Rulers, lies on a plateau, 1300 ft. above sea-level, on the Agra-Bombay road; 73 m. from Gwalior, and 61 m. from Jhansi, by road. There is a handsome mausoleum of the mother of the late Maharaja: close to it is a natural spring, the Bhadaya Kund. Metalled roads run N. to Gwalior (74 m.), S. to Guna (61 m.), and E. to Jhansi (81 m.) The old and historic town of Narwar (Nalapura) can be reached by motor, 26 m. to the N. The fort has a perimeter of 5 m. and is 500 ft. above the plain, with old guns. A Jait Khamba has inscriptions of Tomara Rajas.

About 7 m. S. of Dholpur there is a bridge over the Chambal, 2714 ft. long, built of the famous red sandstone of Dholpur, a ridge of which, from 560 ft. to 1074 ft. above sea-

level, runs for 60 m. through the territory, and has many quarries. The river is bordered by a labyrinth of ravines, some of which are 90 ft. deep and extend to a distance of 4 m. from the river-banks. The floods of the river are very remarkable. The highest recorded flood above summer level rose no less than 97 ft. Higher up the river, in Kotah territory, a great hydro-electric scheme is contemplated.

804 m. Dholpur (R.) is the chief town of the former Jat State of that name. The late Maharaj Rana,<sup>1</sup> who succeeded his brother in 1911, died as this book was going to Press.

The State was created in 1805, when the Governor-General (George Barlow) gave the last Jat Rana of Gohad (a State founded in 1505), three of Scindia's districts N. of the Chambal, and transferred Gwalior and Gohad to Scindia. In 1658 Aurangzeb defeated his elder brother Dara Shikoh at Ran-ka-chabutra, 3 m. E. of Dholpur, and in 1707 Aurangzeb's sons, Azam and Mu'azzam, contending for the crown, fought a great battle at the village of Bareta, near Dholpur, the former being killed and the latter becoming Emperor, with the title of Bahadur Shah. The palace of Dholpur is built of red sandstone. The High School is housed in a building originally built as a mausoleum of Sadik Muhammad (d. 1597), a general of Akbar. A N.G. railway runs from Dholpur to Bari, 20 m., and to Tantpur (37 m.).

Among other objects of archaeological interest in Dholpur State are: (1) Shergarh fort, which is supposed to have been built some 3000 years ago by Raja Maldeo. It was repaired and rebuilt by several Rajas in the later generations. In 1540 Sher Shah, of the Sur dynasty, who drove Humayun out of India, restored it and gave it its present name of Shergarh. It was lastly used by Maharaja

<sup>1</sup> H. H. Maharaj Rana Sir Udal Bhan Singh, G.C.I.E., K.C.S.I., K.C.V.O.

Rana Kirat Singh in the early part of the 19th century; but is crumbling away. (2) The fort of Bari, which was built by the Ghorī King Firoz Shah in 1286. It is now used as headquarters of the Bari Tahsil. (3) Khanpur Mahal, which is situated some 3 m. to the S. of Bari, and consists of a long and picturesque series of pavilions, the principal of which are enclosed by a wall. The Mahal was built for the Emperor Shah Jahan by Safi Khan Aziz Khan, a local Mansabdar. The palace was never occupied and gradually fell to pieces. The Dholpur Darbar has repaired and renovated some pavilions. Below, on Talshahi lake, duck shoots are sometimes held by the Maharaj Rana. (4) Mach Kund, a historical tank surrounded by temples both ancient and modern, the older falling to pieces. It is considered to be a sacred place, and its name is traced back to a Raja Mach, twenty-fourth of the Surajbansi, who reigned nine generations before the birth of Sri Ramchandra. (5) Ram Sagar. This is an extensive irrigation tank constructed by Maharaj Rana Ram Singh (1901-11) to supply water to the surrounding villages in Tahsil Bari. Around Ram Sagar is a sanctuary in which tigers and other wild animals may be seen moving about quite regardless of man.

835 m. from Bombay, Agra Cantonment station where travellers by this route alight for the hotels (Route 13). The Central Ry. runs through the Raja-ki-Mandi station (where there is a branch to Agra city) to

868 m. Muttra Junction (p. 203), passing Sikandra (p. 222). From Muttra the line continues as in Route 12 to

957 m. DELHI Main Station (Route 14).

## ROUTE 10

**BOMBAY to DELHI** by Surat, Broach, Mlyagam (for Dabhoi), Baroda and Ahmadabad, by broad-gauge; thence by metre-gauge of the Western Ry. to Delhi (849 m.) by Melhana, Palanpur, Abu Road (for Mt Abu), Marwar Junction (for Luni Junction, branch line to Hyderabad, Sind and Karachi), Jodhpur Merta Road (for Bikanir), Ajmer, Phalera Junction, JAIPUR, Bandikul Junction, Alwar, Rewari, and Gurgaon.

Both the "Saurashtra Mail" (Route 11) and the "Gujarat Mail," start from the Central station of Bombay and run over the broad-gauge line of the former B.B. and C.f. Ry. This railway was opened from Bulsar to Ahmadabad in 1860-63 and was brought into Grant Road in 1864, being extended to Church Gate in 1870. There was also a terminus at Colaba, but the line from Church Gate was dismantled (1933) to give access to Back Bay. From Ahmadabad the journey to Delhi is continued over the metre-gauge line *via* Marwar Junction, to Ajmer, Jaipur, Bandikui, Alwar and Rewari. Total distance to Delhi 845 m.

At Marwar Junction the Jodhpur State railways branch off, and passengers for Karachi and Sind used formerly to proceed this way, but since partition the railway has been interrupted at the Pakistan frontier, and the mail train now stops at Barmer.

6 m. Mahim station, where the railway crosses a causeway connecting the island of Bombay with the island of Salsette. There was a Portuguese fort here. The Mahim causeway was constructed (1864) largely at the expense of the first Lady Jamsetjee Jeejeebhoy.



At 29 m. the railway crosses the Bassein creeks; the S. bridge is 4313 ft. long (1864) and the N. 1611 ft.

44 m. the Vaiturni river (near Virar) crossed again at 45 m.

105 m. Daman Road station (P.W.D.B.) (permit from Executive Engineer, Surat). Daman (Damão) is a little over 148 sq. m. in area, and consists of three separate portions, Damão, Dadra, and Nagar Haveli. It was seized by the Portuguese in 1531, and finally was ceded by Bahadur Shah of Gujarat in 1559 in return for an alliance. The Indian Government is now pressing for its rendition, along with the other Portuguese possessions in India. The town (of historic interest) is situated on the Damão Ganga river, with a bad bar and a roadstead, but in the days of small ships had a very considerable trade. In the main fort, Damão Grande (once a Diocese), on the left bank, are ruins of monasteries and two churches and also the houses of the Governor and his staff and the public offices. The smaller fort of St Jerome, opposite, is more modern. At Damão Paqueta (7½ m.) on this bank is a Customs Inspection Bungalow, permit from Assistant Commissioner, Salt, at Surat.

111 m. Udvada station. Remarkable as containing the oldest Parsi sacred fire in India. It is said to have been originally brought from Persia by the Parsis, and first kindled at Diu in A.D. 700. The Fire-temple is modern.

At 118 m. is the Par river.

121 m. Bulsar station. Near it is the village of Tithal, on the seacoast, where many inhabitants of Gujarat resort in the hot season. There are fine sands. Motor service from Bulsar E. to Dharampur (18 m.); Wilson Hills (34 m.), height 2300 ft.; also to Nasik (95 m.).

At 126 m. is the Auranga river.

145 m. Navsari station. The headquarters, from the earliest days, of the Parsi community. Here the Zoroastrian Priesthood receive their initiation and confirmation. There are sanatoria for Parsis at Maradi and Umreth.

At 150 m. is the Poorna river, and at 156 m. the Mindhola river.

163 m. Surat station (pop. 1951, 222,884; R., D.B., 2 m.). The name is connected with Saurashtra, or Sorath, a term applied to the neighbouring districts of Gujarat and Kathiawar, which occurs in the *Mahabharata* and the *Periplus*, and which has now been revived by independent India. It is variously interpreted as meaning the "good land" or "the land of the Suras." Surat had a large trade in 1600, and even in 1796, after some decline, held 800,000 people, the port being much frequented by European traders.

Situated on the River Tapti, it is surrounded on the land side by a wall about 5½ m. in circuit, with twelve gates. Except the main street, running from the station road to the castle, the streets in Surat are narrow and tortuous, and some of them still bear marks of the great fire in 1837, which raged for nearly two days. Again in 1889 a fire broke out, which raged over twelve hours and destroyed much of the city. Besides fires, Surat has suffered severely from floods.

About the 12th century the Parsis, who were driven from Persia 500 years before and had settled in Sanjan, 70 m. S. of Surat, found their way here. In 1512 the Portuguese sacked the then open town. On the 26th February 1573 it surrendered to Akbar after a siege of one month and seventeen days. Under the Moghuls, as the "Gateway of Mecca," it became a port of primary importance for trade and pilgrim traffic; and the Banyas of Surat grew fabulously wealthy. The English began to trade, and in 1612 the Moghul Emperor sent a *farman* authorising an English envoy to reside at his court, and opening to English subjects the trade at Surat.<sup>1</sup> In 1615 Captain Downton, with four ships, mounting eighty guns, defeated the Portuguese fleet.

<sup>1</sup> There is an excellent account (with illustrations) of the Surat factory in *British Beginnings in Western India*, by H. G. Rawlinson (Oxford, 1920).

consisting of four galleons, three other large ships, and sixty smaller vessels, mounting in all 134 guns. This victory off Swally at "Bloody Point" was decisive in establishing British superiority over the Portuguese.

Dutch trade commenced in 1616, and for some years competed successfully with the English there. The French Factory was not founded till 1668, when the agents of the French E.I. Company (1664) settled at Surat. On the 5th January of the same year the prosperity of Surat received a severe blow from Sivaji, the founder of the Mahratta Empire, who with 4000 horse surprised the city, and plundered it for six days. The defenders of the English Factory, under Sir George Oxenden, President 1663-1669, defied him and recommended Sivaji to "save the labour of his servants running to and fro on messages, and come himself with all his army," and in the end were left unassailed. Their courageous defiance so pleased Aurangzeb that he sent Oxenden a robe of honour, and granted the English a reduction in customs. The walls of Surat up to this time were of mud, but they were now ordered to be built of brick.

In 1687 the Presidency of the English Factory was transferred to Bombay from Surat. In 1698 the E.I. Company became faced with an English rival as the New London Company obtained a Charter, and on the 19th of January 1700 Sir Nicholas Waite, President for the New Company, arrived at Surat. A struggle between the Companies continued till 1708, when they were united. This marked a new era for the English at Surat, then the greatest emporium of W. India. The factory of the New Company is now occupied by the Irish Presbyterian Mission. A dock was built (1720), and in 1723 there were two British shipyards. In 1735 an Indiaman was launched.

In 1759 the Nawab of Surat, by misgovernment and oppression of the Company's officers, provoked a

conflict. The townspeople welcomed the attack, which was delivered near Athwa village, and resulted in the complete defeat of the Nawab's troops. He then signed a treaty by which the castle and fleet were made over to the British for a yearly stipend of Rs. 200,000. This arrangement was confirmed by the Emperor at Delhi, and the British authority was firmly established in Surat, which was definitely taken over in 1800. In 1842 the last titular Nawab died without a direct heir, and the flag of Delhi was removed from the castle.

The Castle stands at the point where the Tapti bridge abuts on the banks of the river. It was erected by Khudawand Khan about 1546, and is a brick building with walls about 8 ft. thick, much modernised. There is a good view of the city and river from the S.W. bastion. Over the E. gateway is an inscription, and adjoining it is the well-kept *Victoria Garden*, of 8 acres. The adjoining church was consecrated by Bishop Heber in April 1825.

The remains of the original *English Factory* are near the way to the Kataragam Gate, close to the river, on the N. side of the city. It is doubtful whether, in spite of the tablet to that effect, the house occupies the actual site. Near it is the *Portuguese Factory*, where some records are still kept. A wooden cross marks the site of the church. Close to this are the vacant sites of the *French Lodge* (abandoned in 1723 for Mahé) and the *Persian Factory*. The Dutch Factory was outside. There is a fine view of the town from the *Clock Tower*.

The *English Cemetery*, N. of the city, on the Broach road, should be visited. To the right on entering, is the massive mausoleum of Sir George Oxenden, President of Surat and Bombay, who died on 14th July 1669, and his brother Christopher (d. 1659). The structure is composed of two tombs. The first, a domed building with four pinnacles at the corners, was erected over the grave of Christopher, and a Latin inscrip-

tion in the old English character, written by his brother, was placed inside on a small marble slab. On the death of Sir George, it was enclosed in another building, similar in style, but two-storeyed, and surmounted by a dome which resembles an open cross. In the upper compartment is a large marble tablet bearing an inscription. Close by is another tomb, supposed to be that of Gerald Aungier (d. 30th June 1677), Oxenden's successor; it remained for years without an inscription, but now bears a tablet. Out of 400 tombs, ranging in date from 1646 to the middle of the 19th century, over seventy are in memory of children under the age of five.

The adjoining Dutch Cemetery contains huge monuments. The most striking is that of "His High Nobility" Baron Adriaan van Reede (d. 15th December 1691), "Commissary for India of the United Netherlands East India Company, representing in that capacity the Assembly of the Noble Lords of the Seventeen," who was the author of the *Hortus Malabaricus* and the collector of valuable books and curiosities which he sent to Holland. The tomb consists of a double cupola of immense dimensions with a gallery above and below, supported on handsome columns. It was formerly decorated with frescoes, escutcheons and passages from Scripture, and its windows were filled with wood-carving. A bill is extant charging the Dutch Company with Rs. 6000 for mere repairs. It will be noticed that in the inscription, which is in Dutch, "Cochim" and "Souratte" are engraved in capital letters and "bom-bai" in small ones. Near the Dutch cemetery is the Armenian cemetery, with many well-carved stones, having inscriptions in the Armenian language. All the cemeteries are kept in good order at the expense of Government.

The chief Mosques of Surat are:

1. Khwaja Diwan Sahib's Mosque built about 1530. He is said to have come to Surat from Bokhara, and to have lived to the age of 116. 2. The

Nau Salyad Mosque, "Mosque of the Nine Salyads," on the W. bank of the Gopi Lake. 3. The Salyad Idrus Mosque, in Salyadpura, with a minaret, one of the most conspicuous objects in Surat; it was built in 1639 in honour of the ancestor of the present Kazi of Surat. 4. The Mirza Sami Mosque, built in 1540 by Khudawand Khan, who constructed the castle.

The Tombs of the Bohras deserve a visit. There are two chief Parsi fire-temples, built in 1823. The Hindu sect of the Wallabhacharis has three temples. The Swami Narayan temple, with three white domes, is visible all over the city. In the two old temples in the Ambaji ward the shrines are 15 ft. underground, a sign of Muslim persecution. The Shrivaks, or Jains, have forty-seven temples, some 200 years old. There are several Cotton Mills in Surat. Gold and silver wire and spangle manufacture and brocade work are important industries; while carved sandalwood and inlaid work are still manufactured to some extent. Silk weaving is the chief "home industry."

Beyond the Hope Bridge (3 m.) is Rander, built on the site of a very ancient Hindu city (200 A.C.), destroyed by the Muslims in 1225. The Jami Masjid stands on the site of the principal Jain temple. In the façade the bases of the Jain columns are still visible, and the doorstep is reputed to be a great idol placed head downwards. In another mosque are the wooden columns and domes belonging to a Jain temple, the only wooden remains of the kind in India.

Besides the three cemeteries in the city, there was another place of interment for Europeans at Swally (Suvali) the old seaport of Surat, about 12 m. W., outside the mouth of the Tapi. Here, according to his friend Edward Terry, chaplain to Sir Thomas Roe's embassy to the court of Jahangir, was the grave of Thomas Coryat, the "English Fakir" and author of "Coryat's Crudities," who tramped on foot from London to India, limit-



ing his expees to twopence a day, which he procured by begging. From the Moghul Court at Ajmer (p. 175) he walked to Surat, where he arrived desperately ill with dysentery and died in December 1617. All trace of his grave has disappeared, although local tradition identifies it with a monument in the Muslim style at Rajgari, a village near Swally. At Jajira, not far from Swally, is a light-house on the N. bank of the Tapti, near the mouth of the river; and adjoining it is a tomb with a high dome which bears no inscription but is known as Vaux's Tomb. Vaux was Deputy-Governor of Bombay and was drowned with his wife in 1697 by the upsetting of their boat on the river.

Near Swally is the little seaside village of Dumas, the residence of the Nawab of Sachin, who, like his relative, the Nawab of Janjira (44 m. below Bombay on the coast), is descended from the Sidi (Abyssinian) admirals of the coast.

The Tapti Valley Ry. (opened 1900) runs from Surat to Amalner (147 m.) through Naodurbar; continued by the Central Ry., 35 m., to Jalgaon (p. 33).

After leaving Surat the *Tapti* or *Tapti river* is crossed by a bridge 1863 ft. long (no roadway).

From (194 m.) *Ankleswar Junction* a branch runs (41 m.) N.E. to *Rajpipla* capital of the former Rajpipla State whose late Ruler was well known in English racing circles.

Close to Broach the *Narbada* or *Narmada river* is passed by the Silver Jubilee bridge (1935), consisting of 16 spans of 280 ft. (no roadway).

200 m. *Broach (Bharoch) Junction* (R., D.B.) is a place of extreme antiquity. The author of the *Periplus*, c. A.D. 210, mentions Broach under the name of Barugaza. It was then ruled by a feudatory Gurhara Prince, and subsequently fell under the rule of the Solankis, in the 10th century. It is mentioned by Varamihira, a Hindu astronomer (6th century). The Muslims had appeared in the 8th

century from Sind, and ruled Broach from 1297 to 1772.

In 1613 it was visited by Aldworth and Withington, English merchants; and in 1614 a house was hired for a factory. The Dutch set up a factory in 1617. The Nawab did not meet obligations, and on the 14th of November 1772 British troops stormed the place with the loss of their commander, Brigadier David Wedderburn, whose tomb is at the N.W. corner of the fort. It was made over in 1783 to Madhava Rao Scindia; but on the 29th of August 1803 Broach was again taken by the British and annexed.

The city covers a strip of land  $2\frac{1}{2}$  m. long and  $\frac{1}{2}$  m. broad, hence by its inhabitants it is called Jibb, or "the tongue." The *Fort* stands on a hill more than 100 ft. above the river, and a massive stone wall lines the river-bank for about 1 m. The streets of the city are narrow and some of them steep. The Jami Masjid, lying at the E. foot of the fort, is an old Jain temple. At the W. end of the city is the spacious 'Idgah, or the Muslim place of worship on the 'Id festivals. Farther on are the bungalows of Government officers and wealthy citizens. At the farthest end, at the place called "Krusi," is the Rothfeld Garden, on the high bank of the river.

The Dutch tombs are 2 m. W. of the fort, and some 100 yd. off the road, left. Two of them are from 16 ft. to 20 ft. high. Opposite the Dutch tombs are five *Towers of Silence*, one of them about 15 ft. high. The second tower is still in use.

On the N.W. side of the city, at a distance of 1 m., is the tomb of Bawa Rahan, and a mosque situated on an isolated high hillock.

Outside the E. gate, on the river bank, is the *Temple of Bhrgu Rishi*, from whom the town got the name of Bhargukachba, contracted into Bharoch. The Parsi surname of Bbarucha denotes a man of Broach.

Broach is celebrated for its long-stapled cotton; there are spinning

and weaving mills, besides ginning and cotton-pressing factories.

10 m. to the E. of Broach is the celebrated place of Hindu pilgrimage, Suklatirth, on the N. or right bank of the Narbada. Here a legendary Chanakya, King of Ujjain, was purified of his sins, having arrived by sailing down the Narbada in a boat with black sails, which turned white on his reaching Suklatirth. Here, too, Chandragupta and his Minister Chanakya, were cleansed from the guilt of murdering his predecessor, and here Chamund, king of Anhilwara, in the eleventh century, ended his life as a penitent. There are three sacred waters—the Kavi, the Hunkareswar, and the Shukal; at the second is a temple with an image of Vishnu.

Opposite Mangleswar, 1 m. upstream from Suklatirth, is an island, in which was a famous *Banyan Tree*, called the *Kabir wad*, or "the fig-tree of Kabir," from whose toothpick it is said to have originated. Forbes, who visited Broach 1776-83, and was the first Collector (1803), says, in his *Oriental Memoirs* (i, p. 26), that it enclosed a space within its principal stems 2000 ft. in circumference. It had 350 large and 3000 small trunks, and had been known to shelter 7000 men. Bishop Heber, in April 1825, wrote that, though much had been washed away, enough remained to make it one of the most noble groves in the world. A small temple marks the spot where the original trunk grew.

225 m. Miyagam Junction for a system of narrow-gauge railways (2' 6") radiating from Dabhoi.

Dabhol Junction, 20 m. E. from Miyagam, is a town of the former Baroda State, birthplace of the Gujarati style of Hindu architecture. The fort is said to have been built by the Vaghela king of Patan or Anhilwara (p. 167). Jayasimha Siddharaja Chapotkaha or Chavana, in the 13th century. There are four gates.

On the *Baroda Gate*, 31 ft. high, with pilasters on either side, the carv-

ings represent the incarnation of Vishnu, and nymphs sporting with makras or crocodiles. Near this are colonnades in the fort walls affording shelter to the garrison. The S., or Nandod, Gate is 29 ft. high and 16 ft. 4 in. wide. Trees have grown in the walls and fractured them with their thick roots. The Hira (diamond) Gate, on the E., is 37 ft. high and a marvel of minute carving. About 10 ft. up, in the N. face of the centre, a man and woman are carved, 4 ft. high, standing with a tree between them, like representations of Adam and Eve. To the left is the figure of a devil. High in the centre face is an elephant, under which the builder of the gate is said to have been interred. Outside is the Vaijanartha shrine. On the N. side of the town is the former palace. On this side there is the Mori Gate. On the left, looking out from inside the tower, is the temple of Mata Kall, a wondrous example of carving, which is now rather worn by the weather.

From Dabhol Junction a branch railway runs 10 m. S. to Chandod station, a celebrated place of Hindu pilgrimage, owing to its situation at the confluence of the *Narbada* and the *Or*. Thousands flock there every full moon.

Another line runs from Dabhoi 23 m. E. to Bodeli, and to Chota Udaipur (46 m.), the capital of the former State of that name (not to be confused with the great Rajput State of Udaipur or Mewar). Other lines go W. from Dabhoi to Baroda and Jambusar, and N. to Timba Road.

244 m. from Bombay is BARODA \* (D.B.,  $\frac{1}{2}$  m., R.), capital of the Gaekwar. The State used to cover an area of 8164 sq. m., but in 1948 was absorbed into the Indian Union and lost its separate identity.

W. of the railway station are situated the residences of many high officials, and the combined State Guest-House and Hotel. E. of the station is the city (pop. 211,413 in 1951), with the College, affiliated to Bombay University, Museum and

Picture Gallery (1894) in the Victoria Diamond Jubilee Institute, the *Baroda General Hospital*, the *State Offices and Library*, the Juna Kot, etc. The Vishvamitri river flows between the railway station and the city, and is spanned by four stone bridges.

The city is intersected at right angles by wide thoroughfares, which meet in a market-place, where there is a square Muslim pavilion, a clock tower, and the old Nazar Bagh Palace (1721) with a Shish (mirror) Mahal. One gold and one silver gun of the State are kept in the L.F. Battery. The gold gun contains 280 lb. weight of solid gold, and is drawn by splendid milk-white bullocks stabled hard by. The Lakshmi Vilas Palace is built in the Indo-Saracenic style of architecture.

N. of the city are the former British *Cantonment* and *Residency*. The *Anglican Church* was consecrated by Bishop Heber in 1825, and in 1838 was almost entirely rebuilt. There is a good public garden with a zoological collection on the banks of the river, between the Cantonment and the city.

Baroda is supplied with water from the artificial *Ajwa Lake*, 12 m. distant, completed in 1890. The aerodrome (1937) is at Harsi. Free education has been compulsory since 1904.

The palace of Makarpura is 4 m. S. of the city. The *Naulukhi Well*, 50 yd. N., is a fine structure of the Baoli class.

The *Baolis*, in Gujarat, are large wells. According to Mr A. Forbes, in his work on Gujarat, the *Ras Mala*: "Some are large circular wells containing galleried apartments; others are more properly described as *wao*s, or *baolis*. The *wao* is a large edifice, of a picturesque and stately, as well as peculiar, character. Above the level of the ground a row of four or five open pavilions, at regular distances from each other, is alone visible; the roofs are supported on columns, and are, in the structures of the Hindu times, pyramidal in form. The entrance to the *wao* is by one of the end pavilions; thence a

flight of steps descends to a landing immediately under the second dome, which is now seen to be supported by two rows of columns, one over the other. A second flight of steps continues the descent to a similar landing under the third pavilion, where the screen is found to be three storeys in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavilion, until the level of the water is at last reached. The last flight of steps conducts to the most adorned portion of the *wao*, an octagonal structure, in this position necessarily several storeys high, with a gallery at each storey, and covered by a dome. The structure, which is sometimes 80 yd. in length, invariably terminates in a circular well." Another fine *baoli* may be seen at Adalaj near Ahmedabad (p. 160).

The broad-gauge line of the Western Ry., the route from Bombay to Delhi (865 m.), turns N.E. to Champaner Road, 267 m.; Ratlam, 404 m.; Nagda, 434 m.; Kotah, 570 m. and Multra, 771 m., where it connects with the Central Ry. (Route 12). An excursion to Champaner and Pavagadh and another to Dabhoi can be made.

The main broad-gauge to Ahmedabad continues to

259 m. Mahi river, bridge 1748 ft. long.

266 m. from Bombay, Anand Junction, known for its creamery.

(a) A branch line runs N.E. to Godhra, 49 m. (p. 201).

At 19 m. (D.B.) Dakor station, there are a large lake, and a temple with an image much venerated by the Hindus, with a pilgrimage in October and November.

About 20 m. N. of Dakor is the walled town of Kapadvanj (below).

Midway between the two places are the hot springs of Lasundra, the highest temperature being 115°. The water is slightly sulphurous, and is efficacious in skin diseases.

At 33 m. is the Mahi river bridge, 1920 ft. long.



(b) Another line runs S.W. 14 m. to the town of Petlad, and 33 m. to Cambay, capital of a former Muslim State.

This port of Ahmedabad is of great antiquity, described by the Arab traveller Masudi in A.D. 913 as standing on the shores of a deep bay surrounded by towns, villages, farms, cultivated fields, trees and gardens. It was governed by the kings of Anhilwara (the modern Patan) up to 1400. Muslim writers then called it the "first city in Hind." The beauty and wealth of the country led to its invasion by Ala-ud-din in 1304, when the city was plundered and its temples destroyed.

Cambay reached the height of its glory about 1600. The Muslim Kings of Gujarat (1485-1535) are often known as "Kings of Cambay." In the second canto of *Hudibras* (1674) mention is made of the "Prince of Cambay," whose "daily food is asp and basilisk and toad." In 1583 letters carried by Fitch, Leedes and Newberry from Queen Elizabeth, were addressed to Akbar, as king of Cambay. The Portuguese and Dutch had already established factories here; in 1613, when the English appeared, it was still a flourishing city, and, although declining as Surat increased in importance, the factory continued to 1722. It was plundered more than once by the Mahrattas; at the same time the entrance to the harbour began to silt up, and it is now unimportant.

Cambay was formerly a stronghold of the Jains, and still possesses some of their MSS., second only to those at Patan. The *Jumli Masjid* (1325), built with fragments of Jain and Hindu temples, contains the tomb of Imrar Ahmed Kajarani. The Nawab's *Kothi* (residence) was the old English factory.

The town is celebrated for the manufacture of agate, cornelian and onyx ornaments.

The main line continues from Anand to

277 m. Nadlad Junction. A branch

line (metre-gauge) runs N. to Kapadvanj, 28 m. (D.B.), noted for its glass, soap and leather jars for *ghl*. Nadiad is the most important town in the Kaira district.

288 m. Mehmabad and Kaira Road station. Mehmabad was founded by Mahmud Bigara, Sultan of Gujarat, in 1479. There is a fine tomb  $1\frac{1}{2}$  m. E. of the town, built in 1484 in honour of Mubarak Saiyad, a Minister of Mahmud. A double veranda and screens of tracery give a subdued light. Mahmud Bigara also constructed the *Bhamara Baoli* (well), which is passed on the way to the tomb. It has two stone arches, on which it was said the king's swing was hung. It is 74 ft. long by 24 ft. broad, is entered by four winding stairs, and has eight underground chambers.

Kaira, 7 m. (public conveyances), is said to date from 1400 B.C. Chalukya copperplate grants show that the city was in existence in the 5th century. The chief industry is printing cloth for saris and other native garments. In the centre of the town is the Court House, a building with pillars of a Greek order. Near it is a Jain temple, with beautiful dark wood carving. Kaira was formerly of importance, being on the main route from Cambay to N. India, and the boundary of British possessions. It was a large military Cantonment of the Gaikwar's subsidiary force, but proved unhealthy. The large church was consecrated by Bishop Heber in 1822, and had a beautiful bell, since removed to St Paul's Church, Poona.

The Nilgai (*Portax pletus*), antelope (*Antelope bezoartica*), and Indian-gazelle (*Gazella Bennettii*) are common. The Sarus (*Ardea Antigone*) is a tall grey crane with a crimson head. Wild-fowl, bustard (*Eupodotis Edwardsii*) and florican (*Sypheotides auritus*), partridges and quails, sandgrouse, plovers and bitterns and green pigeon, are found everywhere. The mahseer (*Barbus Mosal*) is found in the Mahi, Vatrak, Meshwa, and Saharmati rivers, and affords excellent sport.

At 292 m. is the Vatrak river.

306 m. Ahmadabad (strictly correct spelling, but usually spelt Ahmedabad) Junction\* (alt. 180 ft.). The "Saurashtra Mail" proceeds along the broad-gauge section to Viramgam (Route 11), but connects with the metre-gauge Delhi Mail, drawn up alongside.

This famous old city<sup>1</sup> (pop. 788,310 in 1951) covers 2 sq. m. on the left bank of the Sabarmati river. The remains of an old wall, with twelve gateways, surround it. No one should pass this ancient capital, the stronghold of the Northern Jains, without breaking the journey (four hours) to visit the Jami Masjid, the *Tombs of the Queens* and the Rani Sipri Mosque.

Ahmadabad, once the greatest city in Western India, is said to have been from 1573 to 1600 the "handsomest town in Hindustan, perhaps in the world." In Sir Thomas Roe's time, 1615, "it was a goodly city as large as London." It was founded in 1411 by Sultan Ahmad I, second King of Gujarat, who made Asaval, the old Hindu town, now included in the S. part of the city, his capital. It passed through two periods of greatness, two of decay, and one of revival; it recovered under the Moghuls; from 1709 to 1779 it dwindled with them; and it has again increased. It is now a main centre of the cotton trade and manufacture. The Cantonment and Aerodrome lie  $3\frac{1}{2}$  m. N.E. of the city from the Delhi Gate.

It is hard to account for the scant attention paid to Ahmadabad by modern travellers from Europe unless its reputation as an industrial centre, and the fact that there has been prohibition there since 1938 has deterred them. Although Jahangir is said to have called it Gardabad (the city of Dust) it certainly ranks high amongst the cities of India for the beauty and extent of its architectural remains.<sup>2</sup>

Its architecture is an interesting and striking example of the combination of Hindu and Saracenic forms. The *Jain feeding-places for birds*, called "parabdis" which at the first glance look like pigeon-houses, may be seen in many of the streets, and are a peculiar feature. Many of the houses in the streets have fronts beautifully ornamented with wood-carving.

The old parts of the city are divided into quarters wholly separated off from one another and named "pols." The buildings should be seen in the following order:

The Jami Masjid and Tombs of Ahmad Shah and his wives (12 and 14); the Rani Sipri Tomb and Mosque (18); Dastur Khan's Mosque (7); the Bhadar (10); Shaikh Hasan's Mosque (1); the Rani (or Queen's) Mosque in Mirzapur (3); Muhafiz Khan's Mosque (4).

With a second morning to spare, the visitor should take a car to Sarkhej, across the river to the S.W. giving himself *at least* four hours for the trip. A second afternoon can be devoted to the Kankariya Tank and Shah Alam, S. of the city, and perhaps the modern Jain Temple of Hathisingh, outside the Delhi Gate, but extensions to the city may make a guide necessary.

Near the railway station are handsome lofty minarets and an arched central gateway, which are all that remain of a mosque (7)<sup>1</sup> which was destroyed when the Moghul commander, Jawad Mard Khan, surrendered Ahmadabad to the Mah-rattas in 1753.

The Jami Masjid (12), or *principal mosque*, stands near the centre of the city, on the S. side of the main street (Manik Chauk), a little E. of the Three Gateways. It was built by Sultan Ahmad I (Ahmad Shah) in 1424. The mosque is entered from the N. by a flight of steps. On the S. is another porch leading into the street, and on the E. is the enclosure.

<sup>1</sup> Map faces p. 165.

<sup>2</sup> The simplest details of the architecture of Ahmadabad will be found in a volume of the *Archaeol. Survey of N. India*, by Dr Burgess.

<sup>1</sup> These numbers in brackets refer to the numbers on the accompanying plan.

in which is the tomb of the founder. The court is surrounded by a cloister. To the W. is the mosque proper. On the threshold of the main arch, embedded in the pavement, lies a black slab brought from Chintaman's Temple, which according to Sir T. Hope, is a Jain idol turned upside down for the faithful to tread on; and touching it on the E. is a white marble crescent, where the Imam stands to lead the prayers.

In the right-hand corner on entering is a gallery, probably used by the members of the Sultan's Family. The roof, supported by 260 columns, has fifteen cupolas, with galleries round the three in front. The centre cupola is larger and much higher. The two "shaking" minarets lost half their height in the earthquake of 16th June 1819. They are now 43 ft. high. On the marble slab above the centre of the three *kiblas*, or prayer-niches, are these words in Arabic: "This high and far-stretching mosque was raised by the slave who trusts in the mercy of God, the compassionate, the alone-to-be-worshipped." The Koran says: "Truly mosques belong to God, worship no one else with him." "The slave who trusts in God, the Aider, Nasir-ud-dunya, wa-ud-din Abu'l Fath Ahmad Shah, son of Muhammad Shah, son of Sultan Muzaffar."

Through the E. gate is the Tomb of Ahmad Shah (14) (repaired 1587). He was the first King of Gujarat. This domed building has a portico to the S. with eighteen pillars. The windows are of perforated stonework. The central chamber is 36 ft. square. It is paved with marble of different colours. The centre cenotaph is that of Ahmad Shah, the one to the W. is that of his son, Muhammad Shah, and that on the E. is that of his grandson, Kutb Shah, died, respectively, 1441, 1451, and 1459.

50 yd. to the E., across the street, are the Tombs of the Queens of Ahmad Shah (14), Rani Ka Ilujra. The houses quite shut out the façade of the mausoleum, which is raised on

a platform. In the façade are thirteen highly ornamented carved recesses. Inside is a rectangular court, with a corridor running round it. In the centre are eight large cenotaphs and several small ones. The centre tomb-stone is made of black stone or marble, inlaid with white, and is finely carved. This building is much out of repair.

Rani Sipri's Mosque and Tomb (18) are almost the most beautiful monuments in Ahmadabad. Rani Asni, by whom the mosque and tomb were really built, was one of the wives of Mahmud Bigara, and they were completed in 1514. "They are the first of a series of buildings more delicately ornate than any that preceded."<sup>1</sup> The mosque has two minarets, about 50 ft. high, having four compartments tapering up to the top. The roof is supported by a row of six coupled pillars with single ones behind. The rauza, or tomb, is 36 ft. square, with screens and no arches.

Dastur Khan's Mosque (17), built in 1486 by one of Mahmud Bigara's Ministers. The open stone screenwork that shuts in the cloister round the courtyard is very fine. In the gateway the marks of shot may be seen. A few yards to the E. of Dastur Khan's Mosque is *Asa Bhil's Mound*, the site of the fort of the Bhil Chief, from whom an earlier town of Asaval had its name.

A little to the N.E. of the Jamalpur Gate is Haibat Khan's Mosque (19), adapting Hindu elements. Haibat Khan was one of the noblemen of Ahmad Shah's court. The mosque is very plain. The front wall is pierced by three small pointed arches some distance apart. The minarets are small and without ornament, and rise like chimneys from the roof. The central dome, of Hindu workmanship and of great beauty, is slightly raised above the others. The pillars, taken from different temples, display every variety of rich ornament. Except for

<sup>1</sup> Sir T. Hope's *Ahmadabad*.



the form of its dome, the outer porch would suit a Hindu temple.

The Tin Darwaza, or 'Three Gateways' (11), built by Sultan Ahmad I. is of stone richly carved. It crosses the main street a little to the N. of the Jami Masjid. This gateway led into the outer court of the Bhadar, known as the Royal Square, and was surrounded in 1638 by two rows of palm trees and tamarinds (J. A. de Mandelslo's *Voyages*, 1669, p. 76). Facing the Bhadar Gate is a municipal garden. To the W. is the Hemabhai Institute, with a good library and newspapers and periodicals. W. of this Institute—reached by leaving the main road—is the Government Telegraph Office. Near it is the Mosque of Malik Sha'ban, with an inscription which records that it was built in the reign of Qutb-ud-din of Gujarat by Sha'ban, son of 'Imad-ul-mulk, in 856 A.H. = A.D. 1452.

The Bhadar (10), an ancient enclosure or citadel, built by Ahmad Shah, 1411, and named after the goddess Bhadra, a propitious form of Kali, is occupied by public offices. In the E. face is the Palace, built by Azam Khan (13), the 23rd Viceroy (1635-42), who was called *Udal*, "the white ant," from his love of building. It is now the Post-Office. S. of the palace are the Civil Court buildings. Over the gate is a Persian chronogram giving the date 1636. The N. entrance to the Bhadar, under an archway 18 ft. high, opens into a regular octagonal hall of great elegance, containing in the upper storey an arched gallery, having in front a low wall of open-cut stone, and each gallery surmounted by a cupola. Underneath this hall is a fine vaulted chamber, entered by a flight of steps at each side, with a reservoir and fountain in the middle. Close to the Jail is a temple to Bhadra Kali Muta.

At the N.E. corner Sidi Saiyad's Mosque (9) forms part of the wall. He was a slave of Ahmad Shah I. Two of its windows are filled with delicate stone tracery of tree-stems and branches beautifully wrought.

Fergusson, who gives an illustration of one of the windows, says in his *Indian Architecture*, 2, 236-37: "It would be difficult to excel the skill with which the vegetable forms are conventionalised just to the extent required for the purpose. The equal spacing also of the subject by the three ordinary trees and four palms takes it out of the category of direct imitation of nature, and renders it sufficiently structural for its situation; but perhaps the greatest skill is shown in the even manner in which the pattern is spread over the whole surface. There are some exquisite specimens of tracery in precious marbles at Agra and Delhi, but none quite equal to this."

In the S.W. corner of the Bhadar is Ahmad Shah's Mosque (15), built by him in 1414, being perhaps the oldest here. It is said to have been used as the King's private chapel. The façade is almost bare of ornament. The two minarets are evidently unfinished. The *minbar*, or pulpit, is adorned with what look like laurel leaves. The architecture shows the first attempts at building a Muslim edifice in what had been a Hindu city. The pillars still bear Hindu figures and emblems. The N. porch, leading into the latticed ladies' gallery, is Hindu throughout, and may be part of a temple *in situ*. To the left, on advancing towards the mosque, formerly stood the Ganj-i-Shahid, or quarter of Martyrs, where the Muslims killed in the storming of the town were buried.

W. of this mosque is the Manik Burj (16), or Ruby Bastion, built round the foundation-stone of the city. There is a small round tomb in the yard near the Collector's office, which is said to be that of Ibrahim Kulī Khan, a Persian warrior.

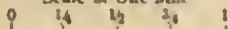
Shah Wajib-ud-din's Tomb (8), built by Saiyad Murtaza Khan Bokhari, 11th Viceroy, 1606-1609, is a very beautiful monument.

Saiyad Alam's Mosque (5), was built about 1420 by Abubakr Husnini.



# AHMEDABAD

Scale of One Mile



- 1 Shah Jahan Muhammad  
Christ's Mosque
- 2 Christ Church
- 3 The Hanu's Masjid  
(Queen's Mosque)
- 4 Mahafiz Khan's Mosque
- 5 Sayyid Akbar's Mosque
- 6 Daudat Khan's Temple
- 7 Quaid Mosque  
near Railway Station
- 8 Shah Wali-ud-din Tomb
- 9 Sidi Saiyad's Mosque
- 10 The Sharar's Tomb
- 11 Three Gateways (7-8 Barwan)
- 12 Jami Masjid
- 13 Azam Khan's Palace
- 14 Tomb of Ahmad Shah  
and the Queens
- 15 Ahmad Khan's Tomb
- 16 The Hanu's Tomb
- 17 Daudat Khan's Mosque
- 18 Fan, Jips's Mosque
- 19 Asaf Khan's Mosque





The inner details are as rich as Hindu art could make them.

The Mosque, Tomb and College of Shuja'at Khan, Deputy Viceroy. The Mosque stands 400 yd. N.E. of the Lal Gate of the Bladar, has two slender minarets, and is divided by piers into five bays. Over the kibra are written the creed and date—1695. The walls, up to 6 ft., are lined with marble. The tomb is of brick, with a marble floor, much damaged. It is called both the Marble and the Ivory Mosque.

The Rani Masjid (Queen's Mosque) (3) in Mirzapur a few yards to the S. of the D.B. (now the "Grand Hotel"), built probably in Sultan Ahmad I's reign. There are two minarets, unfinished or partly destroyed by an earthquake (1819), now only 33 ft. high. The roof has three domes, and is supported by thirty-six pillars, the taller of which raise the domes to provide light without glare.

N.E. of the mosque is the rauza or tomb (restored). Under the dome are two cenotaphs of white marble; the central one is the tomb of Rupvati (1430-40), a Princess of Dhar. It is in good preservation, while that on the W. side is much injured; both are ornamented with the chain and censer, a Hindu device. Fergusson gives a plan of this mosque, and says: "The lower part of the minaret is of pure Hindu architecture. We can follow the progress of the development of this form from the first rude attempt in the Jami Masjid through all its stages to the exquisite patterns of the Queen's Mosque at Mirzapur."

The Mosque of Shaikh Hasan Muhammad Chishti, in Shahpur (1), is in the N.W. angle of the city, not far from the Sabarmati, 1565. The minarets are unfinished. "The tracery in the niches of their bases is perhaps superior to any other in the city." On the S. or left side of the central arch is a Persian quatrain. This chronogram gives the date 1566.

East of the Rani's Masjid is the Mosque of Muhafiz Khan (4), built in 1465 by Jamal-ud-din Muhafiz

Khan, Governor of the city in 1471 under Mahmud Bigara. According to Sir T. Hope, "its details are exquisite," and the minarets of the mosque and those of Rani Sipri "surpass those of Cairo in beauty."

S.E. of this mosque is the modern Swami Narayan's Temple (6), finished in 1850. It has an octagonal dome, supported on twelve pillars, and is a fine building.

Close to it is the Pinjrapol, or *Asylum for Animals*. The enclosure is surrounded by sheds, where many animals are lodged. There is also a room where travellers are put up free on condition that they allow the various insects to feed on them. Close to the S. are nine tombs, each 18 ft. 3 in. long, called the Nau Gaz Plr, "the Nine Yard Saints." They are probably the tombs of men killed in some battle.

Ahmadabad has long been celebrated for its *Handicraftsmen*—goldsmiths, jewellers, etc., who carry the *chopped* form of jewellery (the finest archaic jewellery in India) to perfection; copper and brass-workers, as instanced particularly in the graceful and delicate brass-screens and *pandans* (betel-boxes); carpenters, famous for their carving in *shisham*, or blackwood, of which fine specimens are to be found here; stonemasons, lacquer-workers, carvers in ivory—also for the manufacture of "Bombay boxes"; mock ornaments for idols; leather shields; cotton cloth; calico-printing, gold-figured silks (mentioned by Fryer in 1674), and gold and silver tissues; kimkhab (*kinkab*), or brocades, the noblest produced in India; gold and silver lace and thread, and all manner of tinsel ornaments.

Its industrial importance is shown by the fact that "the *Nagar-Seth*," or city lord, of Ahmadabad is the titular head of all the Guilds, and one of the highest personages in the city.

ENVIRONS.—For 12 m. round Ahmadabad the country is full of interesting ruins; but only the principal can be mentioned. Just

outside the Delhi Gate, on the N., is the **Hathi Singh Temple**, built (1848) of white marble surmounted by fifty-three domes and pointed Sikaras. The dimensions are of the first order; its style pure Jain. In its sculptures may be seen representations of the twenty-four holy men, or Tirthankars, and hundreds of other images, all similar, but each labelled on the base with the emblem of some distinct Jain. The entrance is from a courtyard surrounded by a corridor, where woollen slippers are provided before ascending a portico richly carved and supported by pillars between two towers. The inner porch has two storeys and a special form of roof. The temple consists of an outer and an inner chamber, both paved with coloured marbles, chiefly from Makrana, in Marwar: in the interior is the image of Dharmanath, represented as a beautiful youth, with a sparkling tiara of imitation diamonds.

N.W. is the ruined Tomb of **Darya Khan**, 1453, Chief Minister of Mahmud Bigara. The dome is 9 ft. thick, and the largest in Gujarat. Near this is a hostel, for students of the R.C. High School, built by the late Sirdar Sir Chinubhai M. Ranchhodlal.

Near by is the **Chhota (small) Shahi Bagh**, where it is said the ladies of the royal harem lived. Across the railway line is the **Shahi Bagh**, a fine garden-house, now used as an official residence. A subterranean passage is said to communicate between the two places. The building was erected in 1622 by Shah Jahan, when Viceroy of Ahmadabad, to give work to the poor during a season of scarcity. In the 17th century this was the great resort for the people of the city. The **Shahi Bagh** is close to the railway bridge over the Sabarmati.

$\frac{1}{2}$  m. S.W. of the **Shahi Bagh** is **Miyan Khan Chishi's Mosque**, built in 1465 by Malik Maksud Wazir; and  $\frac{1}{2}$  m. more to the S.W. is **Achyut Bibi's Mosque**, built in 1469 by 'Imadu'l Mulk, one of Mahmud Bigara's ministers, for his wife Bibi Achyut Kuki, whose tomb is close by. There

were seven minarets here, all of which were thrown down in the earthquake of 1819.

At Asarva, about  $\frac{1}{2}$  m. N.E. of the Daryapur Gate, and close to the Asarva railway station, are the **Baolis**, or Wells of **Dada Hari** and **Mata Bhawani**. The real name of Dada (1435) is said locally to have been Halim, "mild," but he was called Dada Hari because he was the husband of the Dai, or wet-nurse of one of the Sultans. A portico, supported by twelve pillars, gives entrance to three tiers of finely constructed galleries below ground, which lead to the octagonal well, with inscriptions in Sanskrit and Arabic. A second well has pillars round it and a fence wall. Beyond this is a circular well for irrigation. A very narrow staircase leads to the level ground, where by the side of the well are two stone kiosks. About 50 yd. to the W. is **Dada Hari's Mosque**, one of the best decorated buildings at Ahmadabad, though no marble is employed. The stone is of a dull reddish-grey colour. The bases of the two minarets are richly carved; the tops were thrown down by the earthquake of 1819. To the N. is the **Rauza of Dada Hari**, or **Halim**. The N. door is exquisitely carved, but the inside is quite plain.

**Mata Bhawani**.—This well is about 100 yd. N. of Dada Hari's, but is much older, and perhaps of the time of Kayna Solauki (1063-93), a Chalukhyan ruler when Ahmadabad was called **Karanavati**. The descent to the water from the platform is by fifty-two steps and pillared galleries, as at Dada Hari baoli.

Most of the houses in the **Madhapura** suburb are warehouses, and it is the great business quarter. **Saraspur**, E. of the railway station, is a distinct walled town, the largest of the suburbs. In this suburb is the Jain Temple of **Chintaman**, built 1638, restored 1868 by Shantidas, a rich merchant. Aurangzeb, while Viceroy, changed it into a mosque. The Jains petitioned the Emperor Shah Jahan,

who ordered his son to restore the temple, but in 1666 Thévenot speaks of it as still a mosque.

$\frac{1}{2}$  m. S.E. of the Rajpur Gate is the Hauz-i-Qutb, generally called the Kankariya Lake, or Pebble Lake. This is a polygon of thirty-four sides, each side 190 ft. long, the whole being more than 1 m. round. The area is 72 acres. It was constructed by Sultan Qutb-ud-din in 1451, and was then surrounded by many tiers of cut-stone steps, with six sloping approaches, flanked by cupolas and an exquisitely carved water-sluice. In the centre was an island, with a garden called Nagina, or the Gem, and a pavilion called Ghattamandal. On the E. bank of the lake are some Dutch and Armenian tombs, Saracenic in style, with domes and pillars a good deal ruined. The dates range from 1641 to 1689.

The expedition may be continued to Batwa, which is almost 5 m. due S. of the Rajpur Gate. Here Burhan-ud-din Qutb-ul-Alam, the grandson of a famous saint buried at Uch on the Sutlej, is interred. He came to the court of Sultan Ahmad I, settled at Batwa, and died there in 1452. The mausoleum, built by Sultan Mahmud Bigara, resembles the buildings at Sarkhej, but the aisles are arched and vaulted, and the dome is raised by a second tier of arches. Much has fallen, the pillars not resisting the thrust. Adjoining it are a mosque and tank. In this tomb there is a small log, which (it is said) one night struck the saint's foot. On his calling out and asking whether it was a piece of iron, stone or wood, the log at once began to contain all these materials. Many have tried to discover its real substance.

The tomb of Shah Alam, the son of the saint buried at Batwa, is 2 m. S.E. of the city on the Batwa road. Before reaching the tomb the road passes under two plain gateways, and then through one with a Nakkar Khana (music gallery) above the archway, and so into a vast court. To the W. is the mosque. The Rauza

is to the E., and is protected by metal lattices; he was a spiritual guide of Mahmud Bigara, and died in 1475. To the S. is an assembly hall, built by Muzaffar III (1561-72), and partly destroyed by the British under General Goddard in 1780 to furnish materials for the siege.

The tomb is attributed to Taj Khan Nariali, one of Mahmud's courtiers. Early in the 17th century Asaf Khan (p. 213), brother of the Empress Nur Jahan, adorned the dome with gold and precious stones, now gone. The floor is inlaid with black and white marble, and doors are of open brass-work, and the frame in which they are set, as well as the space between the door-frame and the two stone pillars to the right and left, are of pure white marble, beautifully carved and pierced. The tomb itself is enclosed by an inner wall of pierced stone. The outer wall in the N. is of stone trellis-work of the most varied design, and here Shaikh Kabir, renowned for his learning, who died in 1618, is buried.

The mosque, built by Muhammad Salih Badakhshi, has three large and eighteen small domes. The minarets of seven storeys, handsomely carved and about 90 ft. high, were much damaged by the earthquake of 1819, but have been repaired. To the S. of the mosque is a tomb like that of the chief mausoleum, where the family of Shah Alam are buried. Outside the wall to the W. is a reservoir built by the wife of Taj Khan Nariali, now known as Chandola tank, which has been greatly improved by the Public Works Department.

Sarkhej is 6 m. S.W. on the railway line to Dholka (p. 167). The road crosses the Sabarmati river (the channel of which is about  $\frac{1}{2}$  m. broad, but the water in the dry weather is only 2 ft. deep) on a massive iron bridge of fourteen spans, called the Ellis Bridge. On the E. bank is the Victoria Garden, with a marble seated statue of Queen Victoria by Mr G. A. Mhatre. The river-bed is dotted with enclosures for the cultivation of



melons, potatoes and other vegetables and the running water is lined with gaily dressed women washing their clothes. The remains of an old bridge will be seen to the S. of the Ellis Bridge; both the road and the old railway bridges were carried away by a great flood in 1875. Near the bridge the city wall is from 40 ft. to 60 ft. high. Near the W. end of the bridge is the Gujarat College. Close by, is the fine building of the Science Institute, built by the late Sirdar Sir C. M. Ranchhodlal.

At 2½ m. is the massive brick Mausoleum of Azam and Mu'azzam, built probably in 1457. These brothers are said to have been the architects of Sarkhej, and to have come from Khorasan. The immense structure which contains their tombs is raised on a platform.

Just before reaching Sarkhej there are two brick towers about 30 ft. high, the bases of which, close to the ground, have been so dug away that it seems a miracle they do not fall.

Then the road passes under two arches, leading into the courtyard of Sarkhej. To the left on entering is the fine mausoleum of Mahmud Bigara<sup>1</sup> and his sons, and connected with it by a beautiful portico another equally magnificent tomb on the border of the tank for his Queen Rājabai. To the right is the Tomb of the Saint Shaikh Ahmad Khatri Ganj Bakhsh, called also Maghrabi. Ganj Bakhsh lived at Anhilwara, and was the spiritual guide of Sultan Ahmad I, and a renowned Muslim saint; he retired to Sarkhej, and died there in 1445 at the age of 111. The tomb has a great central dome and many smaller ones. Over the central door of the tomb is a Persian quatrain. It gives the date 1473. The shrine inside is octagonal, surrounded by finely worked brass lattice-screens. The pavement is of coloured marbles, and the dome inside richly gilt; from it hangs a long silver chain, which

once reached to the ground. The vast adjoining Mosque is of an elegant simplicity; it has ten cupolas, supported on eighteen rows of pillars. The whole of these buildings, according to Fergusson, "are constructed without a single arch; all the pillars have the usual bracket capitals of the Hindus, and all the domes are on the horizontal principle." S. of the saint's tomb is that of his disciple Shaikh Salah-ud-din.

Mahmud Bigara excavated the great tank of 17½ acres, surrounded it by flights of stone steps, constructed a richly decorated supply sluice, and built at its S.W. corner a splendid palace and harem, which have been repaired by the Archaeological Department.

The Sarkhej buildings have the special interest of being almost purely Hindu, with only the faintest trace of the Saracenic style. A little S. of the lake is the tomb of Baba Ali Sher, a saint even more venerated than Ganj Bakhsh. Close by are the remains of Mirza Khan Khanani's Garden of Victory, laid out in 1584 after his defeat of Muzaffar III, the last Ahmadabad Sultan. Sarkhej was so famous for indigo that in 1620 the Dutch established a factory there. None is grown now.

8 m. N. of Ahmadabad is the beautiful and celebrated *wao vasli* (p. 158), or well of Adalaj. There is a model of it in the Bodleian Library at Oxford.

From Ahmadabad main station a line branches off to the N.E. to Khed-Brahma through Parantij (41 m.) and Himatnagar (55 m.), the capital of the former Idar State, conquered by sons of Abhi Singh (Subadar of Gujarat, 1731). The famous Sir Pertab Singh, who was three times Regent of Jodhpur (p. 172), was Maharaja of Idar from 1901 to 1911, when he abdicated.

Leaving Ahmadabad, the railway crosses the Sabarmati river quite close to the Shahi Bagh on a bridge which carries the rails for both gauges and a footway.

<sup>1</sup> Reigned 1459-1511. Bigara means with horn-like moustaches.

From Ahmadabad to Delhi by the Western Ry. metre-gauge line.

This railway was opened in 1881

At 310 m. Sabarnati Junction the metre-gauge runs to Delhi, whilst the broad-gauge turns W. for Viramgam and Kathiawar (Route 11). There is also a branch line to the S.W. passing Sarkhej (above) to Dholka (39 m.) and Dhanduka (77 m.) Junction for Botad. The Dholka mosques are beautiful.

322 m. Kalol Junction: branch lines 30 m. N.E. to Vijapur, and 17 m. N.W. to Bhoyani Road.

349 m. Mehsana Junction. This is the junction for three branch lines constructed by the Gaekwar of Baroda. They are: (1) a line passing through Kheralu to Taranga Hill, 35 m. N.E.; (2) a line through Patan, the historic capital of Gujarat, to Kakosi Metrana Road, 50 m. N.W.; (3) a chord line to Viramgam (p. 185), 41 m. S.W., which connects the Rajputana and Kathiawar metre-gauge systems.

On these branch lines two places only need be noticed.

Vadnagar, 21 m. N.E. on the line to Taranga Hill. This place, the site of Anandapura, is stated to have been conquered by a Rajput Prince from Ajodhya (p. 285) in A.D. 145. There are some interesting ruins, including a very fine Kirtti Stambha gateway, and the *Temple of Hatkeswar Mahadeo* is worth a visit. It is now the religious capital of the Nagar Brahmins, a most influential class of men in Gujarat and Kathiawar. In former years it was the chartered refuge of a class of robbers known as Dhinoj Brahmins.

Patan, 25 m. N.W. of Mehsana on the site of the ancient Anhilwara, capital (A.D. 746) of the Hindu kings of Gujarat, which was taken by Mahmud of Ghazni on his way to attack the temple of Somnath in 1024. It was taken again by Almas Beg or Alaf Khan, brother of Ala-ud-din Khilji, in 1306. The site has been a quarry, but it is still famous for its

libraries of Jain MSS, and there are 108 Jain temples.

On the main line is,

362 m. Unjha station. Unjha is the headquarters of the Kadwakanbis, a caste of agriculturists with peculiar marriage customs. Marriages among them take place but once in eleven years, when every girl over forty days old must be married on one or other of the days fixed. Should no husband be found, a proxy bridegroom is sometimes set up and married to a number of girls, who immediately enter a state of nominal widowhood until an eligible suitor presents himself when a second marriage takes place.

370 m. Sidhpur station, on the Sarasvati river. The place dates back to A.D. 950, and contains the ruins of *Rudra Mahaya Temple*. It was wrecked by Ala-ud-din Khilji in 1297. The stones are gigantic and the carving superb, but very little of it remains. A row of small temples has been converted into a mosque. Modern temples are very numerous. Mehsana, a division of the former Baroda State, in which Sidhpur is situated, is the only part of Western India in which poppies are allowed to be grown and opium manufactured.

389 m. Palanpur Junction (R., D.B.). The chief town of the former Muslim State of that name, now merged in Bombay. The branch line to Deesa has been extended to Gandhidham with a view to further extension to the new port of *Kandla* (p. 185), whose development has been given the highest priority by the Indian Government, as it is essential to give W. India a substitute port for Karachi. Deesa was formerly a British military Cantonment, but was given up in 1928.

425 m. Abu Road station (R., D.B.), a railway colony. Mount Abu looks down on it from the N.W.

A few miles away in the former Danta State is the famous temple of Ambaji, a great Hindu pilgrimage resort. Abu Road is now connected through Sirohi and Erinpura with the

Rajputana road system, and motorable tracks exist through Danta and Palanpur to Dungarpur, Udaipur and Idar.

The excursion up Mount Abu is one of the most interesting in India on account of the Jain temples. The ascent to it, 17 m., is by bus or motor. Cars (Rs. 7 a seat) ordered beforehand by telegram (Mervanji Rustomji, Abu). Rooms should be secured at the Rajputana Hotel, or the Government D.B. (4 rooms). (Apply for the latter to the Asst. Engineer P.W.D.) Though of the same formation as the Aravalli range, which runs up to Delhi, Abu is detached by a valley about 15 m. wide. The plateau at the top is about 14 m. by 4 m., and varies in height from 3500 ft. to 5600 ft.

Abu\* (3822 ft. above sea-level) was leased by the British Government from the Maharao of Sirohi, in whose territory it lay, and was used as the headquarters of the Resident for Rajputana until 1947, and also as a sanatorium for troops. It has now been included in Gujarat, but the local people are agitating for its return to Rajasthan. The killing of cows is strictly prohibited, as elsewhere in Rajputana, and no beef can be obtained, nor must it be imported in any form. The climate is cool in winter.

Abu is remarkable for the number and variety of its birds and for the flowering trees in its jungles. In the rains there are numerous orchids, and mushrooms are found in quantity.

In Abu are the former Residency, and many private houses on the margin of the *Nakki Talao*—a most charming piece of artificial water studded with islands, and overhung by a curious rock that looks like a gigantic toad about to spring into the water. Many Rajputana Princes have houses here. Honoria Lawrence (d. 1854), wife of Sir Henry Lawrence, is buried in the cemetery. The surface of Abu is very uneven, with few and narrow motor roads. The wheel-base of cars is therefore restricted. The views over the plains from various

points, such as the Craggs, are exceedingly fine. The most accessible is called *Sunset Point*, S.W. of the lake. There was till recently a Lawrence School for the children of British soldiers, now a Police Training School, as well as an R.C. High School conducted by the Irish Lay Brothers, and a branch of the Ajmer Convent. At the Rajputana Club tennis, racquets, squash, badminton and cricket are available, and there is a sporting golf-course<sup>1</sup> about a mile distant, but polo is no longer played.

The Dilwara Temples, one of the great attractions of Abu,<sup>2</sup> are reached by a good road (1½ m.). *A pass to visit them must be obtained from the Magistrate at Abu; open noon to 6 p.m.*

The temples are very beautiful, containing the finest marble-carving in India; they find a fitting framework in their nest of mango-trees, with hills surrounding them on all sides.

"The more modern of the two temples is usually ascribed to the same brothers, Tejapala and Vastupala, whose names are associated with the triple temple at Girnar; the inscriptions, however, ascribe the erection and endowment to Tejapala alone. This was consecrated in 1230 and for minute delicacy of carving and beauty of detail stands almost unrivalled." (Note the multiple lotus pendentive in the mandapam.) It is dedicated to Neminath, the 22nd Tirthankar.

"The other, built by Vimala, a minister or governor under Bhimadeva in the year 1031, is simpler and bolder, though still as elaborate as good taste would allow in any purely architectural object. Being one of the oldest as well as one of the most complete examples known of a Jain temple."

"The principal object here, as else-

<sup>1</sup> Local inquiry should be made whether this is still kept up.

<sup>2</sup> See *Guide-book to Dilwara Temples and other Antiquities of Mount Abu*, by the late Col. C. F. Luard, 1913, and *Mount Abu*, by Om Prakash Gupta, 1941.



**DILWARA**  
on enlarged scale

0      1/4      1/2 Mile



where, is a cell lighted only from the door, containing a cross-legged seated figure of the Jina to whom the temple is dedicated—in this instance Rishabhanath, or Adinath. The cell terminates upwards in a *sikhara*, or pyramidal roof, which in these Abu temples, however, are too low to be properly designated spires. To this, as in almost all instances, is attached a *mandapam*, or closed hall, and in front of this a portico, in this instance composed of forty-eight free-standing pillars; and the whole is enclosed in an oblong courtyard, 128 ft. by 75 ft. inside, surrounded by a double colonnade of smaller pillars, forming porticoes to a range of cells, as usual fifty-two in number, with some extra chapels at the S.W. corner; these enclose it on all sides exactly as they do in Buddhist *viharas*. In this case, however, each cell, instead of being the residence of a monk, is occupied by one of those cross-legged images of Jinas which belong alike to Buddhism and Jainism. In other religions there may be a great number of separate chapels attached to one building, but in no other would fifty-two be found, as in this example, each containing an image of a Tirthankar, and all so nearly identical as to be almost undistinguishable. With the Jains it seems to be thought the most important point that the Jinas, or saints, are honoured by the number of their images, and that each principal image should be provided with a separate abode. The long beams, stretching from pillar to pillar, supporting the dome, are relieved by curious angular struts of white marble, which, springing from the lower capital, seem to support the middle of the beam" (Fergusson).

Achalgarh is reached by following the road (usable by small cars) past Dilwara for about 4 m. to the village of Uria, where there is a small bungalow. Permission to occupy it may be obtained from the Magistrate at Abu, but there is no *khansama* and no supplies are available. From this a

road turns right 1 m. to the first temple of Achalesvar Mahadeva (1412).

S.E. are other temples containing a toe of Siva and a brass Nandi (one Jain, 1513) overlooking the valley. The view is magnificent. These buildings can be seen on the right during the ascent from Abu Road. S. of the first temple is a tank, Manda Kini Kund (c. A.D. 900). On the bank is an image of Adi Pal, the Paramara King, with his bow, and near him three large stone buffaloes pierced with arrows. The legend is that this tank was once filled with *ghl*, and these buffaloes came every night to drink it up—till they were all shot. This figure is superior in style and treatment to most; and the same may be said of the statues in other temples around the Hill. Owing to their wonderfully picturesque situation, the Achalgarh temples are to many more attractive than the renowned Dilwara temples, though not comparable in size or finish.

Around Mount Abu in the plain and on the hillside are other temples, all charmingly situated; but a visit to these should not be attempted without a guide or person who knows the country intimately, as it is very easy to get lost.

*Guru Sikhar* (5646 ft.) is the highest peak of Mt Abu. A night should be spent at the Uria bungalow, near Achalgarh (food and rugs must be brought), and the ascent made in the early morning, with a local guide. A small Siva shrine marks the summit.

*Gaumukh Temple*, 500 ft. down the S.E. slope and 3 m. from the church, is reached by a path behind the High School buildings, along the main road to the plains. There is a brass figure (facing the temple). Images of Rama and Krishna are on either side of the sage Vasishta, who in Vedic anthology was their tutor. This place is famous for the *Agni Kund*, in which the four tribes of the Rajputs claim to have been created by the gods, in order to counteract the arrogance and tyranny of the Kshatriyas. (Tod wrongly located this *Agni Kund* at Achalgarh.)

*Gautama* lies on the S. side of the hill, W. of Gaumukh; 5 m. from Abu. Lovely view.

*Rishi Krishna*, at the foot of the hill, S.E. side, 14 m. from the Civil Station, is easily visited from Abu Road.

472 m. from Bombay is *Eripura* Road for the abandoned Cantonment of Eripura, lying 6 m. W. (so called by Captain Irving after the land of his birth).

483 m. *Falna* station. 25 m. E. is the marble Jain temple of *Sadri* (really at *Ranapur* or *Rampura*, 5 m. S. of *Sadri*), built by *Kumbha*, a Rana of *Udaipur*, in 1440, in a ravine running into the western slope of the hills below *Kumbha's* favourite fort of *Kumbhalgarh*. "It is still nearly perfect and is probably the most complicated and extensive Jain temple in India, and the most complete for the ritual of the sect." It can be visited only by riding. It is not open to the public, but if previous intimation is received, the local magistrate (*hakim*) stationed at *Bali* may be able to arrange admission.

524 m. from Bombay is *Marwar* Junction for *Jodhpur*, and for a line running E. to *Phulad*, connecting with the *Udaipur* railway (p. 128). A tongue of *Ajmer* territory called *Merwara* separates *Udaipur* (*Mewar*) from *Jodhpur* (*Marwar*).

#### Marwar Junction to Hyderabad (Sind) and Karachi

From *Marwar* Junction the *Jodhpur* railway branches N.W. (opened 1884) to (44 m.) *Luni* Junction, from which it continues W. for 309 m. through desolate country to *Hyderabad* (*Sind*), but since partition through traffic to *Pakistan* has been stopped, and it is not at present possible to get farther by rail than *Munabao* (183 m.). The *Luni* river is crossed by a bridge, 1295 ft. long. *Balotra* (50 m.) is the junction for the salt-works at *Pachbadra* (10 m.).

110 m. from *Luni* Junction is *Barmer* station for *Jaisalmer* (98 m.).

capital of the *Bhati* Rajputs of the western desert, founded by *Jaisal*, in 1156. It is famous for buildings constructed of yellow-brown stone, for its handsome Jain temples and the Fort. The desert track from *Barmer*, though very bad, is practicable for motors. Accommodation must, however, be arranged in advance with the local authorities, as there is no dak-bungalow. It can also be reached by car *via* *Rap* from *Bikaner* and *via* *Pokaran* from *Jodhpur*, and despite the difficulty of getting there, is well worth a visit, as some of the buildings are beautiful, and it is one of the remotest places in India. The view of the fort in the distance is very striking.

#### Marwar Junction to Jodhpur and Merta Road

The railway, opened 1885, runs 20 m. N. from *Luni* Junction to *Jodhpur*, whose noble fort can be distinguished from afar rising high above the plain.

64 m. from *Marwar* Junction is *JODHPUR* (alt. 771 ft.), capital of the famous State of that name. There is an extensive and well-equipped aerodrome, which is regularly used by Air Lines to the East. Close by there was an excellent State hotel, but this has now been converted into an Air Force Mess, and replaced by a new guest-house.

The *State of Jodhpur*, or *Marwar*, the "Land of Death,"<sup>1</sup> covered 35,000 sq. m., and was founded from *Kanauj*, after the defeat of the Rathors there in 1211. The city was built by *Rao Jodha* in 1459 as a new seat of his government. The wall was built by *Maldeo* (1532-73).

From *Rao Jodha* are descended, not only the *Jodhpur* Maharaja's family, but the princes of *Bikaner*, *Kishangarh*, *Idar*, *Ratlam*, *Jhabua*, *Sailana* and *Sitamau*. *Rao Udai Singh* (d. 1581) received the title of *Raja* from *Akbar*, and his son,

<sup>1</sup> This derivation is disputed.



Sawai Raja Sur Singh (d. 1595), conquered Gujarat and part of the Deccan for Akbar. Maharaja Jaswant Singh (d. 1678) commanded the armies of Shah Jahan and Dara Shikoh against the forces of Princes Aurangzeb and Murad in 1658, and died in Kabul, commanding the Imperial Forces there. His son, Maharaja Ajit Singh (d. 1731), drove the Moghuls out of Ajmer, and Maharaja Abhai Singh (d. 1750) took Ahmadabad.

The State came into treaty relations with the British in 1818, since when its history has been uneventful. Maharaja Sir Umaid Singh, who died in 1947, took a great interest in flying, and was responsible for the development of Jodhpur as one of the premier air centres in the East.

The famous Sir Pertab Singh, who died in 1922, was a member of the Jodhpur ruling family, and acted both as Chief Minister and Regent. He was also for a time Maharaja of Idar.

The city (pop. 174,061 in 1951), S. of a range of sandstone hills running E. and W., is surrounded by a strong wall nearly 6 m. in extent, with seven gates, each bearing the name of the town to which it leads. Some of the houses and temples in the city are of stone richly carved. Amongst the most important buildings are the *Temple* in the Dhan Mandi (grain market), and the *Talati Mahal*, an old palace now used as the Jaswant Female Hospital.

The Fort (permit necessary for viewing) stands up boldly some 400 ft. above the city and the plain. The rock is on every side scarped, but especially at the S. end, where the palace is built on the edge of a perpendicular cliff at least 120 ft. high. Strong walls and numerous round and square towers encircle the crest of the hill. A modern road winds to a massive gateway of Victory. Here is the first of seven barriers thrown across the zigzag ascent, having immense portals with separate guards at each. On the wall of the last (Loha Gate) are hand-prints of fifteen widows of the Maha-

rajas, who underwent *sati* at their deaths (six of them widows of Man Singh (1843)).

At the top of the rock are the highly interesting *Old Palaces*. There are courtyards within courtyards, all solidly built and surrounded by lattice windows of the most delicate and beautiful designs. Here in the *Jewel house* are the Maharaja's jewels—a wonderful collection, including diamond eyebrows, held by hooks over the ears. The silver trappings for elephants and horses should also be noticed. The view from the palace windows shows the town nestling under the huge rock. The cenotaph to the N. was erected to the memory of Maharaja Sir Sardar Singh. There was formerly great scarcity of water in the fort, and the women had daily to walk all the way to Mandor (see p. 173) to fetch it, but now it is brought up to the top of the fort in pipes. There is a well in the fort 450 ft. deep.

The principal *Tanks* are: the *Padam Sagar* Tank, in the N.W. part of the city, excavated out of the rock, but of small size; in the same quarter is the *Rani Sagar*, at the foot of the W. entrance into the fort, with which it is connected by outworks; the *Gulab Sagar*, to the E., is handsomely built of stone, and is capacious, with a smaller one adjoining it; outside the city 1 m. W. is a lake called *Akherajji ka Talao*, which is a fine sheet, resembling a natural lake. The *Kailana* Tank, close to the last-named is the largest of all, with a capacity of 191 million cu. ft. of water. The Umaidisagar Lake to the W. of the city supplies the water-works. This has been supplemented by the construction of the new *Takht Sagar*, to which water is led by gravity and pumping from a point in the Aravallis beyond Pali, some 70 m. away. So all fear of a water famine in Jodhpur city has now been removed.

Farther N. is the old Residency, a fortified mansion among the hills. 3 m. N. of the city is the *Balsamand*

Tank, with a palace on the embankment and a beautifully laid-out garden (1936).

Pig-sticking, tennis and polo are the chief sports available at Jodhpur, which has been the training-ground of some of the most outstanding Indian polo players. There is also a somewhat inferior golf-course.

S.E. of the city are the Raikabagh Palace, where the late Maharaja Sir Umaid Singh<sup>1</sup> used to reside, and the new palace on Chhitar Hill, which he caused to be constructed, now used as administrative offices. The Ratanada Palace, 2 m. farther S., is kept for important guests. Near Raikabagh are the Jubilee Buildings, containing the Chief Court and administrative offices. 5 m. to the S.W. is Chopasni, a high school for the education of the sons of nobles and Rajputs.

There are two fine hospitals, the "Windham" for men (named after Colonel Windham, a former Chief Minister), and the "Umaid" for women.

The Willingdon Gardens and fine stone houses of officials have now replaced a barren tract that formerly bounded the city on the S. side. The Sardar Museum (1909) is comprehensive. There is also a Zoo, and a good library.

At about 1½ m. outside the N.E. angle of the city is a small walled town of 800 houses, called the Mahamandir, or "great temple." The roof of the temple is supported by 100 pillars, and the interior is richly decorated. This town is defended by a stone wall, with a few bastions.

Mandor.—This was the capital of Marwar before the foundation of Jodhpur. It is situated about 5 m. to the N. of Jodhpur. To the right are some of the *Chhatris*, or cenotaphs of the former rulers, erected on the spots where the funeral pyres consumed their remains. Some are

fine, massive buildings, that dedicated to *Ajit Singh* (d. 1731) being the largest and finest. These "proud monuments," as Colonel Tod calls them,<sup>1</sup> are built of "a close-grained free-stone of a dark brown or red tint, with sufficient hardness to allow the sculptor to indulge his fancy. The style of architecture here is mixed, partaking both of the Saivite and the Buddhist, but the details are decidedly Jain, more especially the columns."

On the left of the road is a pantheon called the *Shrine of the 300 million gods*, containing a row of gigantic painted figures of divinities and heroes. At the end of the long building where these figures are arranged is a curious fresco of a sea-piece. Near this is the stone palace of *Abhai Singh*, who succeeded *Ajit Singh*. The rocky plateau, site of the ancient city, is covered with heaps of debris, in the midst of which is a large ruined temple. Farther on is a group of *Chhatris* of the relations of the ancient Chiefs. Beyond are the *Panch Kund*, or five small tanks, recessed naturally in the rock.

64 m. from Jodhpur and 128 m. from Marwar Junction is Merta Road Junction for Bikaner and Bhatinda. Merta, a fortified Marwar town, is 9 m. S.E. and connected by a branch. Only gateways remain. Near this town was fought a decisive battle on the 11th September 1790, between the disciplined battalions of Mahadji Rao Scindia, under the famous Benoit de Boigne, and the forces of the Maharajas of Jodhpur and Jaipur. The Rajputs fought with desperate valour: "It is impossible," wrote de Boigne, "to describe the feats of bravery performed by the forlorn hope of the enemy, the *Jard Kapra wallahs*" (men in yellow raiment, the garb of doom); but, in spite of their repeated charges, they were totally defeated. Close to the station is an enclosed Jain monastery of great sanctity.

<sup>1</sup> He was succeeded in 1917 by his eldest son, Hanwant Singh, who died as the result of an air crash after only a few years on the gaddi. His son and heir is a minor.

<sup>1</sup> For full details see Tod's *Rajasthan*, ii. 235 (Oxford edition, 1920).

## Merta Road to Bikaner

(Opened 1891)

35 m. from Merta Road is Nagaur. The crenellated wall, houses and groups of temples make an agreeable break in the monotonous desert.

At 59 m. is Chilo, where the Bikaner railway commences.

107 m. from Merta Road is Bikaner (alt. 760 ft.), the capital of the former Bikaner State. The city (pop. 117,431 in 1951) was founded in 1488 by Rao Bikaji, son of Rao Jodhaji of Jodhpur (d. 1495), a Rajput of the famous Rathor clan, from whom the present house of Bikaner is descended.

The late Maharaja, Sir Ganga Singh,<sup>1</sup> who succeeded in 1887 and died in 1943, was perhaps the best known of all the Indian princes in Europe. He was at the Imperial War Conferences in 1917 and 1919 as a representative of India, a member of the War Cabinet and a British Empire delegate at the Peace Conference. His son, Sir Sadul Singh, who followed, died in 1950, and was succeeded by the present Maharaja Karni Singh.

The State, now part of the Rajasthan Union, had an area of about 23,000 sq. m., consisting largely of desert, and water is only found at a depth of 150 ft. to 300 ft. The population is chiefly agricultural, and a fine breed of sheep, much valued for their wool, is produced. The Bikaner camels are well known, and the Camel Corps (Ganga Rissala) distinguished itself in China, commanded by Maharaja Ganga Singh in 1900, and in Somaliland in 1903-4. It was also sent to Egypt during the First World War. In the city itself and in the large towns reside numbers of wealthy Marwari merchants, the "Lombards" of India.

The city is situated on an elevation, and has an imposing appearance,

being surrounded by a battlemented wall, and possessing many fine buildings. It is the fourth largest city in Rajputana. The stone carving with which many of the houses are faced is unique.

The Fort, containing the old palaces, lying to the N.E. of the city, was begun by Raja Rai Singh (1571-1611), one of Akbar's distinguished generals. It is 1078 yd. in circuit, and the view from outside is picturesque in the extreme. The palace buildings are the work of successive rulers. Among the finest are the Chaubara, erected by Raja Rai Singh; the Phul Mahal, the Chandra Mahal, the Gaj Mandir, and the Kachcheri—all built by Maharaja Gaj Singh (1746-87); and specially the Anup Mahal, dating from the time of Maharaja Surat Singh (1788-1828), the Chetar Mahal and Chini Burj of Maharaja Dungar Singh (1872-87), and the beautiful audience hall, called the Ganga Niwas, built by the late Maharaja, of finely carved red sandstone.

The Fort also contains a fine library of Sanskrit and Persian books, and a valuable armoury, which includes the Order of the Fish and Alam Ambali (golden howdah), presented by Moghul Emperors, also the Nakli and Khasa State palanquins.

The Private Secretary to the Maharaja should be addressed for leave to visit the palace.

Facing the Fort is the Public Park. Of modern buildings in the suburbs, the Dungar Memorial College, the Walter Nobles' School, the King Edward Memorial Road, and the temples completed by the late Maharaja, may be specially marked. Outside the city the principal buildings are the latest Palace, Lalgarh, of carved red sandstone, designed by the late Sir Swinton Jacob, the Victoria Memorial Club, the Public Offices, and an excellent modern hospital. Sadul Singh, when heir-apparent, constructed a charming garden-house and garden on waste land outside the city not far from the golf-course. Gajner Palace, on a lake famous for

<sup>1</sup> General H. H. Maharaja, Sir Ganga Singh Bahadur, G.C.S.I., G.C.I.E., G.C.V.O., G.B.E., K.C.B., LL.D.



its Imperial sand-grouse shoots, is 19 m. S.W.

5 m. to the E. of the city is Devikund, where the *Chhatris* (cenotaphs) of the rulers of Bikaner are situated.

Other objects of interest are *Ban-disar*, a Jain temple in the S.W. corner of the city, and dating from before its foundation; a well, 450 ft. deep, near the Fort, now pumped by electrical power, which also lights the whole camp and suburbs; and *Nagrechiji*, 2 m. S., containing an eighteen-armed image, a relic of Kanauj.

A visit should also be paid to the carpet and other manufactories at the Central Jail, for which Bikaner is famous.

The Bikaner Gang Canal, a portion of the Sulej Valley Irrigation Project, was commenced in 1925, and opened in October 1927. It irrigates 1100 sq.m. From the headworks at Ferozepore to the gates at Shipur, a distance of 84 m., both the bed and the sides of the canal are lined with concrete. The experiment is the first of the kind to be made in India.

Bikaner is connected with Bhatinda (201 m. N.); also with Hissar (181 m. N.E.), and *via* Ratangarh, Sadulpur and Loharu with Rewari.

From Merta Road Junction the Jodhpur railway continues N.E. to Degana, 155 m. from Marwar Junction, whence there is a branch *via* Sujangarh to Ratangarh (connection with the Bikaner railway), continuing to Hissar (p. 275).

201 m. from Marwar Junction is Kuchaman Road, junction of the former Jodhpur and B.B. and C.I. railway lines. The railway carries on thence 20 m. to Phulera, the junction with the main metre-gauge line of the Western Ry.

Between Kuchaman Road and Phulera is the *Sambhar Lake*, on the border of the Jaipur and Jodhpur States. The surrounding country is arid and sterile, being composed of rocks abounding in salt. The lake is 21 m. long from E. to W. after the rains, when the average breadth is

5 m. from N. to S., but the depth, 1 m. from the shore, is only 2½ ft. The water dries up from October to June, and leaves about an inch of salt in the enclosures. From the 17th century the salt was worked by the Jaipur and Jodhpur Governments conjointly till 1870, when the British Government took leases from both States. The works under the Government of India Salt Department are on the E. and N. edges of the lake.

Excavations at Malisar (4 m.) have disclosed three layers of buildings, the middle layer of Kushan and Gupta periods, with baked bricks, the top dating about A.D. 800. The pottery is unique, and a coin of Huvishka has been found. A tank of burnt clay resembles others found at Taxila Ur and in Egypt.

#### Marwar Junction to Ajmer, Jaipur, Alwar, Rewari and Delhi

The main metre-gauge line of the Western Ry. to Delhi proceeds from Marwar Junction (p. 171) towards Ajmer. After leaving

Haripur station (D.B.), 557 m. from Bombay, there is a rocky ascent, which continues until close to

Beawar station (D.B.), 578 m. from Bombay, in Ajmer-Merwara, a long narrow tract skirting the Aravalli Hills between the former States of Mewar and Marwar. There is a shrine here over the tomb of Colonel C. G. Dixon, who was Superintendent of Merwara from 1836 to 1848, and commanded the Merwara Battalion, which he raised (1825), until his death in June 1857. On the shrine, which is an object of worship by the Mers (cp. Kipling's story, *The Tomb of his Ancestors*), there used to be a glass case containing a richly embroidered silk dress, which had come from Paris for the Colonel's Indian wife (see *The India We Served*, by Sir W. Lawrence, p. 38).

611 m. from Bombay AJMER Junction (D.B.K.), alt. 1593 ft. Limited accommodation is obtainable

at the station waiting-room. There is also a Circuit House with a khansamah, which may be used by permission of the Commissioner of Ajmer. Near the station there are one or two small hotels, catering mostly for Indians. A line runs S. to *Khandwa* (see Route 8).

*Ajmer*,<sup>1</sup> the key to Rajputana (pop. 1951, 196,731), ceded by Daulat Rao Scindia (1818), is the capital of the Chief Commissioner's province of Ajmer-Merwara.

The city is situated in a basin at the foot of Taragarh Hill (2855 ft. above the sea). It is surrounded by a stone wall with five gateways. According to tradition, Ajmer was founded in A.D. 145 by Ajaipal, one of the Chauhan Kings.<sup>2</sup> It was sacked in 1024 by Mahmud of Ghazni, on his way to Kathiawar, and again by Muhammad Ghori in 1193. After the invasion of Timur in 1398 it was seized by Rana Kumbha of Mewar. The Muslim rulers of Malwa held it from 1470 to 1531, when it passed into the possession of Maideo, the Rathor chief of Marwar. It was annexed in 1556 by Akbar, who was fully aware of its strategic importance and made it a royal residence.

Jahangir and Shah Jahan spent much time at Ajmer. An account of the city has been given by Sir Thomas Roe, the ambassador of James I, who was received in audience here by Jahangir<sup>3</sup> with "courtly condescension" on 16th January 1616, and went with him to Ujjain (p. 122) in the following year. While Roe was on his way to Ajmer, he was met by "the famous unwearied walker, Tho. Coryatt, who on foot had passed most of Europe and Asya and was

now in India, beeing but the beginning of his travels." Coryatt had spent £2, 10s. on the journey from Jerusalem to Ajmer: he died at Surat in December 1617.<sup>4</sup>

In 1720 Ajit Singh Rathor, son of Raja Jaswant Singh of Marwar, seized the city, which was recovered by Muhammad Shah, and made over by him in 1731 to Abhai Singh, the son of Ajit, as Viceroy on his behalf. In 1750 Abhai Singh's son Ram Singh, called in the Mahrattas, under Jai Appa Scindia, who seized and held it until 1787, when the Rathors recovered Ajmer, but after their defeat at Merta in 1790 the Rathors had to surrender it again to Scindia. On the 25th of June 1818 Daulat Rao Scindia handed it over by treaty to the British Government.

Ajmer is the headquarters of about 1800 m. of the metre-gauge section of the Western Ry. Near the railway station are extensive workshops employing many thousand of the local inhabitants.

The Residency, which commands a beautiful view, especially in the morning and evening, is on a hill overlooking the artificial lake called the Ana Sagar, constructed by Raja Anaji (1135-50) and lying N. of the city and railway station. It dams the water of the River Luni, which flows into the Rann of Cutch. The Emperor Shah Jahan erected a noble range of marble pavilions on the embankment, which were restored by direction of Lord Curzon (1899). The walk along the *bund*, or embankment (which is public) is very delightful. To the W. is the broad expanse of the lake, and to the E., under the *bund*, is the *Public Garden*. As the Ana Sagar is liable to dry up after two or three years of scanty rainfall the city obtains its water-supply from the *Foy Sagar*, 3 m. higher up the valley, but a new source of supply is being developed. As shooting is prohibited on Ana Sagar, it is the home of

<sup>1</sup> See *Ajmer*, by Har Bilas Sarda (Fine Art Printing Press, Ajmer, 1941).

<sup>2</sup> The date of Ajaipal is placed much later—about 1100—by Dr Bühler. Ana, the son of Ajaipal, who built the Ana Sagar embankment, is shown by an inscription found at Chitor to have been living in 1150.

<sup>3</sup> A picture by Sir W. Rothenstein, commemorating the audience, forms one of the frescoes in St Stephen's Hall, Westminster.

<sup>4</sup> See Sir William Foster's edition of *Roe's Journal* (p. 83 Oxford, 1926).

many species of wild fowl, including on occasion the flamingo and sea eagle.

Akbar's Palace is inside the city, near the E. wall. The entrance gate is very fine. It was once an arsenal, and then used as a *tahsil* building. The central pavilion has been repaired, and is now used as the local Museum.

The mosque, called the Arhai-din-ka-jhonpra, or "The Hut of two and a half Days," is just outside the S.W. city gate, beyond the Dargah. The name is derived from a tradition that it was built supernaturally in two and a half days. Originally a Jain College, built in 1153, it was damaged by Muhammad Ghori, who took Ajmer in 1192, and turned into a mosque by building a massive screen or façade

is a work well deserving attention; it is the glory of the mosque, and consists of seven "horizontal" arches like those with which Altamsh adorned the courtyard of the Qutb. In the centre the screen rises to a height of 56 ft., and at the corners above this arch rise two short minarets with Tughra inscriptions. Nothing can exceed the taste with which the Kufic and Tughra inscriptions are interwoven with the more purely architectural decorations and the constructive lines of the design.

The bridle-path to Taragarh (Star-Fort) passes this mosque, and reaches the summit in 2 m. The view from the top is very fine; but the ascent is somewhat trying, and had better be made in the early morning. There is



The Arhai-din-ka-jhonpra Mosque at Ajmer.

of seven arches in front of the many pillared hall. This work was done by Qutb-ud-din in about 1200. The rows of slender pillars are probably *in situ*. Their ornamentation is very complex, no two being alike. The mosque is ruined, and only part of the screen of arches (200 ft. long), and part of the Jain hall behind them, now remain, the other three sides of the enclosure having disappeared. The work was repaired in 1875-78 and 1900-03, and is a Protected Monument.

The mosque was once very much larger than the one at the Qutb near Delhi, the measurements of the exterior being 172 ft. by 264 ft., and of the interior quadrangle 200 ft. by 175 ft. The mosque proper measures 259 ft. by 57 ft., and has ten domes in the roof borne by 124 columns. The screen in front of it

also an interesting graveyard of Muslim martyrs, who fell in the assault of the fort.

The Dargah, in the S.W. of the city, is a most revered Muslim shrine. It was commenced by Altamish and completed by Humayun. It derives its sanctity from being the burial-place of Khwaja Muin-ud-din Chishti (1142-1256), who was called Aftab-i-Mulk-i-Hind, the Sun of the Realm of India. He came to Ajmer in 1166. He was the son of Khwaja Usman, and was called Chishti from a quarter in the city of Sanjar in Persia. Of this family of saints and courtiers, Farid-ud-din is buried at Pakpattan, in the Punjab; Nizam-ud-din, Kutb-ud-din, and Nasir-ud-din near Delhi; Shaik Salim at Fatehpur-Sikri near Agra; and Banda Nawaz (1321-1422) at Gulbarga in the Deccan (p. 351).

The memory of the Ajmer Chishti



was held in particular respect by the great Akbar, who was accustomed to pay a yearly visit to his shrine. Several of these pilgrimages were made on foot from Agra and other places. The road from Fatehpur-Sikri to Ajmer was so much used by Akbar that he caused "Kos Minars" (masonry columns answering to our milestones) to be erected along the route every 2 m. Several of these minars can still be seen from the railway.

Visitors are expected to remove their shoes before entering the Dargah. Passing through a lofty gateway, a courtyard is entered, in which are two very large iron cauldrons. Rich Muslims on their first visit to Ajmer pay for a feast of rice, ghi, sugar, almonds, raisins and spices, to be cooked in one of these, the contents being ladled out and finally scrambled for by various families connected with the shrine, who live near the Dargah in a quarter known as Inderkot, and have a right to perform the ceremony called "looting the deg," which they do forcibly.

On the right is a mosque built by Akbar, with drums and candlesticks taken in 1576 from the army of Daud Khan Sultan of Bengal, and presented to the mosque by Akbar. Farther on in an inner court is a white marble mosque, 100 ft. long, and with eleven arches to the front, built by Shah Jahan; a Persian inscription runs along the whole front under the eaves. In the centre of the second court is the *Tomb* of the saint, a square building of white marble surmounted by a dome. It has two entrances, one of which is spanned by a silver arch. As at Fatehpur Sikri, the doors of the shrine are covered with votive horse-shoes, nailed there by horse-dealers to commemorate successful deals. Several doors in the precincts of the Dargah are plated with silver.

In a small enclosure with marble lattices is the Mazar, or tomb of Bibi Hafiz Jamal, daughter of the saint, and W. of it, close by her tomb, is that of Chimni Begam, daughter of

Shah Jahan. All these are considered too sacred to be approached by any one except Muslims. There are some very fine trees in the enclosure.

At the S. end of the Dargah enclosure is the Jhalra, a deep tank partly cut out of the rock, and lined by steep flights of irregular steps.

S.E. of the city is the Mayo College, opened in 1875 for the education of the sons of Rajput Princes and nobles, but now no longer confined to these classes. The central building is of white marble; in front of it is a statue of Lord Mayo. The subsidiary buildings have been erected by various States as hostels. The park round the buildings comprises 200 acres. Most of the more important Ruling Princes owed at least their early education to this institution. It was also a great nursery of polo talent.

The sacred lake of Pushkar lies about 7 m. W. of Ajmer.

The road skirts the W. shore of the Ana Sagar, and at 3 m. passes the village of Nausar, in a gap in the hills which divide the Ana Sagar and the Pushkar valleys. This striking pass through the hills is 1 m. long. Pushkar, the most sacred lake in India, lies in a narrow valley overshadowed by fine rocky hills, and is said to be of miraculous origin. In the 4th century, according to Fa Hien, it was one of the most frequented objects of pilgrimage, and is still visited during the great *mela* (fair) of October and November by about 100,000 pilgrims. On this occasion is also held a great fair for horses, camels and bullocks, at which the unusual spectacle of camels racing and jumping may be seen.

Although the ancient temples were destroyed by Aurangzeb, the five modern buildings, with their ghats on the margin of the lake, are highly picturesque. The temple to Brahma, at the farther end of the lake, is regarded as a peculiarly holy shrine, from the fact that it marks the spot where the incarnation of Brahma took place. It is usually said to be the only one in India. Over the gateway is the

figure of the *hans*, or "goose," of Brahma. The sacred crocodiles in the lake will be fed by the Mahants on request, when a small gratuity of one or two rupees will be appropriate. The D.B. is in an Indian house on the lake.

20 m. E. of Ajmer is the battlefield of Lakhaiiri (1792), where De Boigne just managed to defeat Tukoji Holkar.

654 m. from Bombay is Naralna station, headquarters of the Dadupanthi sect of reformers. Their religion, ethics, and teaching are embodied in a mass of poetry written by one Dadu and his disciples. A division of the sect is composed of military monks (Nagas), who used to be employed in the irregular forces of the Jaipur State.

660 m. from Bombay is Phalera Junction.

A direct chord line (metre-gauge), 133 m. long, runs N.E. to Reengus Junction (in Sikar Ilaga) and Rewari (p. 184); to the W. a branch runs to Kuchaman Road (p. 175) and thence by the Jodhpur Ry. to Degana, Merta Road (for Bikaner). Jodhpur and Marwar Junction. The mail train runs by the old main line.

695 m. from Bombay is JAIPUR station\* (pop. 1951, 291,183; alt. 1414 ft.; aerodrome), with two good hotels. Passes to view the palace at Jaipur, and also the old palace at Ambër, may be obtained through the managers of the hotels twenty-four hours beforehand. Ambër is the ancient capital and was founded in A.D. 928. Jaipur is the residence of the Maharaja (head of the Kachhwaha clan of Rajputs) and the headquarters of the Rajasthan Union. The Jaipur State covered an area of 15,600 sq. m.

Two of the later Rulers were notable. Maharaja Sir Ram Singh succeeded Maharaja Jai Singh III in 1835 and ruled until 1880. During the Mutiny he placed the whole of the resources of the State at the disposal of the British Raj. Maharaja Sir Madho Singh II (1880-1922) founded the Indian Peoples' Famine

Fund. The last Ruler was Maharaja Sir Man Singh<sup>1</sup> (born in 1911, succeeded in 1922). He is now Rajpramukh of the new-formed Rajasthan Union.

In 1556 Raja Bhar Mal was presented at Akbar's court and gave him his daughter Mariam-zamani in marriage; she was the mother of Jahangir. Bhar Mal's grandson was the celebrated Raja Man Singh (d. 1615) whose name and fame are so closely associated with Akbar. Jaipur derives its name from the famous Maharaja Jai Singh II (1699-1744), who founded it in 1728. This Chief supported the son of Prince Azam Shah in the struggle for the Empire on the death of Aurangzeb, and drove the Moghuls out of Jaipur. The first treaty with the British was concluded in 1818 by Maharaja Jagat Singh, who died in that year.

The town is surrounded on the N. and E. by rugged hills, crowned with forts. That at the end of the ridge overhanging the city on the N.W. is the Nahargarh, or "Tiger fort." The face of the ridge is scarped and inaccessible on the S. or city side, while on the N. it slopes towards Ambër.

A crenellated wall, with seven gateways, encloses the city, which is the capital of one of the most prosperous States of Rajputana, and is a very busy and important commercial town, with large banks and other trading establishments. It is a centre of Indian manufactures, jewellery, coloured printed cloths and muslins. The enamel-work is the best in India. The crowded streets and bazars are most lively. The jewellers' bazar is near the Sanganer Gate on the S. The city is remarkable for the width and regularity of its main streets. It is laid out in rectangular blocks, and is divided by cross streets into six equal portions. The main streets are 111 ft. wide, and are paved, and the city is lighted by electric light. The procession at the Vasam Panchami

<sup>1</sup>Lieut.-General H. H. Maharaja Sir Man Singh Bahadur, G.C.S.I., G.C.I.E.

festival (February) should be seen, also the Tij festival at the commencement of the Rains.

The Maharaja's Palace, with its beautiful gardens and pleasure-grounds,  $\frac{1}{2}$  m. long, adorned with fountains, fine trees, and flowering shrubs, occupies the centre of the city and covers one-seventh of its area. The whole is surrounded by a high embattled wall, built by Jai Singh II, but many of the buildings included in it are of a later date. The Chandra Mahal, which forms the centre of the great palace, is a lofty and striking building, seven storeys high, looking over the gardens. On the top storey there is a magnificent view over the centre city. Close by, to the right, on the ground floor, is the Diwan-i-Khas, or private hall of audience, built partly of white marble, also a Clock Tower and Armoury. H.H. the Maharaja resides at Rambagh, about 2 m. from the city.

E. of the Chandra Mahal is the famous Jantra (Yantra), or Observatory, the largest of the five built by the celebrated patron of astronomy, Jai Singh II; the others are at Benares, Delhi and Ujjain (the Muttra one has disappeared). It is a courtyard full of curious masonry instruments designed on his behalf. It was constructed between 1718-34, and was restored by Mahdo Singh II of Jaipur through the agency of the late Lieutenant A. Garrett, R.E., and Pandit Chandradhar Guleri, who published a monograph upon it (on sale).

The principal instruments are, first on the W., the two circular Ram Yantras for reading altitudes and azimuths, with twelve horizontal sectors of stone radiating from a round vertical rod; then E. of these, the twelve Rashivalayas for determining celestial latitudes and longitudes; and next, the great Samrat Yantra, or gnomon, 90 ft. high, situated between two graduated quadrants, with sextants in a chamber outside them. The gnomon's shadow thrown by the sun touches the W. quadrant at 6 a.m., gradually descends this at

the rate of 13 ft. per hour till noon, and finally ascends the E. quadrant. To the N. of this is a Dakhshina Bhitti Yantra, or meridional wall, near which is a large raised platform known as Jai Singh's seat, and near it are two brass circles, one of which is a map of the celestial sphere. Between these and the Ram Yantras are a number of other instruments, known as the Kranti Yantra, the Kapali, and the Chakra Yantra, the last being a graduated brass circle corresponding to the modern equatorial.

S.W. of the Observatory, and adjoining the Tripolia (Three Arches) Gate, are the Palace Stables, round courtyards; and beyond, towards the E., is the Hawa Mahal, or Hall of the Winds, of five storeys, built by Maharaja Mahdo Singh I (1751-68), over-looking one of the chief streets.

Near the Tripolia Gate rises the Iswari Minar Swarga Sul, the "Minaret piercing heaven," built by Raja Iswari Singh (1744-51) to overlook the city.

The Public Garden, outside the city wall to the S., 36 acres in extent, laid out by Dr de Fabeck, contains a zoo. In the centre is the Albert Hall, designed and built by the late Sir Swinton Jacob. It contains a large Darbar Hall and a Museum (1887), with collections of modern works of art and industry, and also of antiquities, from every part of India. There is a fine view from the top.

The Mayo Hospital, with a clock tower, lies just outside the gardens. About half a mile distant on the Tonk Road is the splendid new white marble hospital named after Lady Willingdon, which can take 150 patients.

Before it joined the Indian Union, Jaipur, as a result of the interest taken by the Ruler, had exceptionally well-equipped State Forces, consisting of a Guard battalion, two battalions of infantry and a cavalry regiment, some of which have since been incorporated in the Indian Army.

The Transport Gardens, now commonly called the Naya Ghat, were laid out in 1896 by the then Com-



mandant of the Corps in the bed of the Amnisha Nulla adjoining the Transport lines, and are more than 2 m. in length.

The Church is near the hotels and on the way to the railway station, a little to the W. of the road. There is also a R.C. church at Ghat Darwaza.

At the School of Art, a handsome modern building, are first-rate technical and industrial classes for teaching and reviving various branches of local artistic industry—such as metal and enamel-work, embroidery, weaving, etc.

The Maharaja's College.—The College, founded in 1844 and maintained entirely by the Darbar, was moved outside the city in 1930, into a large building, and is a free institution. It is a first-grade college, teaching up to the M.A. standard in Arts and B.Sc. standard in Science.

The Maharaja's Public Library.—This was founded by Maharaja Sir Ram Singh in 1866 for the educated public. It contains English, Sanskrit, Hindi, Persian, Arabic, Urdu, and other books. The very valuable Razm-Namah contains 160 miniatures.

The *Chhatris*, or *cenotaphs of the Maharajas*, at Gethur are just outside the N.E. city wall. They are in well-planted gardens, the trees of which are full of solemn-looking grey-headed monkeys. The first seen on entering is the Chhatttri of Maharaja Jai Singh II—the finest of all. It is a dome of the purest white marble, supported on twenty beautifully carved pillars rising from a substantial square platform, and profusely ornamented with scenes from Hindu mythology. S.E. of Jai Singh's Chhatttri is that of his second son, Mahdo Singh I (1774-79), a dome rising from the octagon on arches reversed. The only ornaments are carved peacocks. W. of this Chhatttri is that of Pertab Singh, his son (1779-1803), completed by Maharaja Sir Ram Singh (1835-80). It is of white marble brought from Alwar.

The water which supplies Jaipur

comes from waterworks at Ramgarh lake, about 11 m. N. of the city.

An expedition for the sake of the view may be made  $1\frac{1}{2}$  m. from the E. or Surya Gate, to the *Shrine of the Sun God* at Galta—350 ft. above the plain, on the summit of a range of hills about  $1\frac{1}{2}$  m. to the E. of Jaipur.

Behind the temple is a deep gorge filled with temples and sacred tanks shadowed by rugged crags; a paved causeway leads through the ravine.

There is also a pleasant drive to a similar gorge along the *Agra Road*, 2 m. E. through the deserted Purana Ghat which is well worth a visit.

The excursion to Ambèr<sup>1</sup> (5 m. from the city gate and 7 m. from the hotels), the capital of Jaipur till 1728, will occupy a whole morning. A motor road extends all the way.

On the left of the road a line of fortified hills is passed; these culminate in the great *Fort*, 400 ft. above the old palace, connected with it and built for its defence. The picturesque situation of Ambèr at the mouth of a rocky mountain gorge in which nestles a pretty lake, has attracted the admiration of all travellers, including Jacquemont and Heber. It was founded by the Minas, and was flourishing in A.D. 967. In 1037 it was taken by the Rajputs, who held it till a move was made to Jaipur.

The Old Palace at Ambèr, begun by Man Singh I (1600),<sup>2</sup> and completed by Jai Singh I, lies low on the slope of the hill, picturesquely rooted on its rocky base and reflected in the lake below. The interior arrangements are excellent. The suites of rooms form vistas opening upon striking views.

Entered by a fine staircase from a great courtyard is the Diwan-i-Am, with a double row of columns supporting a massive entablature, above which are latticed galleries. Its magnificence attracted the envy of Jahangir, and the Mirza Raja,<sup>3</sup> to save his

<sup>1</sup> Locally pronounced Ambair.

<sup>2</sup> Man Singh was the nephew of Raja Bhagwan Das, the friend of Akbar.

<sup>3</sup> Raja Jai Singh I (d. 1665) was known by this title.

great work from destruction, covered it with stucco.

To the right of the Diwan-i-Am steps is a small temple of Kali (Mateswari), worshipped by the Guard battalion at the Dussara festival.

On a higher terrace are the Maharaja's apartments, entered by a splendid gateway covered with mosaics and sculptures, erected by Jai Singh I, over which is the *Sohag Mandir*—a small pavilion with beautiful latticed windows. Through this are further marvels—a green and cool garden with fountains, surrounded by palaces, brilliant with mosaics and marbles. That in the left is the *Jai Mandir*, or Hall of Victory, adorned by panels of alabaster, some of which are inlaid, and others are adorned with flowers in alto-relievo, "the roof glittering with the mirrored and spangled work for which Jaipur is renowned." Near the Jai Mandir a narrow passage leads down to the hathing-rooms, all of pale creamy marble. Above is the *Jas Mandir*, "which literally glows with bright and tender colours and exquisite inlaid work, and looks through arches of carved alabaster and clusters of slender columns upon the sleeping lake and the silent mountains."

At the N.E. angle is a balcony, whence there is a fine view over the town of Amber and the plain beyond to the hill which overlooks Ramgarh. Some *Chhatris* outside the wall are those of Chieftains who died before Jai Singh II. In the palace to the right is a chamber, on the right wall of which are views of Ujjain, and on the left views of Benares and Muttra. The room opposite the Jai Mandir is called the *Sukh Niwas*, "Hall of Pleasure." In the centre is an opening for a stream to flow into the channel which runs through the hall. The doors are of sandalwood inlaid with ivory.

A steep path leads down to the Khizri Gate, beyond which, as it leads to one of the forts, Kantalgarh, no one is allowed to pass without an

order. At the bottom of this path there is a temple to Thakurji, or Vishnu. It is white and beautifully carved, and just outside the door is a lovely square pavilion exquisitely carved with figures representing Krishna sporting with the Gopi milkmaids.

Amber formerly contained many fine temples, but most are now in ruins. On a Temple of the Sun is an inscription (A.D. 955). There is also an ancient temple of Kali which the Maharaja must visit when he is installed.

Sanganer, about 8 m. to the S. of Jaipur, may be reached by a drive past the Residency and the Moti Doongri, an old building on a small hill which the Maharaja has converted into a private retreat.

The road into the town is through two ruined Tripotias, or triple gateways of three storeys, about 66 ft. high. The second storey has an open stone veranda, supported by four pillars on either side of the archway. On the right ascending the street is a small temple sacred to *Kalyanji*, or *Krishna*, the door of which is handsomely carved. Opposite is a temple to Sitaram, with a pillar, 6 ft. high, of white Makrana marble, called a Kirtti Khambh. On the four sides are Brahma, with four faces; Vishnu, cross-legged, holding the lotus; Siva, holding a cobra in his right hand and a trident in his left, with Parvati beside him, and Ganesh.

Higher up, on the left, are the ruins of the *Old Palace*. N. by E. from this is the *Sanganer Jain Temple*, with three courts, and finely carved marble work. Visitors are not allowed to enter the third.

At Lalsot, 40 m. S., Jaipur and Jodhpur together defeated De Boigne, the general of Scindia, in 1787.

52 m. from Jaipur on the Alwar Road, at Bairat, is a Jain temple (1587), a Buddhist monastery, and circular temple, with an edict of Asoka. Coins of Greek and Indo-Greek kings were found (1940).

The former Jaipur State Ry., now

part of the Western Ry., runs from Siwai Madhopur (where it connects with the main Western Ry. broad-gauge line to Delhi) to Jaipur, 83 m., and then continues N. through Reengus (junction with the Phulera-Rewari line) to Sikar, 147 m., junction for Fatehpur, and then to Jhunjhunu, 187 m., linking up at Loharu (225 m.), with the cross-country line from Bikanir to Rewari and Delhi.

751 m. from Bombay is Bandikui Junction (R.). Railway workshops, and a colony of railway employees. The line for *Agra* branches off E. (see Route 12).

788 m. from Bombay, ALWAR is the capital of the former State of that name, founded in 1771 by Rao Pratap Singhji of Macheri (d. 1791), who threw off allegiance to Jaipur. The town is on rising ground, dominated by the Fort, which crowns a conical rock and is backed by a range of hills. It is connected by motor road both with Delhi and Jaipur. The Alwar Maharaja is a Naruka Rajput of the Kachhwaha clan, of which the Maharaja of Jaipur is the head.

There is a Dak Bungalow with a Khansama about 100 yd. from the railway station, and there is also a Guest House.

*Palaces.*—There are several palaces in the capital. The Vinai Vilas Palace is named after the late Maharao Raja Vinai Singhji (1815-57), and is now used for administrative offices. The city palace is at the very end of the city and consists of a group of buildings partly detached, and built in a variety of styles, separated from the base of the mountain by a picturesque tank (Sagar). The handsome Shish-Mahal (Mirror room) overlooks the tank.

This palace contains a *Library*, kept in excellent order, and rich in Oriental manuscripts. Eminent Sanskrit and Persian scholars from Western countries visit this library to take copies of ancient manuscripts. A matchless *Gulistan*, which cost about £10,000 to produce, is beautifully illustrated with miniature paint-

ings. It was finished in 1848 by the order of Maharao Raja Vinai Singhji. Another beautiful book is the *Dah Pand*, written in 1864.

The *Armoury* contains a splendid collection of sabres and other weapons finely wrought and finished and studded with jewels; also of handsome swords with hilts of gold. Dozens of these swords are from Persia, while many of them were made at Alwar, in imitation of the Ispahan steel. The arms of Maharao Raja Vinai Singhji could only be worn by a man of great stature. Permission is necessary to visit these palaces.

On the W. of the Sagar are temples and shrines with Bengali roofs; and raised upon the centre of a platform on the S. is the cenotaph of the late Maharao Raja Bakhtawar Singhji (1781-1815). The plinth is made of red sandstone and the cenotaph itself of beautiful marble with Bengali arches. Visitors entering must take off their shoes. Hundreds of pigeons fly about and stately peacocks strut about the stone pavements.

In the city, just right of the main palace entrance, is the house of the Elephant carriage. It was built by Maharao Raja Vinni Singhji. It is a car two storeys high, and can carry fifty persons, drawn by four elephants.

The *Purjan Vihar* (Garden).—This is a public park on the outskirts of the town. In the centre is a summer-house, with fountains and beautiful ferns. There is also a small menagerie.

There is little to see at the *Fort*, except the view from this great height of the city below and the surrounding country interspersed with lakes. The old ascent is steep, and is paved with slippery stones. At a point about 150 ft. up, the steepest part begins. It is called Hathi Mora, "the Elephant's turn," because they could not go further; a motor road now runs right up to the top of the hill. Behind the fort, at a distance of 1 m., is the *Chhattri* of Maharao Raja Pratap Singhji (d. 1791), the Founder of the



State, and alongside it is a small monument of his Maharani who became *sati*.

The tomb of Fateh Jang, a Minister of Shah Jahan, near the station, on the Bharatpur road, is a conspicuous object with an immense dome, and bears the date, in Nagri, 1547. In the interior there is plaster-work in relief, with flat surface patterns and rectangular mouldings.

2 m. to the S. is the Artillery Ground and Top Khana, "Artillery Arsenal."

Alwar and its outskirts are supplied with water from Siliserh, a lake 6 m. S.W. of the city. A masonry dam, about  $\frac{1}{2}$  m. long, and 4 m. from the Moti Doongri hill, has been constructed, at a cost of Rs. 8 lakhs to impound water from the Ruparel river. The water stored by this masonry dam, amounting to some 1100 millions of cu. ft., forms a splendid reservoir, covering an area over 4 sq. m. It is known by the name of "Jey Samand Lake," named after the late Maharaja, and is ornamented with beautiful Chhatris (domed pavilions).

There is plenty of game, including panthers, around Alwar, and there are many tigers in the forests, which are strictly preserved.

20 m. E. of Alwar, and adjoining the Mewati hills, is the battlefield of Laswari, where General Lake annihilated the last brigades of Daulat Rao Scindia's French-trained army on 1st November 1803. This great British soldier, within a space of two months, and with a force never exceeding 8000 men, crushed 31 battalions of Scindia's troops in four pitched battles, and captured 426 guns. He took two fortresses (Aligarh and Agra), and entered the capital of India (Delhi) deliverer of the Moghul Emperor.

794 m. from Bombay and 52 m. from Delhi is Rewari Junction (R., D.B. and Hindu-Muslim Hotel). Rewari was founded in A.D. 1000 by Raja Rawat. There are the ruins of a still older town E. of the modern walls. The Rajas of Rewari were

partially independent, even under the Moghuls. Near the town they built the mud fort of Gokalgarh, which was once very strong. They coined their own currency, called Gokai Sikka. Rewari is a place of considerable trade, particularly in iron and brass. The Town Hall is handsome, as are the Jain Temples and Tej Singh's Tank, close to the town.

From Rewari a metre-gauge line, 187 m., runs N.W. to Hissar and Bhatinda Junction (see Route 15), and another runs, *via* Loharu, to Sadulpur, where it joins the line from Hissar to Ratangarh and Bikanir.

On the chord line between Rewari and Phuera (p. 179), 32 m. S.W. of Rewari lies Narnaul, made over to the Patiala State for loyal services in 1857.

On the main line, 826 m. from Bombay, is situated Gurgaon, the headquarters of the South-Eastern District of the Punjab. Two metalled roads E. to Delhi; one road 15 m. S. to Sohna, thence bifurcating S.E. to Palwal (p. 210) and S. to Alwar. Sohna is remarkable for a hot-spring, situated in the town which is close to hills, some crowned with the walls and bastions of an unfinished fort. The water of this spring is strongly impregnated with sulphuric acid, which, however, evaporates very rapidly. The spring is covered with a domed building and surrounded by small open bathing tanks. The water is considered of great value for purposes of rheumatism, gout, and skin diseases.

845 m. from Bombay is DELHI Central station \* (Route 14).

## ROUTE II

From AHMADABAD through KATHIAWAR by Viramgam, Kharaghoda, Wadhwan, Palitana (for Satrunjaya Hill), Bhavnagar, Junagadh, Girnar, Somnath, Porbandar, Rajkot, Jamnagar and Dwarka, and back to Ahmadabad.

The peninsula of Kathiawar is believed to have been an island in remote times. It has an approximate area of 20,332 sq. m., and consisted of a congeries of 222 States, large and small, plus the Portuguese island of Diu, and portions of the district of Ahmadabad and of the former Baroda State. The States have joined together to form a Kathiawar Union, named Saurashtra after the ancient classical appellation for Kathiawar, of which the Maharaja of Nawanagar, better known as the Jam Sahib, has been elected Rajpramukh for his lifetime. Cutch, however, although bordering on Kathiawar, has been made a separate Chief Commissioner's province because of its strategic situation on the Pakistan frontier. Cutch was the largest of the former Western India States and had an area of 7616 sq. m., exclusive of the Rann of Cutch, which covers an area of about 9000 sq. m. The Maharao, who is head of the Jadeja Rajput clan, has been taken into the diplomatic service of the Indian Government. Cutch consists of a belt of land cut off from the mainland by the Rann on the N. and E., the Gulf of Cutch on the S., and the Arabian Sea on the W.; and is difficult of access. Steamers run about twice a week from Bombay to Mandvi the chief port (on the S.) from which there is a road to Bhuj (aerodrome) in the centre of the State, noted for the work of its silversmiths. A new

port for ocean-going steamers is being constructed at Kandla to replace Karachi, and a metre-gauge railway is being constructed to connect with the old branch line ending at Deesa (p. 167). Kandla is already connected by a narrow-gauge railway to Bhuj, the capital of Cutch and its former port, Tuna.

Everywhere in Kathiawar there are long lines of *pallas*, or memorial stones, peculiar to this Province, on which men are usually represented as riding on a very large horse, whilst women have a wheel below them to indicate that they used a carriage. A woman's arm and hand indicate a monument to a *sati* lady.

There is much game in Kathiawar, and specially in the Gir, the large wild tract, with its 1500 sq. m. of forest to the S.E. of Junagadh; but the Gir is very unhealthy in the early autumn, and again at the beginning of the rains. There are no tigers in the peninsula, but up to the middle of the 19th century lions inhabited all the large jungles. Since then they have almost been shot out, and the few now left are confined to the Gir, where they are strictly protected. The Gir lion, the only Asiatic species, is in no way inferior to the African species, although the mane is not so large and is sometimes absent.

The Saurashtra Mail leaves Bombay (Central) daily, and proceeds on the broad-gauge to

Ahmadabad (p. 160), 306 m., from Bombay. From 4 m., *Sabarmati* Junction on the N. bank of the river, the metre-gauge continues N. to Delhi and Agra. The broad-gauge (opened 1871) turns W., and passing through a well-cultivated country, reaches

346 m. Viramgam Junction—a walled town. The Mansar Tank dates from 1100. It is shaped like a shell, and surrounded by a flight of stone steps; round the tops of the steps runs a row of small temples, in the sides of which there are holes, through which it is said a rope used to pass, enabling a worshipper to ring the

bells in all the temples at once. The neighbourhood abounds in black buck, sand-grouse and all manner of water-fowl.

From Viramgam a broad-gauge line runs N.W., passing at 18 m. Patri (D.B.), a small walled town with a citadel; and, at 23 m. reaches Khara-gboda, where there are very extensive salt-pans on the edge of the Little Rann of Cutch.<sup>1</sup>

In the dry season the Rann presents the appearance of a hard, smooth bed of dried mud, and may be ridden over at any place. There is absolutely no vegetation except on some small islands which rise above the level of the salt inundation: the only living creatures are herds of wild asses (rarely seen), which feed on the lands near its shores at night, and retreat far into the desert in the daytime. With the commencement of the S.W. monsoon in May the salt water of the Gulf of Cutch invades the Rann, and later in the season the rivers from Rajputana pour fresh water into it. The sea is now encroaching rapidly on the Rann at its junction with the Gulf of Cutch, and there is reason to suppose that serious changes of level are taking place. The centre of the Rann is slightly higher than the borders, and dries first. The railway has many sidings extending into the Rann, to facilitate the collection of salt. The salt is evaporated by the heat of the sun from brine brought up in buckets from depths of 15 ft. to 30 ft. A cactus hedge to prevent smuggling of salt ran, and is still traceable in parts, to Delhi, but the cochineal insect has destroyed most of it. Wonderful mirages are seen in the Rann, and in the winter season the flights of flamingoes and other birds are extraordinarily large. There are sand-grouse and Imperial grouse and many wild-fowl.

The Saurashtra Mail proceeds from Viramgam by metre-gauge to the junction at Wadhwan, now called

Surendranagar (D.B.), 386 m. from Bombay.

To the N. runs the *Dhrangadhra railway*, and to the S. the *Bhavnagar railway*, which connects at Dhola Junction (see p. 187) with the *Gondal-Portbandar railway*, which opens up a large tract of country in S. Kathiawar.

To the W. the *Morvi railway* runs to *Rajkot*; thence the *Jamnagar railway* runs to *Jamnagar* and *Dwarka* (p. 200), terminus of the Kathiawar mail route, and the *Jetalsar Rajkot railway* to *Jetalsar*, where it crosses the *Gondal-Portbandar* line. The *Junagadh railway* runs from *Jetalsar* to *Veraval* via *Junagadh*, and from *Junagadh* to *Visavadar*. All the railways in *Saurashtra* are on the metre-gauge, and have been made branches of the Western Ry. system instead of being independently managed.

At the *Talukdar School* in the former Wadhwan civil station, the sons of *Girassias*, or Rajput land-owners, were educated when their parents were unable to afford the cost of sending them to the *Rajkumar, or Princes', College*, at *Rajkot*.

*Dhrangadhra*, on the line running from Surendranagar to Halwad, is the capital of the former Dhrangadhra State. Industries are the Shri Shakti Alkali works and weaving fabrics with silver and gold thread.

Proceeding S. from Surendranagar by the Bhavnagar line, the river is crossed close to the station.

4 m. *Wadhwan City station* (R., D.B.; alt. 404 ft.). The town wall is of stone. Towards the centre, on the N. wall, is the ancient temple of *Ranik Devi*. She was a beautiful girl, born in the Junagadh territory when Sidh Raja was reigning at Patan Anhilwara, and was betrothed to him. But Ra Khengar, who then ruled Junagadh, carried her off and married her, which caused a feud between him and Sidh Raja, whose troops marched to Junagadh. Khengar was betrayed by two of his kinsmen, and was slain by Sidh Raja and his fortress taken. The conqueror wanted to marry Ranik Devi, but she

<sup>1</sup> The Great Rann separates Cutch from Sind.



performed *sati*, and Sidh Raja raised this temple to her memory. It bears marks of extreme old age, the stone being much worn; all but the tower is gone. Inside is the effigy in relief of Ranik Devi, and a smaller one with a representation of the goddess Ambaji. N. of this temple, and close to the city wall, is a *sati* stone dated 1519. Near the Lakhupoi Gate is a well with steps, ascribed to one Madhava, who lived in 1294.

The *Palace* in the centre of the town has four storeys, and is 72 ft. high. It stands in a court facing the entrance, on the right of which is a building called the *Mandwa*, where assemblies take place at marriages. There is also a Palace called the *Balchandra Vilas*, built by a former Ruler.

17 m. Limbdi station—chief town of the cotton-producing Limbdi State; with a handsome Palace. The title of the Chiefs of both Wadhwan and Limbdi is Thakor Saheb, and both are Jhala Rajputs. Limbdi town manufactures ivory bangles and brass-plated boxes. Education is free.

20 m. S.E. Rangpur is a chalcolithic site.

47 m. Botad Junction. Frontier of the former Bhavnagar State. Branches to (1) Jasdan, capital of the former State of that name, and (2) Dhanduka Junction for Dholka and (30 m. by road) Dholera port.

74 m. from Wadhwan is Dhola Junction (R.). From here the *Gondal-Porbandar railway* runs W. to Dhasa, Jetalsar, Dhoraji and Porbandar; a branch line goes S. to (23 m.) Sava Kundia, and (72 m.) Mahuva, on the Gulf of Cambay, with a junction at Dungar to Port Albert Victor.

Two excursions can be made if the visitor continues E. to Bhavnagar by the main line.

87 m. from Surendranagar Junction on this line is Songadh for the ancient city of Valabhipur, which is nearly identical with the modern town of Vala, 12 m. N. by road, capital of a State.

Valabhipur, the capital of all this

part of India, was perhaps as old as Rome (573 B.C.). Vallabhi kings, as shown by copper-plate grants, reigned from A.D. 480-790; the dynasty was founded by the Senapati of the Guptas Hiuen Tsang visited it (A.D. 639). Old foundations, terra-cotta, coins (apparently Andhra), copper plates, mud seals, beads, stone bulls, and household images have been found. Specimens have been placed in the Museum. The ruins cover a large area.

Resuming the railway route from Songadh to Bhavnagar, the traveller passes, 91 m. from Surendranagar, Sihor station (D.B.), junction for Palitana, 17 m. Sihor was at one time the capital of the Bhavnagar branch of Gohel Rajputs. The town, 1½ m. S. of the railway, has interesting Hindu temples. The name is a corruption of "Singhpur," "the lion's city"; a still more ancient name is "Saraswatpur." It is famous for copper and brass work, snuff and plaster (*chunam*). Near the S. wall is situated Brahma Kund, the water of which possesses special virtue. Farther up the River Gautami lie the Gautam Kund and Gautameswar Mahadev.

Palitana, 18 m. by rail from Sihor station, is much enriched by pilgrims during their visit to the *Holy Mountain* of Satrunjaya and its famous Jain temples. The State was founded by Shahji, a Gohel Rajput, of the same clan as the Maharaja of Bhavnagar. The present Thakor Saheb, who was born in 1900, was educated at Shrewsbury. There is a State Pad-dock, where horse-breeding from pure Kathi stock is carried on.

The distance from Palitana to the foot of Satrunjaya, or the Holy Mountain, 1977 ft. above sea-level, is 1½ m. There is a motor road to the summit.

The Satrunjaya Hill is truly a city of the gods, with 863 temples; there is nothing else within the gates; there is a cleanliness about every square, passage, porch and hall. The silence, too, is striking. The top of the hill consists of two ridges, each about 350 yd. long, with a valley between.

Each of these ridges, and the two large enclosures that fill the valley, are surrounded by massive battle-mented walls fitted for defence. The buildings on both ridges, again, are divided into 9 separate enclosures called *tuks*, generally containing one principal temple with varying numbers of smaller ones. Each of these enclosures is protected by strong gates and walls, and all gates are carefully closed at sundown. The area enclosed on the top is small enough for any one of ordinary activity to see all over it in a two hours' visit. There is one gate leading into the enclosure, but there are nineteen inner gates, leading to the nineteen chief temples. Not far from the *Ram-pol* ("pol" means gate) is a resting-place used by persons of distinction, with a tolerable room surrounded by open arches.

Fergusson wrote: "All the peculiarities of Jain architecture are found in a more marked degree at Satrunjaya than at almost any other known place, and, fortunately for the student of the style, extending over a considerable period of time. Some of the temples may be as old as the 11th century, but the Muslim invaders of the 14th and 15th centuries made sad havoc of all the older shrines, and we have only fragments of a few of them. In the latter half of the 16th century, however, the Jains obtained tolerance and security, and forthwith began to rebuild their old fanes. From 1500 they are spread pretty evenly over all the intervening time down to the present century."

On reaching the summit of the mountain, a panorama presents itself from the top of the walls. To the E. the prospect extends to the Gulf of Cambay near Gogha and Bhavnagar; to the N. it is bounded by the granite range of Sihor and the Chamardi peak; to the N.W. and W. the plain extends as far as the eye can reach. From W. to E., like a silver ribbon across the foreground to the S., winds the Satrunjaya river, which the eye follows until it is lost between the Talaja and Khokara Hills in the S.W.

104 m. from Surendranagar the terminus Bhavnagar, founded 1723, stands on a tidal creek from the Gulf of Cambay. It has an aerodrome, a safe harbour for shipping of light draught, and carries on an extensive trade, as one of the principal markets and harbours of export for cotton in Kathiawar. There are no interesting ruins, but abundance of very handsome modern buildings on Indian models, water-works, reservoirs and gardens; and at the port will be seen modern mechanical improvements.

The Maharaja (b. 1912), who is a Gohel Rajput by caste, was educated at Harrow. In 1949 he was appointed Governor of Madras by the new Government of India, but he has since retired. The Barton Museum (1895) contains arms, armour and coins.

To visit Junagadh, Somnath, Porbandar, or any places in the W., it is necessary to return to *Dhala Junction* (p. 187) and change there for *Jetalsar via Dhasa*.

**Jetalsar Junction (R.)**, 153 m. from Surendranagar. Here the line branches (1) S. to *Verdval* for *Somnath*; (2) W. to *Porbandar* (p. 198); and (3) N. to *Rajkot*, *Wankaner* and *Wadhwan* (p. 199).

(1) *Jetalsar to Junagadh and Verdval*

17 m. from Jetalsar is **Junagadh** station (D.B.K. W. of the town), opposite a modern gateway, called the *Reay Gate*, former capital and residence of the Nawab. On Partition, the Muslim Ruler joined Pakistan, but as the great majority of his subjects were Hindus, the Indian Government intervened, and the State was incorporated in the Union of Saurashtra.

From Junagadh branch lines run to Visavadar and Prachi Road. There is also a line W. *via* Bantva between Shapur (a station between Junagadh and *Veraval*) and Saradiya for Kutiana. The Bantva Taluka is owned by Babi Musalmans of the same clan as the Nawabs of Junagadh and Radhanpur.

Situated under the Girnar and Datar Hills, Junagadh was first ruled by Chavda Rajputs with a capital at Vamansthalī (now Vanthali), but they transferred the capital to Junagadh in A.D. 875.

The fortifications of the present town were all built by the Muslims after the capture of the place by Sultan Mahmud Bigara, of Gujarat, about 1472. He changed the name to Mustafabad and placed it under a Fouzdar. The last Fouzdar, Sher Khan Babi, became independent in 1748 and took the title of Nawab Bahadur Khan from his brother, the founder of his family, an Afghan, in the reign of Shah Jahan. The *Nawab's Old Palace*, containing the Rasaul Khanji Museum (1925), has the Haveli and Darbar Kacheri Hall opposite. In front of the Darbar is a circle of shops with the Aiyena Mahal on the E.

Entering the Reay Gate from the station we come to the Orphanage and Law Courts; opposite the last is the makbara, or mausoleum, of the Nawabs, adjoining the public mosque. At four cross-roads lies the old makbara, a highly finished building.

Entering the Makbara enclosure by the N. gate the tomb of Nawab Bahadur Khan II (d. 1840) is in front on the left, next to it the tomb of Nawab Hamid Khan II (d. 1851) and on its left that of Laddibu Bibi. Beside these is the tomb of Nawab Mahabat Khan I (d. 1774) in Saracenic style, and finely carved. The tombs of Bibi Najobibi and her notorious servant, Chaitibu, are to be found at Bara Saiyad in another quarter of the town. The tomb of Vizir Sahib Baha-ud-din Bhar has minarets with spiral stairs outside.

Outside the town lies the new suburb. The Art College, which contains a fine hall, was designed and built by a local architect in 1900. Both in and outside the walls many improvements have been carried out during recent years. The various gardens, Moti Bag, Sardar Bag, Lal Bag, the new Diagonal Garden and

the Sakar Bag are a great feature of the place. The Zoological Collection, including Gir lions successfully bred in captivity, is housed in Sakar Bag, 1 m. to the N. of the State Paddock, where the famous Kathi breed of horses can be inspected with advantage.

The soft sandstone which everywhere underlies Junagadh was formed apparently in very shallow water, showing on all sides complicated lines of stratification. The facility with which the stone is worked may be one reason why it has been largely excavated into cave-dwellings in Buddhist times.

**The Caves.**—In the N. part of the town enclosure, on the way to Dharagadh Gate, is the group of caves called the *Khapra Khodia*. These caves appear to have been a monastery, and bear the cognisance of the then ruling race—a winged griffin or lion. They seem to have been two or three storeys high. They are excavated in good building stone, and the modern quarrymen have been allowed to encroach and injure them; but they have recently been cleaned out and built up with supporting masonry. The most interesting caves of all (which are now protected by an iron gate) are in the Uparkot (p. 190) about 50 yd. N. of the great mosque. They consist of two storeys, the lower chambers being 11 ft. high. The upper storey is made up of a tank surrounded by a corridor, and of a room 36 ft. by 28 ft., supported by six columns, beyond which is a small kitchen. From here a winding staircase leads to the lower storey, measuring 39 ft. by 31 ft., with broad recesses all round it, and over them a frieze of chaitya windows. Of the columns, Dr Burgess says: "Few bases could be found anywhere to excel in beauty of design and richness of carving, those of the six principal pillars."

Inside the Waghewari Gate are the caves known by the name of *Bawa Piara*—a comparatively modern Hindu ascetic who is said to have resided in



them. These caves which date from about the time of Asoka (272-231 B.C.), are among the very oldest in all India, and are nearly all small and plain. They are situated in the scarp of a circular detached mass of rock, and face S. and E., a third line to the N., also facing S., being excavated on a higher level than the S. line. Facing E., a number of caves were dug round a central space.

The Uparkot, on the E. side of the city, now practically deserted, was the citadel of the old Hindu Princes, and is probably the spot from whence Junagadh derives its name. The Uparkot is a most interesting old fort. The parapets on the E., where the place is commanded by higher ground, have been raised at least three times to give cover against the increasingly long range of projectiles. Here were quartered the lieutenants of the great Asoka, and later of the Gupta Kings. The entrance is beyond the town in the W. wall, and consists of three gateways, one inside the other. The fort walls here are from 60 to 70 ft. high, forming a massive cluster of buildings. The inner gateway, a beautiful specimen of the Hindu Toran, has been topped by Muslim work. The approach is cut through the solid rock. On the ramparts above the gate is an inscription of Mandalika V, dated 1450.

About 150 yd. to the left, through a grove of *sitaphal* (custard apples), may be seen a cannon known as the Lilam Top, of bell-metal, 17 ft. long, 4 ft. 6 in. round at the muzzle, and 6 ft. 6 in. at the breech, with a bore of 9½ in. This gun was brought from Diu, where it was left by the Turks. There is an Arabic inscription at the muzzle, which may be translated: "The order to make this cannon, to be used in the service of the Almighty, was given by the Sultan of Arabia and Persia, Sultan Sulaiman, son of Salim Khan. May his triumph be glorified, to punish the enemies of the State and of the Faith, in the capital of Egypt. 1531." At the breech is inscribed: "The work of Muham-

mad, the son of Hamza." Another large cannon called Chudanai, also from Diu, in the S. portion of the fort, is 12 ft. 8 in. long, 5 ft. in circumference at the muzzle, and 5 ft. 7 in. at the breech, on which is inscribed: "The work of Ali, son of Jarza." Near this is the Jami Masjid, evidently constructed from the materials of a Hindu temple by Mahmud Bigara. The mosque is ruined.

The Tomb of Nurl Shah, close to the mosque, is ornamented with fluted cupolas, and a most peculiar carving over the door. There are two Wells in the Uparkot—the *Adi Chadi*, said to have been built in ancient times and named after slave girls of the Chudasama rulers, is descended by a long flight of steps (the sides of the descent show the most remarkable overlappings and changes of bed in the strata); and the *Naughan*, cut to a great depth in the soft rock, and with a wonderful circular staircase.

There is a fine dharmsala belonging to the goldsmiths near the Wagheswari Gate.

**Girnar.**—This mountain is the great feature of Junagadh, and the Jain temples upon it are ancient. It is 3666 ft. high, and is one of the most remarkable mountains in India. From the city of Junagadh only the top of it can be seen, as it has in front of it lower hills, of which Jogniya, or Laso Pawadi, 2527 ft., Lakhshman Takri, Bensla, 2290 ft. high, and Datar, 2279 ft. high, are the principal. Girnar, which was anciently called Raivata, or Ujjayanta, is sacred amongst the Jains to Neminath, the 22nd Tirthankar, and was, doubtless a place of pilgrimage before the days of Asoka (272-231 B.C.).

The traveller, in order to reach Girnar, passes through the Wagheswari Gate, which is close to the Uparkot. At about 200 yd. from the gate, to the right of the road, is the Temple of Wagheswari, which is joined to the road by a causeway about 150 yd. long. In front of it is a modern temple, three storeys high, flat-roofed. About a furlong beyond

# GIRNAR



Scale of Miles  
0 1 2 3 4

- |                         |                                  |
|-------------------------|----------------------------------|
| 1. Wagheshwari Gate.    | 12. Máliparab Kund.              |
| 2. Asoka's Stone.       | 13. Datátraya.                   |
| 3. Bridge.              | 14. Háthi pagla Kund.            |
| 4. Temple of Damodar.   | 15. Sestwan Temple.              |
| 5. " " Savanath.        | 16. Hanmandhara Kund and Temple. |
| 6. " " Bhavanath.       | 17. Kamandal Temple.             |
| 7. Chadá-ni-wao Well.   | 18. Sakri Ambli                  |
| 8. Wagheshwari Temple.  | 19. Malbela.                     |
| 9. Bhairo-Japa.         | 20. Suraj Kund.                  |
| 10. Gaomukhi Temple.    | 21. Sarkharia.                   |
| 11. Ambaji Devi Temple. | 22. Bawaha Madhi.                |

this is a stone bridge, and just beyond it, on the right, is the famous Asoka Stone, a round boulder of granite, measuring roughly 20 ft. by 30 ft., and inscribed on three sides. The inscriptions proved on examination to be (1) fourteen Edicts of Asoka (250 B.C.) in Deva Nagari characters, (2) Rudradaman's (A.D. 150) in Sanskrit, and (3) Skandagupta's (A.D. 454).<sup>1</sup> Nearly identical inscriptions of Asoka have been found elsewhere.

On leaving the Asoka Stone the route crosses the bridge over the Sonarekha river, a fine sheet of water, then passes temples, at first on the left bank of the river and then on the right, where Jogis go about entirely naked, to the largest temple dedicated to Damodar, a name of Krishna, from Dam, a rope, because by tradition his mother in vain attempted to confine him with a rope when a child. The reservoir at this place is accounted very sacred. The path is now through a wooded valley, with some fine Indian fig-trees. Near a cluster of them is an old shrine called Bhavanath, a name of Siva, and round it are a number of large monkeys, who come on being called. Persons who are not active climbers can proceed up the hill in a *doll*, a seat swung from two poles carried by 4 men.

A long ridge from the W. culminates in a scarped rock, on the top of which are the temples. Close to the old shrine is a well called the Chadaniwao. The paved way begins just beyond this, and is now continuous from the foot of the hill up the precipice and over the three peaks. The way is paved with dressed granite blocks, with parapets and easy steps. The first R.H., Chodiaparaba, is reached 480 ft. above the plain, and the second halting-place, at Dholi-deri, 1000 ft. above the plain. From here the ascent becomes more difficult, winding under the face of the precipice to the third R.H., 1400 ft. up. So far there is nothing very trying to any one with

an ordinarily steady brain. But from this point the path turns to the right along the edge of a precipice, which, though improved of late, is still very narrow, the *doll* almost grazes the scarp, which rises perpendicularly 200 ft. above the traveller. On the right is seen the mountain of Datar, with a Muslim mosque on top. At about 1500 ft. there is a stone dharm-sala, and from this there is a fine view of the rock called the *Bhatray-Japa*, "the terrific leap," because devotees used to cast themselves from its top, falling 1000 ft. or more.

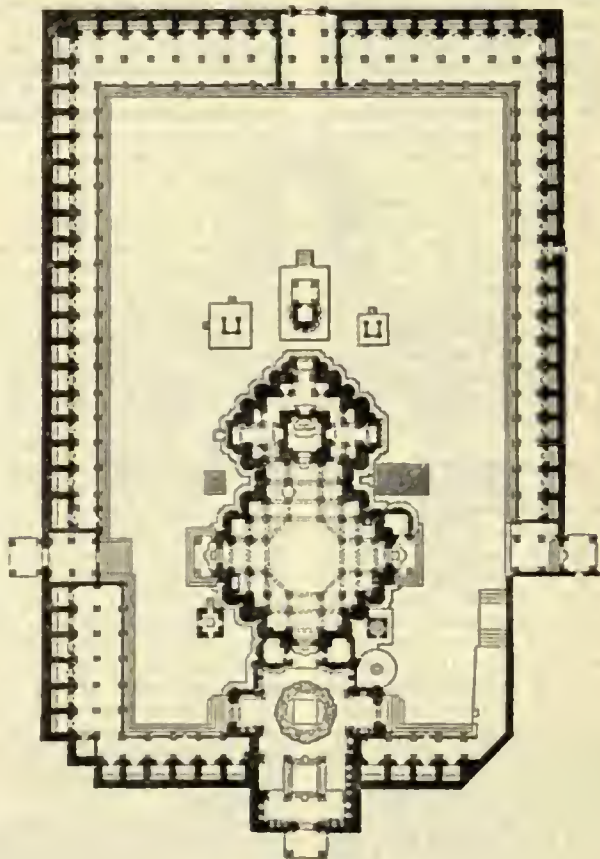
At 2370 ft. above Junagadh the gate of the enclosure known as the Deva Kota, or Ra Khengar's Palace, is reached. On entering the gate the large enclosure of the temples is on the left, while to the right is the old granite temple of *Man Singh*, Bhoja Raja of Cutch, and farther on the much larger one of *Vastupala* (p. 194). Built into the wall on the left of the entrance is an inscription in Sanskrit. Some sixteen Jain temples here form a sort of fort on the ledge at the top of the great cliff, but still 600 ft. below the summit. The largest temple, of *Neminath* (see plan below) stands in a quadrangular court 195 ft. by 130 ft. It consists of two halls (with two *mandapams*), and a shrine, with multiple conical spires, which contains a large black image of Neminath, the 22nd Tirthankar, with massive gold ornaments and jewels. Round the shrine is a colonnade, with many images in white marble. Between the outer and inner halls are two shrines. The outer hall has two small raised platforms paved with slabs of yellow stone, covered with representations of feet in pairs, which represent the 2452 feet of the first disciples. On the W. of this is a porch overhanging the perpendicular scarp. On two of the pillars of the mandapam are inscriptions dated 1275, 1281 and 1278—dates of restoration, when Dr Burgess says it was covered with a coating of chunam, and "adorned with coats of whitewash" within. The enclosure is nearly surrounded inside

<sup>1</sup> See Baroda Arch. Dept. Memorial, by Hirananda Sastri.



by 70 cells, each enshrining a marble image, with a covered passage in front of them lighted by a perforated stone screen. The principal entrance was originally on the E. side of the court;

over it a crocodile in bas-relief. Behind these figures is a room from which is a descent into a cave, with a large white marble image, an object of veneration by the Jains. It has a



Temple of Neminath, Girnar.

but it is closed, and the entrance from the court in Ra Khengar's Palace is used.

A passage leads into a low, dark temple, with granite pillars. Opposite the entrance is a recess containing two large black images; in the back of the recess is a lion rampant, and

slight hollow in the shoulder, said to be caused by water dropping from the ear, whence it was called *Aml-jhera*, "nectar drop." In the N. porch are inscriptions which state that in Samvat 1215 (=A.D. 1159) certain Thakurs completed the shrine, and built the Temple of Ambika.

Of three temples to the left, that on the S. side contains a colossal image of Rishabha Deva, the 1st Tirthankar, exactly like that at Satrunjaya, called Bhim-Padam. On the throne of this image is a slab of yellow stone carved in 1442, with figures of the 24 Tirthankars. Opposite this temple is a modern one to Panchabai. W. of it is a large temple called *Merakvasi*, sacred to Parasnath. N. again of this is another temple of Parasnath, which contains a large white marble image canopied by a cobra, whence it is called *Sheshphani*, an arrangement not unfrequently found in the S., but rare in the N. It bears a date—1803. The last temple to the N. is Kumarpala's, which has a long open portico on the W., restored in 1824 by Hansraja Jetha. These temples are along the W. face of the hill, and are all enclosed. Outside, to the N., is the Bhima Kunda, a tank 70 ft. by 50 ft., in which Hindus bathe.

Behind the temple of Neminath is the triple one erected by the brothers Tejapala and Vastupala (built 1177). The plan is that of three temples joined together. The middle shrine has an image of Mallinath, the 19th Tirthankar; the side ones masses representing mountains, Maru and Parasnath. N. is the temple of Samprati Raja, date 1158. Samprati is said to have ruled at Ujjain in the end of the 3rd century A.C., and to have been the son of Kunala, Asoka's third son. S. of this, and 200 ft. above the Jain temples, is the *Gaumukha Shrine*, near a plentiful spring of water. From it the crest of the mountain (3330 ft.) is reached by a steep flight of stairs. Here is an ancient temple of Amba Mata, which is much resorted to by newly-married couples of the Brahmin caste. The bride and bridegroom have their clothes tied together, and, attended by their male and female relations, adore the goddess and present coco-nuts and other offerings. This pilgrimage is supposed to procure for the couple a long continuance of wedded bliss. To the

E., not far off, are the three rocky spires of the Gorakhnath, the Neminath or Gûrûdatîrâya, and the Kalika peaks.

S.E. of the Kalwa Gate of Junagadh is the Shrine of Jamal Shah, or Datar. After passing under a low arch near the city the house of the Mujawir, or attendant of the shrine, is seen in front. To the right is a stone platform surrounding an unusually fine mango-tree, with a tank just beyond, and the shrine of Datar, a building 30 ft. high with a fluted cone at top. Here it is necessary for a visitor to take off his shoes.

There is a Leper Asylum near the Datar Temple for 100 lepers of both sexes, built at the expense of the Wazir Sahib Baha-ud-din. Above it, 4 m. in S.E. direction, is the *Datar Peak* (2779 ft.). On the summit of the hill is a small shrine, which commands a beautiful view. The hill is held sacred by Muslims and Hindus alike, and is supposed to have a beneficial effect on lepers, who repair to it in considerable numbers.

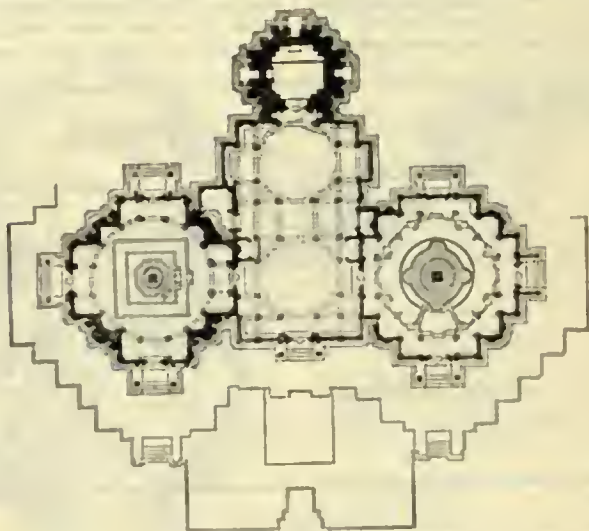
67 m. from Jetalsar is Verával \* station. The railway terminus is on the W., close to the walls, and about  $\frac{1}{2}$  m. from the lighthouse at the landing-place. This is a very ancient seaport, and probably owes its existence to its more celebrated neighbour *Patan Somnath*. It rose into notice during the time of the Gujarat Sultans, and in their reigns became, until superseded by Surat, the principal port of embarkation for Muslim pilgrims to Mecca. It is still a flourishing seaport.

In the Temple *Harsad Mata* a celebrated inscription (1264) records that a mosque was endowed in that year, and bears dates in four different eras. It was from this inscription that it was discovered that the Valabhi era commenced in A.D. 319 and the Sri Singh era from A.D. 1113.

The River Devka, N. of Verával, joins the sea at Dani Barn. The *Jhdlesvar Temple*, about 2 m. N.W. from the town, at the mouth on the right bank, is of great antiquity.

Half-way to it, on the sand dunes, is the R.H. erected by the Junagadh State. On the S.W. face of Verāval there is a modern sea-wall and a stone pier with a lighthouse. Harbour works have been constructed with a break-water and foreshore pier. A railway connects Verāval to Una Delvada (59 m.). A large *Custom House* has been built on the sea face, and near it is a *dock estate*, on reclaimed land.

Gir Forest, inland from Pātan, is the only area in India where there are one or two separate communities of African negroes. Mahmud of Ghazni conquered the town in 1025, and it appears that he left behind a Muslim Governor. Subsequently the Hindus recovered their power, but it was again cast down by Alaf Khan (brother of Ala-ud-din Khalji), who invaded Somnath in 1297, when the



Temple of Tejapala and Vastupala, Girnar.

On the seashore, nearly 3 m. to the S.E., is Pātan Somnath (R.H.), also known as Prabhas Pātan, or Deva Pātan, the *Semenat* of Marco Polo. The anchorages at Verāval and Pātan are so bad that it is hard to account for the undoubted fact that from the earliest times they carried on a trade with the Red Sea, Persian Gulf and African coast. The place is renowned in Hindu mythology. Here the Jadavas slew each other, and here Krishna, the late legends of whom are connected with Kathiawar as the earlier ones are with Muttra (p. 203), was shot by the Bhil, Jara. In the

coast belt or Nagher kingdom was conquered. From this date Muslim supremacy prevailed throughout the belt, and from the reign of Muhammad Tughlaq governors were regularly appointed. Through the gallantry and statesmanship of Diwan Amarji, it was conquered in 1770 by the Nawab of Junagadh.

Proceeding from Verāval to Pātan, to the right is a vast burial-ground, with thousands of tombs, and *palias*. The Junagadh, or W. Gate, by which Pātan is entered, is a triple gate of Hindu architecture. The central part of the first division of the gateway



is very ancient, and has a carving of two elephants on either side pouring water over Lakshmi, whose figure is almost obliterated.

After passing the second gate the W. wall of a mosque of the time of Mahmud is seen on the left. There is no inscription, but its antiquity is undoubted. After passing the third portal of the Junagadh Gate there are four stones on the right hand, of which two have Gujarati, and two Sanskrit inscriptions. Driving on straight through the bazar, which is

to the right. The structure is close to the sea. Fergusson considers that it was probably Jain and never large, but that the dome of its porch, which measures 33 ft. across, is as large as any of its age and type. Muslims record an image in it, not a lingam. It was, no doubt, surrounded by an enclosure. The temple now stands alone, stripped even of its marble, but is being restored through the efforts of the late Sardar Vallabhai Patel. There are three entrances to the porch, and a corridor round the



Veraval and Patan.

very narrow, and has quaint old houses on either side, the *Jami Masjid* is reached. The entrance is by a porch, which has been a mandir in front of a Hindu temple. The most interesting part of this very ancient building is that in each of the four corners is a carving of two human figures with the Bo-Tree between them. A low door in the W. side of the porch leads into the court of the mosque, which was deserted for twenty-five years, and inhabited by Muslim fishermen, who dried their fish in it, but is now used again.

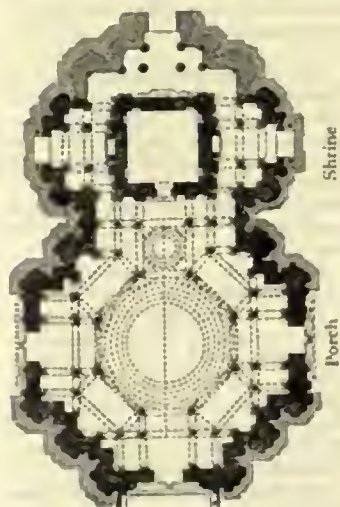
To reach the Old Temple of Somnath it is necessary to drive to the end of the bazar of Patan and turn

central octagonal space, which was covered by the great dome. There are four smaller domes. The dome in the centre is supported by eight pillars and eight arches. The pillar on the right hand, looking from the E., next but one before reaching the adytum, has an inscription of which the date only, Samvat 1697=A.D. 1640, is legible. The walls on the N., S. and W. side have each two handsomely carved niches, in which there have been idols.

The temple is said to have been first built of gold by Somraj (the Moon-god), then of silver by Ravana, then of wood by Krishna, and then of stone by Bhīma. It was de-

stroyed in 1024 by Mahmud of Ghazni and restored by Kumarpal of Anhilpatan in 1169. In 1297 Alaf Khan Khalji (p. 195), destroyed it and again it was rebuilt by Mahipaldev of Wanthi in 1325. After Muzafir Khan's destruction in 1394 it was soon afterwards restored, but in 1706 Aurangzeb ordered its destruction.

The celebrated expedition of Sultan Mahmud of Ghazni to Somnath took



Plan of Temple of Soennath, by  
Dr J. Burgess.

place in 1024. He marched with such rapidity, by way of Gujarat, that the Hindu Rajas were unable to collect their forces for its defence, and after a sharp fight for two days, he conquered both the city and the temple. Immense spoil was found in the temple, and after a short stay Mahmud returned to Ghazni, taking with him the famous "Gates of Somnath." Sir Henry Elliot records that 10,000 populated villages were held by the temple as an endowment, and

that 300 musicians and 500 dancing-girls were attached to it. There were also in the time of Mahmud of Ghazni 300 barbers to shave the heads of the pilgrims.

The confluence of the Three rivers, or *Tribeni*, to the E. of the town, has been a sacred spot from times of remote antiquity. It was near this that, according to tradition, Krishna, sleeping under a deer-skin, was accidentally shot by a Bhil named Jara and killed. The road to it passes through the E. gate, called the *Nana*, or "small gate," also the *Sangam*, or "confluence gate." It has pilasters on either side, and on the capitals figures are represented issuing out of the mouths of Makaras, fabulous crocodiles which in Hindu mythology are the emblems of the God of Love. About  $\frac{1}{2}$  m. outside the gate is a pool on the right hand, called the Kund, and a small building on the left, called the *Adi Tirth*, and next to these is a temple and the Tirth of *Tribeni*, where people are always bathing. The stream here is from 100 yd. to 200 yd. broad, and runs into the sea. N. of this, about 200 yd. off, is the *Suraj Mandir*, or Temple to the Sun, half broken down by Mahmud, standing on high ground and wondrously old and curious. Over the door of the adytum are groups of figures, with a tree between each two. Inside the adytum is a round red mark for the sun, not ancient; and below is a figure of a goddess, also coloured red. On the W. and S. outer walls are masses of carving much worn. At the bottom there is a frieze of *Keshari* lions—that is, lions with elephants' trunks. This temple is probably of the same age as that of Somnath. About 250 yd. to the W. is a vast tomb, quite plain; and below, in a sort of quarry, is a subterranean temple, which is called *Ahdi Shah's*. The same name is given to a mosque with six cupolas to the N., which has been a Hindu temple. 200 yd. to the N.W., inside the *Nana Gate*, is a temple built by *Ahalya Bai* of Indore to replace the ancient Somnath. Below it is another, reached

by descending twenty-two steps. The dome of this subterraneous building is supported by sixteen pillars. The temple itself is 13 ft. square.

Returning towards Verával, about  $\frac{1}{2}$  m. outside the Junagadh Gate, is the Mal Puri, which in ancient times was a temple of the sun. The carving of this building is exquisite. In the centre of the building is an enclosure 6 ft. square, in which Mai Puri, "the Perfect Mother," is buried. A legend states that she brought about the siege of Somnath by Mahmud. The temple (or mosque, as the Muslims have made it) contains a mass of old Hindu carving mutilated. On a pillar to the W. is an inscription, weathered and illegible. Not far from the Mai Puri is the tomb of Silah Shah. To the S.E., about 50 yd., is the tomb of Mangroli Shah, which has been restored. Two inscriptions on marble slabs in the W. wall give dates 699 A.H. (=A.D. 1299) and 1003 A.H. Before reaching the shrine the visitor passes through the porch of an ancient Hindu temple.

Near this spot is the *Bhid Bhaujan Pagoda* on the shore, locally known as Bhidiyo—very old, perhaps of the 14th century. It is 60 ft. high, and forms a good landmark.

Occasional coasting steamers call at Verával, and the journey can be made by sea to Bombay or to Porbandar or Cutch.

The island of Diu (7 m. long from E. to W., and 2 m. at its broadest point from N. to S.) is separated from the S. extremity of the Kathiawar peninsula by a narrow channel. Diu town and fort (constructed in 1536 by the Portuguese) stand at the E. of the island, administered by a governor subordinate to Goa (p. 362). It was attacked in 1545 by the Egyptians from Suez, but they were beaten off. Its history has been uneventful since 1670, when it was raided by Arabs from Maskat. It was once a port for export of Malwa opium. The village of Goghla, on the mainland opposite, and the fort of Simbur on an islet, 14 m. out to sea, are also Portuguese.

The Indian Government is pressing for its rendition along with the other Portuguese possessions in India.

## (2) *Jetalsar to Porbandar*

(Porbandar Ry.)

9 m. *Dhoraji*, an important commercial town. Tramway communication to the town.

78 m. from Jetalsar is Porbandar, capital of the former Jethwa Rajput State of that name, area 642 sq. m., now part of Saurashtra. It is a stopping-place on the Bombay-Bhuj Air Line.

Adatiana stone is much used at Bombay. In spite of heavy competition, commerce is considerable, including, besides traffic with the Konkan and Malabar coast, a brisk trade with the Persian Gulf, Arabia, and the E. coast of Africa. Silk of good quality and cotton cloth are manufactured.

Mr Gandhi was born (1869) a subject of the State.

The town is identified with Sudāmapuri, mentioned in the *Bhagavad-gita*. Nearby is an old temple of Sudāma. A goods branch along the shore to the creek W. of the town terminates in a wharf. Steamers of the B.I. line between Bombay and Mombasa touch at Porbandar.

The places of interest in the neighbourhood are:—

(a) *Srinagar*, 7 m. N.W. of Porbandar, said by Bardic Chronicles to have been the first capital of the Jethwa Rajputs, who claim descent from Hanuman, the faithful ally of Rama, who granted this site to Makardhwaj, son of Hanuman. Jethwa is said to be derived from Jethijl, 95th chief in succession. There are remains of an ancient temple of the sun.

(b) *Miani*, a very ancient seaport 18 m. N.W. of Porbandar.

(c) *Chaya*, or Vhhaya, 2 m. S.E. of Porbandar, was capital of the State until 1875. The old Palace is still there.

(d) *Bileswar*, 8 m. N. of Ranawao



station, a small village E. of the Barda Hills. There is here a fine temple of considerable antiquity, well preserved.

(e) *Ghumli*, or *Bhumli*, about 12 m. N. of Bileswar, or 24 m. from Porbandar by the road passing W. of the Barda Hills, was the second capital of the Jethwa Rajputs. It lies in a gorge; the ruins are of the 11th or 12th century. After the sack of Ghumli the Jethwas retired to Ranpur, and, some time afterwards, were driven to Chaya (above). They acquired Porbandar and Navi from the Mughals. The chief remains are the Lakhota, Ganesh Dehra, Rampol, Jeta Wao, the temples near the Son Kansari Tank, and some ruins on the summit of Abapura Hill. It is about 4 m. S. of Bhanwar, a fort belonging to Nawanagar.

40 m. S.E. from Porbandar is Madhavapur, where Krishna is said to have been married. There is a temple dedicated to him.

(3) *Jetalsar to Rajkot, Wankaner, and Wadhwan*

(Gondal Ry.)

23 m. Gondal (Guest House, D.B.), capital of the former Gondal State. The late Maharaja, Sir Bhagwatsinhji Sagramji, G.C.S.I., G.C.I.E., a Jadeja Rajput by caste, had a remarkable career. He received full powers in 1884, after completing his education at Edinburgh, where he took the degrees of M.D. and F.R.C.P. He was also a D.C.L. of Oxford and LL.D. of Edinburgh. Owing, moreover, to his financial foresight, the State was free from taxes, customs duties and octroi. He died in 1946.

The founder, Kumbhoji I, son of Meramanji I of Sardhar, received Ardoi in 1634 and expanded his possessions. Sagramji I, his successor, obtained Gondal from the Subahdar of Junagadh in return for help against Kusbatis, Muslim marauders. The capital was moved here in 1653. Gondal has always been notable for the vigour of its public works. It has a College for the sons of Girassias

(Rajput landholders) who cannot afford the Rajkumar College at Rajkot. The town also contains the Bai Sahib Asylum, the Bhagwatsinhji Orphanage, a Girls' High School, and waterworks for irrigation and water supply.

47 m. Rajkot station (D.B.K.: alt. 404 ft; aerodrome). Rajkot, now part of Saurashtra, was formerly the capital of a small Jadeja Rajput State, whose Ruler, the Thakor Sahib, was therefore descended from the same ancestor as the Maharaja of Nawanagar. It was also, until 1947, the headquarters of the British Resident for the Western India States, who lived in a small civil enclave rented from the Thakor.

The most important public work in Rajkot is the *Katsar-i-Hind Bridge* over the Aji River, built by Mr R. B. Booth, at the expense of the late Maharaja of Bhavnagar.

The *Rajkumar College* for the education of the young nobles of Kathiawar, Gujarat, and other Agencies, was founded in 1870 by Colonel R. H. Keatinge, V.C. Its portals have since been opened more widely. On the ground floor is a fine hall, surrounded by class-rooms. Over the E. entrance is a rectangular tower 55 ft high. The entrance on the W. is flanked by two circular towers. The N. and S. wings contain forty suites of bedrooms and sitting-rooms. To the W. of the N. wing is a chemical laboratory, and on the opposite side are a gymnasium and racquet-court. N. of the laboratory are stables. W. of the quadrangle are the houses of the Principal and Vice-Principal. S. of the buildings is the cricket-field of 19 acres.

The *High School* was opened in January 1875. It was built at the expense of the Nawab of Junagadh. In the centre is a fine hall. The *Barton Women's College* is another useful institution.

In the former Civil Station are the Jubilee Gardens, containing the Memorial Institute. It comprises (1) the Lang Library; (2) the Connaught Hall, which is used for public meet-

ings and official Darbars; and (3) the Watson Museum (1888)—a collection of antiquities, products, and manufactures of Kathiawar. The Connaught Hall contains a statue of Queen Victoria, and portraits of the leading Chiefs of Kathiawar.

N.E. of Rajkot there are (1) the *Victoria Jubilee Waterworks*, for the Civil Station; and (2) the Lalpuri Irrigation Works, for the Rajkot city, with irrigation canals.

The Saurashtra Mail of the Western Ry. continues from Rajkot to (51 m.) Jamnagar, and thence (138 m.) to Dwarka (603 m. from Bombay) and Okha, with berths for two large steamers.

Jamnagar, or Nawanagar (aerodrome), is the capital of the former Jadeja Rajput State, of which the famous cricketer, known to all the world as Ranjitsinhji, was ruler from 1907 to 1933. His successor, the present Jam Sahib,<sup>1</sup> was for many years in the Indian Army and was appointed a member of the War Cabinet in 1942. In 1948 His Highness was elected to be the Rajpramukh for his lifetime of the new, consolidated, State of Saurashtra. Marble is found in the Kandorna and Bhanvad Mahals, copper in the Khambhalia Mahal. There is also a pearl fishery lying off the coast of the S. shore of the Cutch Gulf. The Jamnagar dyers are well known, and the town is famous for silken and gold embroidery. The Koitha Bastion and Lakhota are sights, also the new palace constructed by the late Maharaja, approached by a causeway, with a solarium for radium treatment. Small steamers occasionally ply between Bombay and Bedi harbour, near Nawanagar Bandar. Bala-chari is a seaside resort with a golf-course.

The temples at Dwarka ("door") and Bait ("island"), in the extreme N.W. of Kathiawar, are in the district of Okhamandal, which in 1817

became part of the territory of the Gaekwar of Baroda. They are very sacred *Hindu Temples*. Dwarka was the capital of Krishna, who founded it after his flight from Mathura (p. 204), when attacked by Jarasandha the King of Magadha. It ranks as one of the Great Seven places of pilgrimage, with Benares, Muttra, Hardwar, Ajudhia (in Oudh), Ujjain, and Conjeeveram (in S. India). The temple of Dwarkanath (a title of Krishna) is believed to have been raised in a single night.

Bait island is associated with Vishnu, who is said to have destroyed a demon named Sankhasun here, and to have turned the demon's wife, Tulsī, into the basil plant, which is so called. The temple is dedicated to Satiya Bhimaji, consort of Krishna.

The original possessors of Okhamandal were a war-like tribe of Rajputs, called "*Waghars*," who were notorious pirates. Though reduced (1820) by the British Government, they still remained unruly, and the British Government retained special control over them until 1932. The B.I. Bombay to Mombasa line steamers call occasionally at Port Okha.

The return journey to Ahmadabad is made from Rajkot, whence a metre-gauge line runs N.E. to Wankaner junction (26 m.). This is the capital of the former Jhala Rajput State of the same name (417 sq. m.). The country around rises into hills W. and S.

From Wankaner there is a branch (16 m.) N. to Morvi, the capital of the former State of that name (822 sq. m.). Originally a Jetliwa Rajput State, it was conquered by the Muslim King of Gujarat, Sultan Muzafir, who granted it to a relative of the Jam of Nawanagar, Khengarji, who saved the King from a tiger when out hunting.

The main line runs E. to (47 m.) Wadhwan and (88 m.) Viramgam (see p. 185). A chord line runs (41 m.) to Mehsana (see p. 167) for Ajmer and Delhi.

<sup>1</sup> Lieut.-General H.H. Maharaja Jam Shri Sir Digvijaysinhji Ranjitsinhji, G.C.S.I., G.C.I.E., A.D.C. to the King, born 1895.

## ROUTE 12

BARODA by Western Ry. (broad-gauge), to Champaner Road (for Champaner and Pavagadh), Bayana (junction for Agra), Bharatpur, MUTTRA, and thence to DELHI.

The Western Ry. "Frontier Mail" from Bombay turns E. on the broad-gauge chord, opened 1903, from Baroda (p. 157, Route 10), to

267 m. from Bombay, Champaner Road station. N.G. railway (31 m.) to the Pani Mines. The fortified hill of Pavagadh, at the foot of which lies the ruined city of Champaner, stands out from the plain of Gujarat and is visible for many miles. The hill is about 1 m. from the Pavagadh station on the N.G. railway. The summit is about 2700 ft above sea-level and the ascent may be made on foot (2 hr.) or in dhoolies. It is an all-day trip, best made by car from Baroda. D.B. at Haliol station (7 m. from Champaner Road), 5 m. off; there is no arrangement for travellers to stop the night at Pavagadh.

Champaner was the ancient fortress city of local Rajput kings. After many vicissitudes it was taken, in 1484, by Mahmud Bigara, of Ahmadabad, who made it his capital, and renamed it Muhammadabad. In 1535 it was besieged by Humayun, Emperor of Delhi, who, with a small party which he led in person, scaled the precipices of the fort by the aid of iron spikes driven into the rock, and opened the gate to admit his army. There are remains of many mosques, tombs, and tanks in the lower city; and in the forest for miles around, the ruins of massive wells, minarets, and palaces testify to the former greatness of Champaner.<sup>1</sup>

The Jami Masjid has been restored by the Archaeological Department, and has eleven domes. The Borah Masjid is also well worth a visit. The height and strength of the part of the city wall which remains standing give an idea of the importance of the city.

In the ascent of Pavagadh there are interesting ruins at the Medi and Medi Talao. Other ruins are the Buria Durwaza, the Champavati or Champa Ranina Mahal, which is a sort of summer-house in three storeys abutting on the hill, the fortifications near the Machhi Haveh, which is half-way up, and the gate and fortifications higher up. There is a temple of Bhawani on the summit, which is surmounted by a shrine of Sadan Shah, a Muslim saint. This shrine is built on the spire of the Hindu temple, the top of which has been removed to make room for it—a curious arrangement, which is supposed to represent the triumph of Muslim conquerors over the Rajput Chiefs.

289 m. from Bombay Godhra, headquarters of the Panch Mahals district of Bombay. N.G. railway, 26 m., to Lunawada, chief town of a former small State. B.G. branch, 49 m., to Anand on the main line between Baroda and Ahmadabad (Route 10, p. 158).

334 m. Dohad, in a pass through the hills, contains the tomb of Mahmud II, Khilji of Mandu, executed (1526) by Bahadur Shah of Gujarat.

384 m. Mahi river, bridge 1100 ft. long.

404 m. Ratlam (D.B.K.), capital of the former State of that name (p. 123). Junction for the metre-gauge line from Khandwa to Ajmer (Route 8).

429 m. Chambal river.

430 m. Nagda. Branch line (broad-gauge) of the Central Ry. to Ujjain and Bhopal (Route 9).

From Nagda the main line of the Western Ry. turns N. and runs to 518 m. Sri Chattrapur, 17 m. from Jhalra Patan. Both these towns are in Jhalawar, a small State created out of the parent State of Kotah in 1838

<sup>1</sup> For the architecture of Champaner, see Burgess's *Mohammedan Architecture of Gujarat* (1896).



to make a separate raj for the descendants of the blind Zalim Singh, the famous regent of Kotah, in return for the extinction of their hereditary right to control the administration. It is now part of the United State of Rajasthan. Baroli, N.W., and the Dhamnar caves, S.W., may be visited.

At 540 m. Darah, the line passes through the famous Mukand Dwara Pass, from which, in the summer of 1804 Colonel Monson made his disastrous retreat of over 200 m. to Agra before Jaswant Rao Holkar; the scenery here is striking; the railway is on a curved viaduct.

570 m. Kotah Junction. Kotah (alt. 824 ft.) is the capital of the former Kotah State, separated from Bundi (p. 130) in 1572. His Highness the Maharao, is a Rajput of the Hara sept of the Chauhan clan.

Kotah is situated on the east bank of the Chambal just below a striking stretch of the river enclosed in a deep gorge, which is well worth exploring by boat; the fine old palace and the ruling family's cenotaphs lie S. of it. The new palace is called the Umed Bhawan. There is a fine General Hospital in the city; also a Hospital for Women, named after Queen Victoria. Other public buildings of interest are the Crosthwaite Institute, situated in the Public Gardens; the Herbert High School; the Curzon Wylie Memorial, and the Girls' School. The lake above the gardens should be seen. There is a well-furnished and comfortable D.B. at Kotah about 3 m. from the railway station and a good Guest-house.

Near Kotah on the Chambal it is proposed to erect a barrage and create a great hydro-electric power-station. During the rains an incredible amount of water often passes down the river.

A mile or two from Kotah on the W bank of the river there is a tank full of more or less tame crocodiles which come on call to be fed. Bundi (p. 130) is only 24 m. off on a good motoring road, but the Irish bridge

across the Chambal is often submerged in the rains.

A branch (broad-gauge) of the Central Ry. runs from Kotah, 188 m., to Bina Junction (p. 138), through (114 m.) Goona, a Cantonment of the Central India Horse until 1924. The last lion in Central India was shot here (1874).

575 m. the railway crosses the Chambal river again, on a bridge 1652 ft. long (1909).

N. of Kotah the main line of the Central Ry. passes, 637 m., Sawai Madhupur, from which a metre-gauge line branches N.W. to Sanganer (p. 182). Nawal (41 m.) on this line is the station for Tonk, across the Banas river. Round Tonk the scenery is very picturesque. Amirgarh Fort was built by Amir Khan.

Near Sawai Madhupur is a shooting preserve of the Maharaja of Jaipur, where there are many tigers, and not far off is the famous hill-fort of Ranthambhor, reachable on foot or by pony. There is another ancient fort at Kundhar, near the junction of the Banas and Chambal, where excellent mahseer fishing is to be had.

704 m., Hindaun, in the Jaipur, was once a place of importance, but was devastated by the Mahrattas.

724 m. from Bombay Bayana (Biana) on the bank of the Gambhir River, once a famous city, near which Babur defeated the Sanga Rana (Sangram Singh) of Chitorgarh on 16th March 1527, after sustaining a severe check from this Prince in the previous month; it was from Babur's victory that Sikri received the name of Fatehpur. The Rana, who was the bravest Hindu warrior of his day, refused to return as a defeated Chief to Chitor. Bayana, in Bharatpur State, was first invaded by Muhammad Ghor in 1196. Shortly afterwards it passed back into the hands of the Hindus, but was reconquered by Altmish in 1235. It was visited by Akbar in 1601, and the mother of Jahangir planted a garden there, a fine gateway of which still exists. Muslim buildings are numerous.

Broad-gauge branch, 47 m., to Fatehpur Sikri and Agra Fort station (Route 13).

750 m. from Bombay is Bharatpur Junction (D.B., outside Muttra Gate). A metre-gauge line of the Western Ry. from Bandikui Junction to Agra Fort meets the main broad-gauge line to Delhi here. Bharatpur, or Bhurt-pore, is the capital of a former Jat State. The Maharaja's palace is at Golbagh, about 1 m. outside the city.

The family is descended from a Jat Zamindar, Churaman, who harassed the rear of Aurangzeb's army during his expedition to the Deccan in 1681. He was succeeded by his brother, and (1720) by his nephew, the famous Suraj Mal, who fixed his capital at Bharatpur (1733), and subsequently (1761) drove out the Marhatta Governor from Agra, which he made his own residence. He was killed in 1763, and in 1765 the Jats were repelled before Delhi and driven out of Agra in 1770. In 1782 Scindia seized Bharatpur and its territory; but he restored fourteen districts, and when he fell into difficulties (1787) formed an alliance with Ranjit Singh (who ruled between 1763 and 1805). The Jats, however, were defeated by Ghulam Kadir at Fatehpur-Sikri, and were driven back on Bharatpur, but being reinforced at the end of the same year, 1788, they raised the blockade of Agra, and Scindia recovered it. In 1803 the British Government concluded a treaty with Ranjit Singh, who joined General Lake at Agra with 5000 horse, and received territory in return. Upon Ranjit Singh supporting Jaswant Rao Holkar, in 1804, Bharatpur was besieged by General Lake, but after four unsuccessful assaults on the fort the Chief made overtures for peace, which was ratified on the 4th of May 1805.

On a dispute about the succession, Bharatpur was besieged by General Lord Combermere, and on the 18th of January 1826, after a siege of three weeks, the place was stormed. The treasure taken amounted to 48 lakhs

of rupees. The fortress was then dismantled.

The Walled City of Bharatpur is an irregular oblong, lying N.E. and S.W. The Inner Fort, surrounded by a ditch and a lofty mud wall, is contained in the N.E. half of the outer fort. Three Palaces run right across the centre of the inner fort from E. to W., that to the E. being the Raja's Palace. Next is an old Palace built by Badan Singh. To the W. is a Palace generally styled the Kamra.

There are only two gates to the inner fort—the Chauburj Gate on the S., and the Assaldatai on the N. The fine bastion at the N.W. corner of the inner fort is called the *Jowahar Burj*, and is worth ascending for the view. N. of the Kamra Palace is the Court of Justice and the Jewel Office. On the road between the Chauburj Gate of the inner fort and the Anah Gate of the outer fort are the Gan-gaka Mandir and the Laksmanji Temple.

A *chhattri* erected by the late Maharaja in the *Victoria Park Gardens* in memory of General Sir James Willcocks, who died here in December 1926, was unveiled by Lord Birdwood (1928). A great marsh, the "Ganna," 2 m. N.W. of the city, is famous for the annual duck-shooting, very strictly preserved. In 1938, at a shoot attended by the then Viceroy, Lord Linlithgow, the record bag of 4273 duck was secured.

771 m. from Bombay by the Western Ry. broad-gauge route is MUTTRA (or Mathura), on the W. bank of the Jumna. The city lies to the N. of the municipal area. S. of this comes the Cantonment and to the S. of the Cantonment and interlaced with it are the Civil Lines.

Outside the city proper the other places of interest are the Headquarters Hospital, erected mainly at the cost of Goswami Sri Gobardhan Lalji, the high priest of the Nathdwara temple in Udaipur, in memory of his pilgrimage to Muttra in 1912; the Victoria Memorial; the Dampier

Park and the Curzon Museum. All these places lie on the Grand Trunk Road between the city and Cantonments. The city has, since 1917, been equipped with a water-works installation, the pumping station for which is situated at Laidiggi, not far from Potara-Kund (see p. 206) on the Muttra-Gobardhan Road.

In Cantonments are situated the D.B. (small and of an indifferent character) and the three Churches, Anglican, Roman Catholic and Non-conformist. The Anglican Church contains a few interesting tablets; the Roman Catholic Church was constructed by Mr Growse (a Collector, and author of the *Mathura Gazetteer*) in an attempt to combine features of both Western and Oriental architecture. The cemetery, which is just behind the D.B., contains monuments to the memory of officers, who fell at the Battle of Dig in 1804.

**Railways.**—Muttra is served by three railway lines. The main Central Ry. line from Bombay, 868 m., through Jhansi, Gwalior, and Agra Cant. to Delhi; the Western Ry. broad-gauge from Bombay, 771 m., via Nagda, and metre-gauge, 259 m. from Agra Fort via Achnera to Kanpur. This connects with the Northern Ry. system at Hathras Road Junction, 30 m. from Muttra. All three lines converge at the junction station, situated about 2 m. from Cantonments and the city, and equipped with ample waiting-room accommodation and refreshment rooms. The small Cantonment station (metre-gauge), about half-way between the city and Civil Lines, is used mainly by passengers proceeding to or arriving from the E. There is a small waiting-room. Masani station (formerly the City station) is on a branch metre-gauge line from Muttra to Brindaban, and is only used by pilgrims travelling between these two places.

**Roads.**—The Cantonments and Civil Lines are well laid out with the usual broad roads and avenues of

trees. In the city the roads are extremely narrow.

Motorists proceeding from Agra to Delhi or Brindaban who do not wish to pass through the city, should take the Grand Trunk Road, which leaves the Grand Trunk Road just S. of the quarterguard in Cantonments, and, skirting the city, rejoins it outside the Shahganj Gate near the Masani station. From Muttra there radiate metalled roads to Delhi (98 m.); to Brindaban (6 m.); to Bharatpur (25 m.); to Dig (24 m.); to Agra (35 m.); to Hathras (25 m.). The road to Hathras crosses the Jumna on the Western Ry. metre-gauge bridge. About 2 m. E. of the railway bridge another metalled road branches off leading to Gokul, Mahaban, Baideo and thence to Sadabad and the Etah district.

The Curzon Museum of Archaeology in Dampier Park, which was opened in January 1933, contains a collection of Mauryan, Sunga, Kushan, Jain and Brahman objects found in the Muttra district. Among the sculptures are the Bacchanalian group of Pali Khera, remarkable for its pronounced classical inspiration, and the exquisitely carved standing Buddha image of the 5th century A.D., which was unearthed on the site of the Buddhist monastery founded by King Huvishka, now occupied by the Collector's court-house.

Among later acquisitions are the colossal statue from the village of Parkham, which belongs to the 2nd century A.C., and is one of the oldest detached images found in Indian soil; and the image of a Nāga, or serpent god, of the reign of Huvishka (A.D. 162-182), obtained from the village of Chhargaoon. Two pillars are worthy of notice. An inscription upon one of them, engraved in the Gupta year 61 (A.D. 380-381) during the reign of Chandragupta III, gives the earliest date upon which he has been proved to have been on the throne. On the other, the inscription supplies the earliest date (the year 28 = A.D. 107) yet known of the reign of the Kushan



King Huvishka who was apparently then ruling conjointly with his brother Vasishka, while their father, the great Kanishka, was campaigning beyond the mountains. There is also a sacrificial post (*Yupa*) erected by a Brahman in the reign of Vasishka (year 24). Of Kanishka there is a life-size statue, which shows the King's costume and weapons. The head has been lost. Together with this, two other images were found, one of colossal size, which also must represent Princes of the Kushan dynasty.

**Sport.**—Black buck, chinkara and small game used to abound in the neighbourhood: there is also excellent pig-sticking in the bed of the Jumna.

**History.**—The site is of great antiquity, and has been inhabited from at least 600 B.C. The earliest town appears to have been farther back from the river towards the modern village of Maholi, but in the course of centuries the city has gradually moved nearer the Jumna, which may have altered its course. Muttra is referred to by Ptolemy as *Muttroupa* ἡ τῶν Θεῶν and was a great Buddhist stronghold in the Buddhist period.

Fa Hian (A.D. 401-410) found there 20 Buddhist monasteries with 3000 monks: but when Hiuen Tsang visited the place in A.D. 634, the number had declined to 2000. Buddhism had disappeared when Mahmud of Ghazni came to Muttra in A.D. 1017. He pillaged and burned the city, and carried off five golden idols, whose eyes were of rubies, worth 50,000 dinars = £25,000. A sixth idol of gold weighed 1120 lb., and was decorated with a sapphire weighing 300 *Mishkals*, or 3½ lb. There were also 100 idols of silver, each of which loaded a camel, weighing, say, 400 lb. apiece. The idols together were worth not less than £3,000,000. The Brahman temple of Kesava Deo was built on the site where the great Buddhist monastery, *Yasa Vihara*, stood. Muttra was attacked by Sikandar Lodi in 1500, and great harm was done to the shrines and temples.

The Fort, Badulgarh, rebuilt in

Akbar's time, was in the centre, but only the substructure remains. In his tolerant reign and that of his son Jahangir, Muttra again began to flourish, but the present city dates from the time of Abdun Nani—one of Aurangzeb's Governors (1660-68). He was killed in a local revolt, which Aurangzeb utilised as a pretext for demolishing all the chief temples in the town, including the Kesava Deo temple.

With the break-up of the Moghul Empire, a time of trouble ensued. Lying on the high roads between Delhi and Agra, Muttra became the cockpit of the fighting that took place between the later Moghuls, the Jats and Mahrattas. It was the favourite residence of Madhava Rao Scindia.

The district and city of Muttra came into the possession of the British as the result of Lord Lake's famous campaign, 1803-05, and has enjoyed undisturbed peace since then, with the exception of the operations undertaken in 1825 against Bharatpur and a brief upset during the 1857 mutiny.

**Religious Associations.**—The abiding interest of Muttra lies in its religious associations. Not only the town itself, but the greater part of the district, known as Braja Mandal, or Brij, commands the reverence and respect of Hindus. It is studded with places of pilgrimage, connected with the Krishna legend, and is visited throughout the year by devout crowds of pilgrims. In the rainy season, large bands, under the guidance of their religious leaders, perambulate the district, performing the "Banjatra," or "pilgrimage of the groves" (of which there are 12 main and 24 subsidiary), and acting the main scenes in the life of Krishna at the localities connected by legend with them.

The chief places of pilgrimage are Muttra city itself, Brindaban, Mahaban with Gokul, Baldeo, Gobardhan and Radha Kund, and Barsana.

**Muttra City.** The city is entered by the Holi Gate, built by the Municipality. The finely carved stonework

façades of the better class of houses are well worthy of inspection.

In the centre of the town, on an isolated site, rises the *Jami Masjid*, built by Abd-un-nabi, once covered with encaustic tiles; its court is 14 ft. above the level of the street. On either side of the façade of the gateway are Persian lines. The chronogram gives the date 1660-61. Over the façade of the mosque proper are the 99 names of God. At the sides are two pavilions roofed in the Hindu manner. There are four minarets, which are 132 ft. high. About  $\frac{1}{2}$  m. beyond is the *Katra*, which is an enclosure like that of a *sarai*, 804 ft. long by 653 ft. broad. Upon a terrace 30 ft. high stands a great red stone mosque, built by Aurangzeb, and used as an *Idgah*, and the most conspicuous object in a distant view of Muttra. This mosque was raised on the ruins of the *Kesava Deo Temple*, which was destroyed by Aurangzeb, and which, shortly before its destruction, was seen by the travellers Bernier, Tavernier, and Manucci. The foundations of the temple are plainly traceable at the back of the mosque. The Brahmanical temple of *Kesava Deo* was built on the ruins of a large Buddhist monastery, which, as appears from inscriptions found here, dated back to the Kushan period, and still existed in the days of the Gupta Emperors. The earliest Buddhist inscriptions found here may be assigned to the beginning of the Christian era, and one of the latest contains the genealogy of the Gupta dynasty, down to *Samudra-Gupta* (A.D. 330-375). A Buddha image, extracted by General Cunningham from a well in 1862, and now preserved in the Lucknow Museum, mentions the *Yasô-vihara*. The inscription is dated in the Gupta year 230 (A.D. 549-550).

At the back of the *Katra* is a modern temple to *Kesava*, built by *Bir Singh Deo of Orchha*, and close by is the *Potara-Kund*, a tank in which *Krishna's* baby linen was washed. This tank is faced with red sandstone, and has flights of stone

steps down to the water. There is also a very steep ramp for horses and cattle.

**The River and Ghats.**—The *Jumna* in winter is about 300 yd. broad. A paved street runs the whole way along it, with bathing ghats, descending to the water, and ornamental *chabutras*, or platforms, and small pavilions.

The *Arail* ceremony, or worship of the sacred river, takes place about dusk at the *Vishant Ghat*, when cows, monkeys and turtles are fed. The most convenient way of seeing the ceremony is to take a boat.

The river is full of turtles, some of them very large, which put their long necks and heads out to be fed. About 80 yd. N. of the bridge is the fine *House of the Guru Parshotamdas*. Then comes another belonging to a Gujarati merchant, *Ballamdas*. N. again is a slender quadrangular tower of red sandstone, 55 ft. high, known as the *Sati Burj*. The upper part is said to have been destroyed by Aurangzeb, and the plastered dome is modern. It was built (after 1574) to commemorate the *sati* of a wife of *Raja Bhar Mal*, of *Ambér*, by her son, *Bhagwan Das* (p. 179). The traveller now descends several steps to the *Visrant Ghat*, a little N. of the *Sati Burj*, and so to a sort of square, where *Rajas* are weighed against gold. There is a small white marble arch here, close to the river. Beyond this is a ghat built by *Mabaraja Jai Singh*, of *Jaipur*, and the enormous house and temple of the late *Seth Lakshman Das*. The observatory of *Jai Singh* (p. 76) has gone.

### Excursions

*Mahaban* is about 6 m. S.E. of *Muttra*, on the left bank of the *Jumna*, and is reached by a good road across the railway bridge. It is a very ancient town and place of pilgrimage, and in the year A.D. 1017 shared the fate of *Muttra*, and was sacked by *Mahmud of Ghazni*. The Hindu *Raja* is said to have solemnly slain his wife and children and then committed suicide. In 1234 *Mababan* is men-

tioned as one of the gathering places of the army sent by Shams-ud-din Altamish against Kalinjar in Bundelkhand. It is also mentioned in his diary by Babar in 1526.

The surrounding country, although now bare of woods, appears to have been once literally *Mahaban*, "a great forest." Even as late as 1634, the Emperor Shah Jahan held a hunt here, and killed four tigers. This ancient woodland country fringing the sacred Jumna is the scene of very early religious legends. In Sanskrit literature it is closely associated with Gokul, about a mile off, overhanging the Jumna. Indeed, the scenes of the youthful adventures of Krishna, actually shown at Mahaban, about a mile from the river, are ascribed in the Puranas to Gokul. Gokul seems to have been originally the common name for the whole, although it is now restricted to what must have been a waterside suburb.

The ruins of Mahaban, a hill of brick and mud covering about 30 acres, are on the site of an old fort built by Rana Katira of Mewar. The architectural remains combine Buddhist and Hindu forms. Mahaban is celebrated as the place where in his infancy Krishna was brought by his nurse and exchanged with the newly-born daughter of Jasoda, wife of Nanda, to save him from death, at the hands of Krishna's uncle, the giant Kans. This recalls the story of Herod.

The so-called Palace of Nanda, foster-father of the changeling Krishna, consists of a covered court, re-erected by Muslims in the time of Aurangzeb as a mosque, and is divided into 4 aisles by 5 rows of 16 pillars, 80 in all, from which it takes its popular name of *Assi Khamba*, or the "Eighty Pillars." Many of the capitals are curiously carved with grotesque heads and squat figures. Four of them are supposed to represent by their sculptures the four ages of the world. The pillar known as the *Satya Yug*, or "Golden Age," is covered with rich and beauti-

ful carving; that known as the *Treta Yug*, or "Second Age" of the world, is adorned with almost equal profusion. The *Dwapar Yug*, or "Third Age," is more scantily carved; while the *Kali Yug*, or present "Iron Age" of the world, is represented by a crude unsculptured pillar.

In the Palace of Nanda are laid the scenes of Krishna's infancy. His cradle, a rough structure covered with red calico and tinsel, still stands in the pillared hall, while a blue-black image of the sacred child looks out from under a canopy against the wall. The churn in which Krishna's foster-mother made butter for the household is shown, and consists of a long bamboo sticking out of a carved stone. A spot in the wall is pointed out as the place where the sportive milkmaids hid Krishna's flute. One pillar is said to have been polished by his foster-mother's hand, as she leant against it when churning, and others have been equally polished by the hands of generations of pilgrims. From the top of the roof there is a view over mounds of ruins, with the Jumna beyond, at intervals.

Mahaban is a popular place of Hindu pilgrimage. Thousands of Vishnu worshippers, with yellow-stained clothes, yearly visit the scenes of the infancy of the child-god. The anniversary of Krishna's birth is celebrated during several days in the month of Bhadon (August).

The river-side village of Gokul, about a mile from Mahaban, where Vishnu first appeared as Krishna, is approached by a lofty and beautiful flight of steps (ghat) from the river. For more than three centuries it has been the headquarters of the Valabhacharya sect, or Gokulastha Gulsains, whose founder started the cult of Krishna at Brindaban. Pilgrims come chiefly from Gujarat and Bombay yearly, and have built numerous temples.

Some 5 m. from Mahaban, on the same road, lies another famous place of pilgrimage, *Baldeo*, known more familiarly as "*Dauji*." The town



derives its celebrity from the famous temple of Baladeva, Krishna's elder brother. Hard by the temple is a brick-built tank over 80 yd. square, called the "Khirsagar," or "sea of milk." Here, it is said, Gusain Gokul Nath was warned in a vision that a god lay concealed. Immediately a search was made, and the statue of Baladeva was revealed to the assembled multitudes.

16 m. to the W. of Muttra, on the Dig road, is the famous pilgrimage centre of Gobardhan. This town lies astride a low narrow range of hills called the "Giriraj (Girraj) Pahar," which Krishna is fabled to have held aloft on the top of his finger for seven days and seven nights to cover the people of Braj from the floods poured down upon them by Indra. The houses cluster round the margin of a very large irregularly shaped masonry tank, called the "Manasi (Mansi) Ganga," which, as the name denotes, is supposed to have been called into existence by the operation of the Divine will. Close to the Manasi Ganga is the famous temple of Hari-deva (Hardeo-ji) erected during the reign of Akbar by Raja Bhagwan Das of Ambar. It is an edifice 135 ft. long by 35 ft. in width, and both in plan and design is singularly like those early Romance Churches that are constantly met with in the S. of France, belonging to the 11th and 12th centuries. On the opposite side of the Manasi Ganga are two stately cenotaphs, or *chhatris*, to the memory of Ranjit Singh and Balwant Singh, Rajas of Bharatpur. In that which commemorates Ranjit Singh, who died in 1805, the exploits of the British Army under Lord Lake during the unsuccessful assaults on Bharatpur, figure conspicuously in the paintings on the ceilings of the pavilions.

From Gobardhan a metalled road runs N. to Radha Kund, distant about 3 m.—another famous place of pilgrimage. On the way between the two places is a cenotaph, erected in honour of Raja Suraj Mal, the founder of the present ruling family of Bharat-

pur, who was killed in 1763, at Shahdara, on the Hindun river, by a detachment of Moghuls, while hunting. There are several poor paintings, in one of which Suraj Mal is shown with several French officers round him. Behind the cenotaph is an extensive garden, and in front is an artificial lake called Kusum Sarovar.

Radha Kund consists of a small town clustering round two lakes, called respectively Krishna Kund and Radha Kund, after Krishna and his favourite mistress. The lakes are faced on all sides with stone ghats and only parted from each other by a broad terrace of the same material. They were constructed in 1817. The holiness of the place is derived from a tradition that Krishna bathed to remove the pollution he had incurred in slaying the demon bull Arishta.

Some 15 m. from Gobardhan and some 10 m. by road from Kosi, on the Grand Trunk Road, lies another famous place of pilgrimage, Barsana. This, according to Hindus, was the home of Krishna's favourite "milk-maid" Radha. The town is built at the foot and on the slope of a small chain of hills. It was destroyed by the Moghul troops of Najaf Khan in 1773, after defeating the Jats of Bharatpur. The four prominent peaks of the hills are regarded as emblematic of the four-faced divinity of Brahma, and are crowned with different buildings, mostly dedicated to deities or personages prominent in the Krishna legend. The fine buildings, nearly all now in a ruinous condition, were the work of Rup Rám Katara and Mohan Rám Lavania. Conspicuous among them is the tank and pavilion, known as Bhanokhar, with pavilions supported on a series of vaulted colonnades opening on to the water.

For 3 m. before reaching Dig, 23 m. W. of Muttra, the road forms a sort of causeway above a very low, flat country, which was once a morass and formed the principal defence of the fortress.

At Dig (or Deeg) the chief object of interest is the splendid Palace, or

rather group of palaces, built by Suraj Mal of Bharatpur. Fergusson (*Ind. Arch.*, 2, 179) says of it: "The glory of Dig consists in the cornices, which are generally double, a peculiarity not seen elsewhere, and which for extent of shadow and richness of detail surpass any similar ornaments in India, either in ancient or modern buildings. The lower cornice is the usual sloping entablature almost universal in such buildings. . . . The upper cornice, which was horizontal, is peculiar to Dig, and seems designed to furnish an extension of the flat roof which in Eastern Palaces is usually considered the best apartment of the house." The palace enclosure is 475 ft. by 350 ft., and has two pavilions on each side and one at each end. Several of these are figured in vol. 2, p. 82 of the *Rambles* of Sir William Sleeman. The chief pavilions are the Gopal Bhawan (1763), flanked by two smaller pavilions and faced by an arch for a swing and two marble thrones, which stands E. of the fine unlined Tank; the Nand Bhawan, N.E. of this, a fine hall, 150 ft. by 80 ft. by 20 ft.; the Suraj Bhawan and the Hardeo Bhawan, S.; and the Kishan Bhawan, E. again of these. The Suraj Bhawan is built of white marble and mosaic work; the other halls are of cream-coloured sandstone. All are highly decorated, and between them are charming gardens surrounding a small tank.

Beyond the gardens is the large Rup Sagar Lake and beyond it the N. gate of the fort. This has twelve bastions and a ditch 50 ft. broad. The walls are very massive and lofty. There are seventy-two bastions in all; and on the N.W. bastion, about 80 ft. high, is a very long cannon.

Dig is celebrated for the battle fought on the 13th November 1804, in which General Frazer defeated Jaswant Rao Holkar's army, which took shelter in the Fort of Dig. On the 1st December following General Lake joined the army before this place, and immediately commenced siege operations. On the night of the

23rd his troops captured an eminence which commanded the city. The enemy then evacuated Dig on the following day and the fort on the succeeding night, and fled to Bharatpur.

6 m. from Muttra is Brindaban (properly Vrindaban, meaning a forest of basil plants), to which Krishna removed from Gokul.

Brindaban was never a great seat of Buddhism. Its most ancient temples, five in number, date only from the 16th century. It is, however, famous as the place where Krishna sported with the Gopis (milkmaids), and stole their clothes when they were bathing. The Jumna originally bounded the town to the N. and E. The river has shifted its course, leaving the ghats high and dry.

Near the entrance to the town, on the left, is a large red temple, dating from 1590, sacred to Gobind Deo (the Divine Cowherd, i.e. Krishna), now a protected monument. "It is one of the most interesting and elegant temples in India, and the only one, perhaps, from which a European architect might borrow a few hints. The temple consists of a cruciform porch. The *antarala*, or inner mandap, of the original temple was afterwards apparently converted into a shrine, and is perfect internally, and used for worship, but the *sikhara* is gone, having been destroyed along with the sanctuary, after which the *antarala* was made into a shrine. Though not large, its dimensions are respectable, the porch measuring 117 ft. E. and W. by 105 ft. N. and S., and is covered by a true vault, built with radiating arches—the only instance, except one (the temple of Hardeoji at Gobardhan), known to exist in a Hindu temple in the N. of India. On each side of the original shrines are two side chapels. Over the four arms of the cross the vault is plain, and of 23½ ft. span, but in the centre it expands to 35 ft., and is quite equal in design to the best Gothic vaulting known. It is the external design of this temple, however, which is the most remarkable. The angles are

accentuated with singular force and decision, and the openings, which are more than sufficient for that climate, are picturesquely arranged and pleasingly divided. It is, however, the combination of vertical with horizontal lines, covering the whole surface, that forms the great merit of the design" (Fergusson).

At the back of the red temple on the W. are, at two corners, two other temples which resemble each other. There is a new temple adjoining this to the W., built by a Bengali. It has a finely carved door.

E. is a modern *Temple*, built by two Seths in the Dravidian style. Europeans are not allowed to enter the inner court, but above the W. gate is a terrace which commands a view. The temple consists of a vast enclosing wall, with three gopurams, like those of S. India, which are 80 ft. to 90 ft. high, while the gates are about 55 ft. It is dedicated to Sri Ranga, a name of Vishnu; and figures of Garuda, the man-bird of Vishnu, are very conspicuous. In the great court are two white marble pavilions, one E. and W. of the tank, and a stone pavilion with a flat roof, supported by sixteen pillars, opposite the E. gopuram.

The Madan Mohan Temple stands above a ghat on an arm of the river. Under two fine trees, a *Ficus Indica* and a *Nauclea orientalis*, is a pavilion, in which many cobras' heads are represented. Siva is said to have struck Devl with a stick here, when she jumped off this ghat, and made it a place for curing snake-bites. On the ghat is a Saligram (a species of Ammonite worshipped as a type of Vishnu), with two footprints  $2\frac{1}{2}$  in. long. This temple is 65 ft. high, and is in the shape of a cone.

The Temple of Gopi Nath, which is probably the earliest of the series, was built by Raesil Ji, who distinguished himself under Akbar. It is in a ruinous condition. Its special feature is an arcade of three bracket arches.

The Temple of Jugal Kishor is at the lower end of the town, near the

Kesi Ghat. It is said to have been built by Neo-Karan, a Chauhan Chief, in A.D. 1027. The choir has pierced tracery in the head of the arch, and above it a representation of Krishna supporting the Hill of Gobardhan. The Temple of Radhs Ballabh, of which the shrine was demolished by Aurangzeb, is a picturesque ruin.

The Muttra district is highly irrigated. On the W. of the Jumna, the Agra Canal has head-works at Okhla, near Delhi. On the E. of the Jumna the water is provided by a branch of the Upper Ganges Canal.

### *Main Line*

From Muttra Junction to Delhi Main station (90 m.) the line runs close to the Grand Trunk Road, marked by Kos minars and sarais of old kings. The country used to be wooded and the haunt of robbers, but the Agra Canal has caused a clearance.

920 m., *via* the main line, Palwal, in the Gurgaon District, 37 m. S. of Delhi. The Pandits identify it as the Apelava of the *Mahabharata*, part of the Pandava kingdom of Indraprastha, and tradition associates with the same period the high mound of the old site of Aharwan, a village a few miles to the S.W. It is said to have lain in a state of decay for a long period, and then to have been restored by Vikramaditya some 1900 years ago. The oldest part covers a high mound formed by accumulated debris of many centuries. During the Moghul times it was without a history, but on the downfall of the Empire it was given with surrounding territory in *jagir* to General De Boigne, and, after the conquest by General Lake, to Murtaza Khan of Delhi for a few years, after which it came under direct British rule. The town carries on trade in cotton, and has a R.II. about 3 furlongs from the railway station.

934 m. Ballabgarh, 21 m. S. of



Delhi on the Muttra road: built on symmetrical chess-board lines. The old Raja's palace is picturesque. Permission to occupy the R.Hs. in Gurgaon Dt. must be obtained from the District Board, Gurgaon.

945 m. Tughlakabad; on the outskirts of New Delhi. The line passes through the ruins of old places S. of Delhi (p. 229), the Kutb Minar, 7 m. to the W., being in full sight.

949 m. Okhla, for the head-works of the Agra Canal (1874).

952 m. Hazrat Nizam-ud-din. The line beyond was diverted for the new capital in 1920.

956 m. New Delhi (p. 252).

957 m. DELHI Central station. From Delhi the "Frontier Mail" of the Western Ry. now has its terminus at Amritsar.

## ROUTE 13

### AGRA AND FATEHPUR-SIKRI

(Plan faces p. 221)

AGRA.\* There are several railway stations at Agra, but visitors need concern themselves only with two. If they come in from the East *via* Tundla (Route 17, or from the West by the metre-gauge line of the Western Ry. from Bandikui, or broad-gauge from Bayana; Route 12), they will alight at the Fort Station, just outside the Delhi Gate of the Fort. The Cantonment Station, lying W. of the Cantonment, is on the Central Ry. main line from Bombay to Delhi (Route 9).

Two bridges across the river Jumna carry both the railway track and vehicular and foot traffic: the Strachey Bridge, and the Jumna bridge. The latter connects with the Fort station; the former goes to the City station.

Agra, headquarters of a Division and a District, in size and importance the third city in the United Provinces has a pop. of 375,994, and stands on the W. bank of the Jumna, 534 ft. above sea-level.

Roads lead to (1) Gwalior, 77 m., and Jhansi, 136 m.; (2) Bharatpur, 33 m.; (3) Muttra, 36 m., and Delhi, 125 m.; (4) Aligarh, 50 m.; (5) Mainpuri, 68 m.

Though a week might be spent in visiting the sights in and around Agra, much can be seen in shorter time, and the following itinerary may be of service:—

1st Day, *Morning*.—Fort and Palace. *Afternoon*.—Drive to the Taj (with a tea-basket).

2nd Day, *Morning*.—Drive to Sikandra. *Afternoon*.—To Jami Mas-

Jid. Itimad-ud-Daula, and Chini ka Rauza, on the E. bank of the Jumna.

A full day should be devoted to the excursion to Fatehpur-Sikri (23 m.).

The modern city comprises the Cantonment on the S., the Civil Station on the N.W., and the Fort on the N.E., with the bazars resting in the centre of the triangle. The Jumna flows past the city in a direction from N. to S., but below the Fort it turns on a great elbow, and in consequence the Taj is nearly due E. of the S. end of the Fort. It is desirable to visit the Agra Fort before Delhi, as otherwise it is difficult to understand the exact relation of the now isolated buildings of the Delhi palace.

The hotels are situated at the S. of the old city in and about the angle where the Cantonment boundary narrows on the W. Near them are the Post Office, banks, and club, the last at the W. end of the Mall, a very fine broad avenue, lighted by electricity, which leads E. to the Taj Road and the MacDonnell Park, laid out between the Taj and the Fort. S. of the telegraph office are fine public gardens. N. of the hotels, and on the W. of the city, situated on the Drummond Road, are the District Courts, the Agra and St John's Colleges. To the E. of these and on the N. of the city, are the R.C. Cathedral, College and Convent, and 1 m. to the N. are the Court of the District Judge and the R.C. Cemetery. The road to Sikandra, which is the main road to Muttra, runs N.W., and that to Fatehpur-Sikri S.W. through the suburb of Shahganj.

The chief Articles of Local Manufacture are gold and silver embroidery, carving in soapstone, and imitation of the old inlay work (*plettra dura*) on white marble. Agra is famous also for its carpets. There is a flourishing boot and shoe industry.

**History.**—Nothing definite is known of Agra before the Muslim conquest. Sikandar Lodi seized it from the

rebellious Muslim Governor of Bayana, and made it his capital in 1501. Sikandar Lodi died at Agra in 1517, but was buried at Delhi; he built the Baradari Palace, near Sikandra, which suburb received its name from him. Babur claimed to have employed eighty stone-masons daily, and is said to have had a garden-palace on the E. bank of the Jumna, nearly opposite the Taj. There is a mosque near the spot, with an inscription, which shows that it was built by Babur's son, Humayun, in 1530.

The Emperor Akbar resided at Agra in the early years of his reign. His capital was at Fatehpur-Sikri from about 1570 to 1585. After a period at Lahore, he returned to Agra in 1599, where he died in 1605. The only buildings that can now be attributed to him with certainty are the walls and the buildings in the S.E. corner of the Fort. Jahangir left Agra for Kashmir in 1618, and never returned. Shah Jahan resided at Agra from 1632 to 1637, and re-named the city Akbarabad after his grandfather, but the new title did not endure. He built much of the Fort and constructed the principal buildings of the palace and the Taj. Between 1638 and 1650 he caused the palace at Delhi and the Jami Masjid to be erected, and he doubtless intended to remove the capital to that place. Before this was finally done he was deposed by his son Aurangzeb in 1658, but lived as a State prisoner seven years longer at Agra. Aurangzeb removed the seat of Government permanently to Delhi.

In 1761 Agra was taken by Suraj Mal of Bharatpur, leader of the Jats, who did much damage. In 1770 the Mahrattas captured it from the Jats, who recovered it, but were themselves expelled by Najaf Khan, General of Shah Alam, in 1773. When Muhammad Beg was Governor, Agra was besieged and taken (1785) by Mahdaji Scindia and the Mahrattas held it till it was taken by General Lake, 17th October 1803, Colonel Hession,

who commanded, surrendering after a brief bombardment. Agra was also the centre of much fighting during the Mutiny<sup>1</sup> of 1857.

The seat of government of the N.W. Provinces was at Agra from 1835 until 1859, when it was transferred to Allahabad. After 1902 the N.W. Provinces and Oudh (which were placed under one Lieutenant-Governor in 1877) were known as the United Provinces of Agra and Oudh. Since independence they have been renamed Uttar Pradesh.

The Taj Mahal should be seen repeatedly. The best time for a first visit is late in the afternoon, but it should be seen by moonlight also. It was commenced in 1640 A.H., or A.D. 1630, by the Emperor Shah Jahan as a tomb for his favourite queen, Arjmand Banu, entitled Mumtaz-i-Mahal, the "Elect of the Palace," whence the name Taj Mahal is derived. She was the daughter of Asaf Khan, brother of Nurjahan, the famous empress-wife of Jahangir. Their father was Mirza Ghiyas Beg, a Persian, who came from Teheran to seek his fortune in India, and rose to power under the title of I'timad-ud-daula (see p. 221). Mumtaz-i-Mahal married Shah Jahan in 1615, had by him fourteen children, and died in child-bed of the last in 1629, at Burhanpur, in the Deccan (p. 34). Her body was brought to Agra, and first laid in the garden. The Taj took twenty-two years (1630-52) to build, according to Tavernier, who records that he saw both its commencement and completion, and that the scaffolding used was constructed of brick. Two silver doors at the entrance were taken away and melted by Suraj Mal and his Jats. Austin of Bordeaux, a silversmith in the Emperor's service, probably took part in the decoration, especially in the metal work of the

doors and golden screen which originally enclosed the cenotaph.<sup>1</sup>

Before reaching the Taj the Government Circuit House may be seen on the left. The surroundings of the Taj enclosure have been restored and both the tomb and the Fatehpuri mosque of red sandstone flanking the approach from the Fort are prominent.

The approach is by the *Taj Ganj Gate*, which opens into an outer court 880 ft. long and 440 ft. wide. Inside the court are two tombs raised on an upper storey in the S.W. and S.E. corners; and in the N.W. and N.E. corners are two enclosures. On the right is a gate which leads into the quarter S. of the Taj, where are portions of the original serai erected by Shah Jahan.

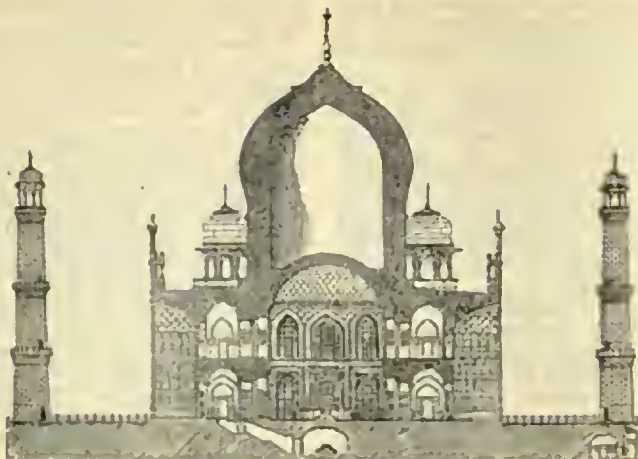
On the left is the Great Gateway of the garden, built 1648, of red sandstone, inlaid with ornaments and inscriptions from the Koran in white marble, and surmounted by twenty-six white marble *chhatris*. In two rooms above there is a Museum (1903) and the best view is obtained.

The Taj garden is laid out in formal style, the whole to the S. of the platform of the Taj being divided by two main causeways into four portions, which are again subdivided into four. The principal vista is along a red sandstone watercourse, set between rows of cypresses, formerly peaches, and interrupted in the middle by a marble platform. The Taj rises at the end, and is mirrored in the watercourse. Endless beautiful views can be enjoyed from seats in the gardens. Along the S. wall on either side of the great gate is an extremely fine pillared gallery of red sandstone. The beauty

<sup>1</sup> According to Fray Sebastian Manrique of the Society of Jesus, who visited Agra in 1640, the designer of the Taj was a Venetian jeweller of the name of Getonimo Veroneo, who died at Lahore in that year and is buried in the old R.C. cemetery at Agra. The ultimate authority for the statement is Father Josef da Castro, another Jesuit, who was Veroneo's executor, and died at Agra in 1646. Mr Havell, however, discredits the story (*Nineteenth Century*, June 1903). Dr Chaghtai considers that Shah Jahan himself designed it, inspired, perhaps, by the Tomb of Humayun at Delhi.

<sup>1</sup> A vivid picture of the state of affairs in Agra during this period is given in Mr M. Thornhill's *Personal Adventures and Experiences of a Magistrate in the Indian Mutiny*. See also Lord Roberts' *Forty-one Years in India*.





Section and Plan of the Taj Mahal.

of the Taj is perhaps most perfect immediately after sunset, or under the moonlight; but every change of light seems to lend new graces to it, and the view at sunrise is magnificent. Those who linger for evening or night effects must take precautions against a chill.

The central marble platform on which the tomb stands is 22 ft. high and 313 ft. square. At each corner is a minaret of white marble picked out by black lines, 137 ft. high. The tomb itself measures 186 ft. on each side, the corners being bevelled off and recessed into a bay. On either side of each angle corner is another small bay, and in the centre of each side is a deeply recessed bay 63 ft. high. The height of the walls and parapet over them is 108 ft.; at each corner above them rise smaller marble domes, and in the centre soars the great central dome, which rises to a height of 187 ft., the metal pinnacle making a total of 243 ft.

All the spandrels, as well as the angles and important details, are inlaid with semi-precious stones. These are combined in wreaths, scrolls and frets, as exquisite in design as beautiful in colour, and convey a high idea of the taste and skill of the Indian architects of the age.

The delicately sculptured ornamentation, in low relief, is in its way as beautiful as the *pietra dura* work itself. The letters of the inscription over the central bay are graduated in size to appear equal from below.

In the centre of the tomb is an octagonal chamber surrounded by other rooms. From each corner room spiral stairs lead to the roof. Each side of the central room measures 24 ft. The inner dome rises 80 ft. above the pavement, and is 58 ft. in diameter. Under the centre of the dome, enclosed by a trellis-work screen of white marble—it probably dates from the reign of Aurangzeb—are the tombs of Mumtaz-i-Mahal (in the centre) and of Shah Jahan (shaped like a pen-box). "These, however, as is usual in Indian sepulchres, are

not the true tombs—the bodies rest in a vault, level with the surface of the ground, beneath plainer tombstones, placed exactly below those in the hall above." Over the two tombs hangs a fine Cairene lamp, the graceful gift of Lord Curzon. The inscriptions on them are "The resplendent grave of Arjmand Banu Begam, called Mumtaz-i-Mahal, died in 1040 A.H." (A.D. 1629); and "The illustrious sepulchre of His Most Exalted Majesty, dignified as Razwan (the guardian of Paradise) having his abode in Paradise and his dwelling in the starry heaven, inhabitant of the region of bliss, the second lord of the Kiran (the conjunction of Jupiter and Venus, during which he was born) Shah Jahan the King valiant. He travelled from this transitory world to the world of eternity on the night of the 28th of the month of Rajab 1076 A.H." (A.D. 1666). The Queen's Tomb bears the 99 names of Allah. "The light to the central apartment," says Fergusson, "is admitted only through double screens of white marble trellis-work of the most exquisite design, one on the outer and one on the inner face of the walls. In our climate this would produce nearly complete darkness; but in India, and in a building wholly composed of white marble, this was required to temper the glare that otherwise would have been intolerable. As it is, no words can express the chastened beauty of that central chamber, seen in the soft gloom of the subdued light that reaches it through the distant and half-closed openings that surround it.<sup>1</sup> There is a most wonderful echo in the dome."

Much expenditure has been incurred during recent years in repairing the dome and other parts of the structure.

On a lower level at either side of the mausoleum are two fine buildings of red sandstone, a mosque on the W., and an assembly hall, its *jawab*

<sup>1</sup> The light in the interior has become inadequate since the marble grilles were fitted with glass to keep out birds.



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|--|--|
| 1. Northern Tower.                               | 11. The Anguri Bagh (Grape Garden).  |
| 2. Descent to Water Gate.                        | 12. Saman Burj (Octagon Tower). At North angle is an outlet by secret passage. |
| 3. Nagina Masjid and ladies' private Barar.      | 13. Khas Mahal.  |
| 4. Small Courts and ruins of Baths.              | 14. Shiah Mahal (Mirror Palace).   |
| 5. Open Terrace with Diwan-i-Khas on South side. | 15. Well.  |
| 6. Recess where the Emperor's Throne stood.      | 16. Palaces of Jahangir (or Akbar).  |
| 7. Diwan-i-Am (Hall of Public Audience).         | 17. Tower. At the base is an entrance to a secret passage.                     |
| 8. Machchi Bhawan.                               | 18. Incline from Amar Singh's Gate.  |
| 9. Mr Colvin's Grave.                            | 19. Court of Amar Singh's Gate.  |
| 10. Mina Mosque.                                 | 20. Elephant Gate.   |
|  | 21. Kiosk of Salimgarh.  |



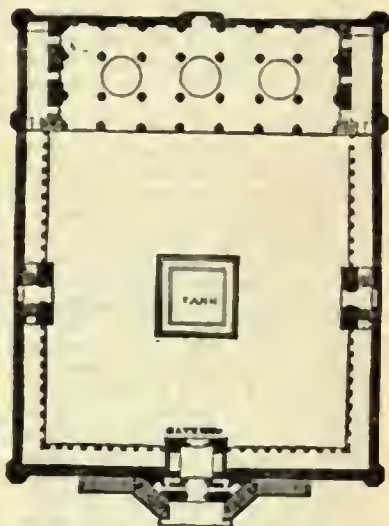
(answer) or complement on the E. On the pavement in front of the hall, which bears the unusual decoration of flowers, is a representation of the finial of the Taj. The Taj was intended to be seen balanced between these two buildings.

By crossing the river in the ferry-boat, which will be found at the end of the road which runs outside the W. wall from the entrance to the outer court, this beautiful view can be obtained. An immense construction on the W. will be remarked, resembling a well, with a well-run by which water was once raised from the river to supply the fountains. From the farther side various paths lead to the E. end of the Jumna Bridge, if it is desired to return by that route.

The Fort.—Many magnificent Moghul buildings are situated within the Fort, which has a circuit of over a mile. A pass is necessary, obtainable from the station staff officer or, within certain hours, at the Amar Singh Gate, the only entrance now. The walls and flanking defences are of red sandstone, and present an imposing appearance, being nearly 70 ft. high; the finest portion of them is along the N. side and to the S. of the N.E. bastion. The ditch is 30 ft. wide and 35 ft. deep. The Water Gate on the E. is closed, also the Delhi Gate on the W. to which the visitor should walk. Outside the Delhi Gate, and connecting with the Jami Masjid, was the Tripulia court, removed after 1857; in it was the Nakkar Khana, music gallery. Inside the Delhi Gate, the inner archway bearing a date of 1600, a somewhat steep slope between red sandstone walls will be found to lead to another gateway called the *Hathi Pol*, or "Elephant Gate." The archway is flanked by two octagonal towers of red sandstone, relieved with designs in white marble. The domed interior of the gateway, with a raised platform for the guard on either side, is very striking. The inner elevation is reminiscent of early Florentine palaces. Inside the *Hathi Pol* one road sweeps to the left and

turns to the front of the Moti Masjid and the N. gate of the court in front of the Diwan-i-Am, while another connects with the Amar Singh Gate and the S. gate of the court of the Diwan-i-Am. The first should be followed. At the summit a palace building was destroyed after 1857.

The Moti Masjid, the "Pearl Mosque," (1646-53), was built by Shah Jahan on ground sloping from W. to E., and the fine entrance gate-



Moti Masjid.

way of red sandstone makes a tri-hedral projection from the centre of the E. face; it is approached by a double staircase with a restored railing. The exterior is faced with slabs of red sandstone, the interior built of marble—white, blue and grey veined. In the centre there is a marble tank, 37 ft. 7 in. square, for ablutions, S.E. of which there stands an ancient sundial, consisting of an octagonal marble pillar, 4 ft. high, with no gnomon, but simply two crossed lines and an arc. A marble cloister runs round the E., N. and S. sides of the

court, which measures 234 ft. and 183 ft., interrupted by archways, of which those in the N. and S. sides are closed.

The mosque proper (149 ft. by 56 ft.) consists of three aisles of seven bays opening on to the courtyard, surmounted by three domes. On the E. face over the front row of supporting pillars, there is an inscription running the whole length, the letters being of black marble inlaid into the white. The inscription records that the mosque was built by Shah Jahan and likens it to a precious pearl. Narrow steps lead to the roof of the mosque, from which there is a fine view.

Beyond the cross road to the Mina bazar, now demolished, on the right and the descent to the Water Gate on the left is the entrance to the court of the Diwan-i-Am, with colonnades. In front of the Darbar Hall is the tomb of Mr Colvin, the British Lieut.-Governor who died there during the 1857 Mutiny. The Diwan-i-Am, or Hall of Public Audience, is 208 ft. long by 76 ft. deep, and consists of three aisles of nine bays open on three sides. The roof is supported by columns of red sandstone. Along its back walls are grilles, through which ladies could watch what was going forward in the hall below, and in its centre is a raised alcove of white marble, richly decorated with *pletra dura* work and low reliefs. The present hall was built by Shah Jahan, to replace a previous wooden structure. The entrance to the inner courts of the Palace from this side is by a passage and steps to the N. of the Diwan-i-Am; it was probably into these courts that William Hawkins was taken by the Emperor Jahangir in 1609.<sup>1</sup> The first enclosure entered

is the Machchi Bhawan, or "Fish Square," which formerly possessed a large tank. A two-storeyed cloister runs all round it, except on the side which fronts the Jumna, where the upper storey gives place to an open terrace. In the N. side are two bronze gates (kept closed) taken by Akbar from Chitorgarh (p. 124), and at the N.W. corner is a beautiful little three-domed mosque of white marble, called the Nagina Masjid, or "Gem Mosque." This was the private mosque of the royal ladies of the court, and was built by Shah Jahan. Beneath, in a small courtyard, was a bazar where merchants used to display their goods to the ladies of the court. On the terrace on the river-side is a black throne with a white seat opposite it. The throne has a long fissure, which is said to have appeared when the throne was usurped by the Jat Chief of Bharatpur in 1761. A reddish stain in one spot is alleged to be blood. An inscription runs round the four sides, stating that "when Salim became heir to the crown his name was changed to Jahangir, and for the light of his justice he was called Nur-ud-din. His sword cut his enemies' heads into two halves like the Gemini." The date given is 1011 A.H.—A.D. 1603. Beneath this terrace is a wide enclosure within the outer walls, where contests between elephants and tigers took place. On the N. of the terrace is the site of a hall of inlaid marble and of various rooms of the Bath, or Hammam.

On the S. is the Diwan-i-Khas, or Hall of Private Audience, consisting of an open colonnade in front and an enclosed room at the back, and measuring 65 ft. by 34 ft. by 22 ft. high. The carving is exquisite, and the flowers inlaid on the white marble with red cornelian and other valuable stones are introduced with better, because more sparing, effect than in the Diwan-i-Khas of Delhi. The date of the building is 1046 A.H.—A.D. 1637 derived from the title Sa'adat Sarai wa Humayun Asas, the Abode of Joy

<sup>1</sup> "Perceiving I had the Turkish tongue, which himself well understood, he commanded me to follow him into his chamber of presence (*diwan-i-khas*), being then risen from that place of open audience" (*diwan-i-am*). See the account as reproduced in Sir William Foster's *Early Travels in India* (Clarendon Press, 1921, p. 81).

and Auspicious Home. A staircase leads from the Diwan-i-Khas to the Saman Burj, a few steps on the right conducting to the tiny Mina Masjid, or private mosque of the Emperor, probably the smallest mosque in existence. The proper name of the Saman Burj is Musamman, or Octagon, but it is generally known by a corruption of its name as the Jessamine (Yâsmin) Burj; the chief Sultana lived in the beautiful pavilion, with a fountain and retiring-room over the river. The lovely marble lattice-work seems to have been broken by cannon-shot in some places. Part of the marble pavement in front of it is made to represent a Pachisi board.<sup>1</sup>

Opposite the Saman Burj, but usually entered from the next court, is the Shish Mahal, literally "Mirror Palace." It consists of two dark chambers furnished with fountains and an artificial cascade arranged to fall over lighted lamps. The walls and ceilings are decorated with pounded tale and with innumerable small pieces of mirror glass.

Above the buildings at this spot, and approached by steps above the Mina Masjid, are the remains of reservoirs and water-ducts and arrangements for the raising of water from below. From the roof a fine view is also obtained of the courts, on either side of it, of the Moti Masjid and the Taj, of which many views are obtained along the river from the terrace of the Machchi Bhawan to the Palace of Akbar.

The Anguri Bagh or "Grape Garden," now entered, is a square of 280 ft., now planted with grass. In the centre of the E. side is a lovely hall called the Khas Mahal, the gilding and colouring of which were in

part restored in 1895. In front are small tanks and fountains. The Khas Mahal undoubtedly formed the model upon which the Diwan-i-Khas at Delhi was built; it measures 70 ft. by 40 ft. Under the platform are subterranean apartments for use in the summer, from which passages continue behind the fort wall.

On either hand, also facing the river, are the Golden Pavillions, so called from their curved roofs being covered with gilded plates of copper. In them are bedrooms for ladies, with holes in the wall 14 in. deep, into which they used to slip their jewels. These holes are so narrow that only a woman's hand could draw out the contents.

In the S.E. corner of the Anguri Bagh three rooms, beautifully decorated in fresco, were the private apartments of Shah Jahan. In the room nearest the river, an octagonal pavilion and very beautiful, according to tradition, Shah Jahan died in 1666, gazing upon the Taj. To the W. of the rooms is another in which stand the spurious Gates of Somnath (p. 197), 12 ft. high and finely carved; they are of deodar, not sandal-wood, and of a later and corrupt, though well recognised, Muslim design. There is a Kufic inscription running round them, in which the name of Sabuktigin has been read. They were captured by General Nott at Ghazni, and brought in 1842 to India at the desire of Ranjit Singh.

The Jahangiri Mahal, of red sandstone, 249 ft. by 260 ft., was built probably by Akbar, and stands in the S.E. part of the fort, between the palace of Shah Jahan and the Bangali bastion. The principal façade on the E. is decorated with bright tiles in the upper portion, and is pierced in the centre by an entrance gateway. This leads through a vestibule into a domed hall, 18 ft. square, the ceiling of which is elaborately carved, and from which a corridor leads into the central court, which is 72 ft. square. The general atmosphere and design of this court is predominantly Hindu,

<sup>1</sup> The game of Pachisi is not in the least like chess, to which it is often compared. It is played by four players, who each have four pieces. The moves are regulated, as in backgammon, by the throwing of dice. The board consists of four rectangles, of which each is made up of three rows of eight squares.



but the minute and exquisite surface carving is Saracenic.

"On the N. side of the court is a grand open pillared hall, 62 ft. long and 37 ft. broad. The pillars support bracket capitals richly carved and ornamented with pendants. The front brackets support broad sloping eaves of thin stone slabs. But the stone roof or ceiling of this pillared hall is the most remarkable feature about it. It is supported most curiously by stone cross-beams, which are ornamented with the quaint device of a great serpent or dragon carved on them lengthways. A covered passage or corridor runs round the top of this hall, from which one can look down into it. The other pillared hall on the opposite or S. side of the grand court is somewhat less in size."

From the grand court a large chamber to the E. leads to a recessed portico in the centre of a quadrangle which faces the river, supported by two lofty pillars and two half pillars of the more slender and graceful Saracenic kind. Some of the chambers are lined with stucco, which has been painted, and has lasted better than the stonework. The palace ends on the side facing the river, with a screen wall and two corner bastions, each surmounted by an ornamental tower with a domed cupola. There are many vaulted chambers underneath the palace, used during the summer.

The Akbari Mahal lies to the S. of the so-called Jahangiri Mahal. From the eastern rooms, opened up by the Archaeological Department (little else remains), a view of the Taj and river is obtainable. The principal feature of these buildings was the large central courtyard, some 140 ft. square. The western façade of the building stretched southwards to a point near the S. outer wall of the Fort, terminating in a *burj*, or tower, probably similar in design to the southern *burj* of the Jahangiri Mahal. A small portion of the façade near the southern *burj* of the Jahangiri Mahal shows a similarity in design to the

façade of the Jahangiri Mahal. The foundations were all disclosed by excavation, and the plan of the palace is now outlined by shrubberies. The two small courtyards in front of the Akbari Mahal were probably constructed about 1800.

In the space in front of the Jahangiri Mahal is the *Hauz* of Jahangir, an enormous monolithic cistern of light-coloured porphyry, externally nearly 5 ft. high, and internally 4 ft. deep and 8 ft. in diameter at top; and at the N.W. corner is the head of the descent to the Amar Singh Gate, so called from the elder brother of Maharaja Jaswant Singh of Jodhpur, who was disinherited by his father for his turbulence, and was killed there in 1644 with all his followers after a fatal brawl in the Diwan-i-Am, Shah Jahan being present. The S.W. bastion was battered by General Lake in 1803 so successfully that the Mahratta garrison at once surrendered.

Before descending, the little Early Moghul Pavilion, situated on high ground outside the S.W. corner of the Diwan-i-Am court, should be visited. It is an ornamental structure apparently, contemporary with the Jahangiri Mahal, but ascribed by some writers to Salim Shah (1545-55).

Outside the Amar Singh Gate is the half-buried figure of a horse in red sandstone, and to the S.W. are old cemeteries. Nearby is the N. end of the MacDonnell Park surrounding the memorial of Queen Victoria, by Thorneycroft.

### *West of City*

On Drummond Road is the Agra College. This owes its origin to Maharaja Daulat Rao Scindia, who in 1796 gave certain villages in the districts of Muttra and Aligarh to a learned Brahmin for the twofold purpose of keeping up a Sanskrit School and of supplying the wants of pilgrims visiting the shrines around Muttra. In 1818 the original grantee left his lands in trust to the E. India Co., who devoted part of the pro-







ceeds to the establishment of this college, opened 1823. It is managed by a board of trustees and forms part of Agra University (1927). N. of the Agra College the grounds on each side of the Drummond Road belong to St John's College, the most important of the educational institutions of the Church Missionary Society in India. It carries out Rural Reconstruction Services in villages W. of Agra. The buildings were designed by the late Sir Swinton Jacob, and contain a library and a very large hall. Students—Christian, Hindu, and Muslim—assemble here daily at 10 a.m. in the cold weather for the opening prayers. Adjoining the College are large schools for Christian boys and girls. Extending eastwards from the Drummond Road towards the Fort are the Dufferin Hospitals, Medical Schools and Thomason Hospital. The Medical School, founded in 1854, affords teaching only. Situated in the western outskirts of the city is the Kalan Masjid of the Early Moghul period.

Close by also on Nuri Gate Road is the Lady Lylly Hospital.

The Muttra Road leads to the Roman Catholic Cathedral, Convent and Schools, dedicated to the Virgin Mary, the first with a tower about 150 ft. high; also St Peter and St Paul's College. The Mission was founded in the time of Akbar, and has long been celebrated for its school, where the children of soldiers and others are educated.

The earliest tombs of Christians are in the R.C. cemetery at Lashkarpur, which lies  $\frac{1}{2}$  m. to the N. The most ancient epitaphs are in the Armenian character. Among the tombs are those of Colonel John Hession, in Scindia's service (d. 1803), a miniature of the Taj in red sandstone, John Mildenhall (d. 1614), the self-styled envoy of Queen Elizabeth (the earliest known European tomb in northern India), and the notorious Samru, Walter Reinhardt (d. 1778).

At the end of Church Road is the Kandahari Bagh (Bharatpur House),

where Shah Jahan's first Persian wife was buried, and N. of it again the Seth's Garden, once containing the graves of Faizi and Abul Fazl (p. 228) and their sister, Ladli Begam.

In the Protestant cemetery, close to St Paul's Church, are the tombstones of three English factors, Oflcy (1627), Drake (1637) and Purchas (1651). The Cantonment (Havelock Memorial) Church was rebuilt in 1873 on the site of a Baptist Church.

$1\frac{1}{2}$  m. N.W. of the Civil Courts is Dayal Bagh, a settlement (1915) of the Radha Swami Sect, founded by Sir Anand Sarup, where interesting co-operative experiments in education and social and religious life are being made by a community.

The Jami Masjid faces the Delhi Gate of the Fort, close to the Fort railway station, and a good view of it is obtained from the footbridge to the station. It stands upon a raised platform 11 ft. high, reached by flights of steps on the S. and E. sides. The mosque proper measures 130 ft. by 100 ft., and is divided into five compartments, each of which opens on the courtyard by an archway. The inscription over the main archway sets forth that the mosque was constructed by the Emperor Shah Jahan in 1648 in the name of his daughter, Jahanara, who afterwards shared her father's captivity (p. 244). Three great full-bottomed domes without necks, built of red sandstone, have zig-zag bands of white marble circling round them.

#### *East of the Jumna*

The Tomb of I'timad-ud-daula lies about 250 yd. to the N. from the E. end of the Jumna railway bridge, which carries vehicular and foot traffic. The mausoleum was built by the Empress Nur Jahan for her father, Mirza Ghiyas Beg, a Persian, who was grandfather of the lady of the Taj. The tomb stands on a platform 4 ft. high measuring 150 ft. each way, and is itself 69 ft. square. At each corner is an octagonal tower 40 ft. high, and on the terrace of the roof

is a pavilion 25 ft. square; and the design of the mausoleum seems to have served for that of the Emperor Jahangir also, built by Nur Jahan at Shahdara, near Lahore (p. 484). The centre room below, 22 ft. square, contains the two tombs of I'timad-ud-daula and his wife, made of yellow coloured marble; the side rooms round it display paintings of flower vases, fruits, etc., which were also reproduced in the Shahdara mausoleum. The marble lattice-work of the passages admitting light to the interior is extremely fine. The pavilion on the terrace has a curved Bengali roof and broad sloping eaves, and contains two marble cenotaphs corresponding to those below. The whole of the exterior and much of the interior is of white marble with inlay work, the earliest of its particular character known in India (1628), though its prototype will be seen in the spandrels, etc., of the South Gateway of Akbar's Tomb at Sikandra (1614).

Half a mile N. of this is the *Chini ka Rauza*, or china tomb. The Persian influence will be noticed. It is the burial-place of Afzal Khan, who was in the service of Jahangir and Shah Jahan. He died at Lahore in 1639, and was buried at Agra in the tomb he had erected during his own lifetime. It has one great dome resting on an octagonal base. In the centre of the octagonal domed chamber, much ruined, are two tombs of brick, which have replaced marble cenotaphs. The outside is decorated with enamelled plaster work, such as was also used on Moghul buildings at Lahore; the flower patterns of many of the panels are very effective.

Farther up the east bank of the river again is the Rambagh, where the Emperor Babar is said to have been buried pending the erection of his mausoleum at Kabul, with a terrace on the riverside.

The mausoleum of the Emperor Akbar at Sikandra (so named from Sikandar Lodi, who reigned 1488-1517) is at 5½ m. along the Muttra

Road. The Delhi Gate, built in Shah Jahan's time, stands across the road. There are two *Kos minars*, or mile-stones, and several tombs on the way. On the left side of the road, about 4 m. from Agra, and nearly opposite the lofty arched gateway of an ancient building called the Kachi ki sarai, there is a sculptured horse, said to have been erected in memory of a favourite horse of Akbar's, which died near this spot. At ½ m. farther on, a little back from the road on the E. side, is a tank of red sandstone, with ornamental octagonal towers, called *Guru ka Tal*. On the S. side are three flights of steps, and E. of them is a long and broad water-channel. ½ m. beyond the mausoleum of Akbar is a red sandstone two-storeyed building, the ground floor of which contains forty chambers. Each corner of the building is surmounted by an octagonal *chhattri*. It is the Baradari of Sikandar Lodi, built 1495, and tomb of Mariam uz Zamani, a Hindu, wife of the Emperor Akbar, and whom tradition has converted (on no real grounds) into a Christian. In 1838 the building was handed over to the Church Missionary Society for the accommodation of famine orphans. A church and school were built, and the tomb was converted into a printing press. In 1912 it was purchased by the Government and is now a protected monument. The carved sandstone facing has sustained some damage.

A fine gateway leads to the great garden enclosure in which the mausoleum of the Emperor Akbar is situated: on either side of it in flanking walls are boldly pierced sandstone grilles. It is of red sandstone, inlaid with white marble in various polygonal patterns, very massive, and with a splendid scroll of Tughra writing, a foot broad, adorning it. On the top of the gateway, at each corner, rises a marble-faced minaret of three storeys; cupolas destroyed by the Jats have been restored. The gate should be ascended to view the mausoleum.

A broad paved causeway leads to the mausoleum, a pyramidal building 74 ft. high, of four storeys, three of which are of red sandstone, the fourth of white marble. The lowest storey, 30 ft. high, measures 320 ft. each way, and the top storeys 157 ft. A massive cloister runs round the lowest storey, broken in the centre of the façade by a lofty archway, the portion on the S. forming the entrance to the tomb chamber. The vaulted ceiling of the vestibule was elaborately frescoed in gold and blue, and a section of this has been restored. The *Surah-i-mulk* (chapter of the Koran) runs under the cornice in a scroll 1 ft. broad. A gentle descent leads to the dark chamber. On the S. façade, on either side of the main arch, some bays of the cloister are screened off, and contain tombs with inscriptions in beautiful characters. In a niche in the side of the room, farthest from the entrance, is an alabaster tablet inscribed with the 99 divine names.

Narrow staircases lead to the platforms and terraces above. The top storey is surrounded by a beautiful cloister of white marble, carved on the outer side into lattice-work in squares of 2 ft., every square of a different pattern. In the centre, in a triple-domed pavilion, is the splendid white monolith cenotaph of the Emperor, engraved with the 99 glorious names of Allah, exactly over the place where his body rested in the vaulted chamber below. On the N. side of the cenotaph is inscribed the motto of the sect he founded, "Allahu Akbar," "God is greatest"; and on the S. side, "Jalla Jalalahu," "May His glory shine." To the N. of it, at the distance of 4 ft., is a handsome white marble pillar 2½ ft. high, which according to tradition, was once covered with gold and contained the *Koh-i-nur*.<sup>1</sup> The gateway recesses in N., E. and W. walls of the garden are decorated with marble mosaics.

<sup>1</sup> The diamond of this name probably did not come into the Moghul possession till the reign of Shah Jahan. See Appendix to Ball's *Tavernier* (Macmillan, 1889).

**FATEHPUR-SIKRI.** Motor-cars for the trip (23 m.) to Fatehpur-Sikri can be hired in Agra and will also be supplied by the hotels. The road (which is the one used by Akbar himself) is a good one, and shady, but the drive is apt to be dusty. There is also a railway station (27 m.) on the Western Ry. broad-gauge chord line from Agra Fort station to Bayana (Route 12).

The road runs through the suburb of Shahganj, at the entrance to which the ruins of a mosque, with an inscription recording that it was built in 1621, mark the site of the old Ajmer Gate. Farther on is a Muslim cemetery, with a tomb said to be that of Mirza Hindal, son of Babur, father of Akbar's chief wife. At the foot of the tomb is a monolith 7 ft. high, with the date 1570. The road, like that to Sikandra, is marked by *Kos minars*, or milestones, 20 ft. in height, at distances of 2 m., continued to Ajmer.

The royal, long-deserted city of *Fatehpur-Sikri*, standing on a low sandstone ridge, was the creation of Akbar (1569), who experimented in Hindu and Persian styles. Perfectly preserved, it is a unique specimen of a city in the exact condition in which it was occupied by the Great Moghul and his court. The alleged reason for its construction was the presence on the spot of the Chishti Saint, Shaikh Salim, who foretold the birth of Akbar's son Salim (Jahangir); and the reasons for its desertion were the difficulty of obtaining good water, and unhealthy surroundings.

The city, which was nearly 7 m. in circumference, was surrounded on three sides by a wall pierced by eight gateways; on the N.W. side was a large artificial lake, now dry, which measured some 20 m. round the banks.

The buildings seem irregular, but the whole was carefully planned. The position of the Khwabgah, Akbar's private room, commands the *Daftar Khana*, Record Office, and the whole



of the principal buildings, and from it he could reach, without being observed, the "Jodh Bai" Palace, Miriam's House, Birbal's House, the Panch Mahal, the Turkish Sultana's

Farther (left) are the remains of the Treasury, and opposite it what is known traditionally as the Mint. Near the Mint a new Travellers' Rest-house has been built.



House, and the Ibadat Khana (Diwan-i-Khas).

The visitor enters by the Agra gate at the N.E. corner, takes the right-hand road at the fork (the road to Bayana (p. 202) is on his left), and drives past a large quadrangle with a ruined cloister. The road then passes beneath the Naubat Khana, from the upper rooms of which musicians played as the procession entered.

The road enters the court of the Diwan-i-Am, measuring some 366 ft. from N. to S. by 181 ft. from E. to W., and surrounded by a flat-roofed cloister. On the W. side is the Audience Hall, with a deep veranda in front, and an isolated space for the Emperor between two pierced stone screens of fine geometric design. The room behind has a peculiar roof, which was painted.

The road leaves the courtyard on the S. to the **Daftar Khana**, or Record Office. At the back is a staircase leading to the roof, from which there is a good view of the city. The inner stone partition wall is modern.

On the right of the road is the back of the **Khwabgah**, or Sleeping Apartment, literally "House of Dreams." Written on the internal walls over the architraves of the doors are some Persian complimentary verses (much defaced). Below is a room, and at the E. end of it a platform, supported by two fine red sandstone shafts, beautifully carved. According to tradition a Hindu priest lived here.

The area to the N. was the **Khas Mahal** with, at the S.E. corner, the **Rumi Sultana**, or "Turkish Queen's" House, which many consider the most interesting apartment of all. As it now stands it consists of only one small chamber, 15 ft. by 15 ft., but every square inch is carved. Inside is a most elaborate dado about 4 ft. high, consisting of eight sculptured panels representing forest views, animal life, etc. Above, the wall takes the form of a stone lattice screen, the divisions of which were used as shelves. Much of the carving is curiously like Chinese work, and reminds one of what Abul Fazl says of the local red sandstone: "Clever workmen chisel it so skilfully as no turner could do with wood, and their works vie with the picture-books of Mani" (a legendary Persian painter).

The **Girls' School** is a small, plain building, carried on square stone piers. Upon the paving-stones of the open space in front is the **Pachisi board**,<sup>1</sup> with the Emperor's stone seat in the centre, in the form of a cross laid out in coloured pavement. It is said that the game was played with slave girls as pieces.

Just to the W. of this is the **Panch Mahal**, a building of five storeys, borne by open colonnades, each tier being stepped back from that below,

till nothing but a small kiosk remains on top. It was probably erected for the ladies of the court as a pleasure resort, as the sides were originally enclosed with stone screens. The first floor is remarkable on account of the variety of the fifty-six columns which support the storey above, no two being alike in design. While many shafts are similar, the caps vary; at the angles of one are elephants' heads with interlaced trunks; on another is a man gathering fruit. At the N.W. angle is a group of four columns, which should be examined. From the top floor there is a splendid view.

At the N. of the quadrangle is the so-called **Diwan-i-Khas**, or hall of private audience: it is generally known as the **Ibadat Khana**, or worship house (completed in 1575), although the identification has been disputed. From the outside it appears to be two storeys high, but on entering it is found to consist of one only, with a central octagonal pillar crowned by a circular corbelled capital, radiating from which to the four corners of the building are four stone causeways enclosed by open trellis stone balustrades (restored). Tradition says that in the centre of this capital the Emperor sat, whilst friends disputed around; and the corners were occupied by the four Ministers. The shaft is beautifully carved, and deserves careful study.<sup>1</sup> On the E. and W. sides are stone staircases communicating with the roof. The open screen-work in the windows is modern.

A little W. is the **Ankh Michauli**, where the Emperor is said to have played hide-and-seek with the ladies of the court; but it was most likely used for records. It consists of three large, lofty rooms, surrounded by narrow passages. The ceilings of two of the rooms are curved, but the third is flat, and supported on struts ornamented with grotesque carving. In

<sup>1</sup> There is a similar board in the Sernan Burj in Agra Fort (p. 219).

<sup>1</sup> A cast is in the South Kensington Indian Museum.

front of the S.E. corner is a small canopied structure said to have been used by an astrologer, who may have been a Hindu Guru, or "teacher." The *torana* brackets are essentially Hindu in character; otherwise the original design is typically early Moghul. The under side of the dome was painted. Adjoining these buildings to the W. is the Hospital, with some of the stone partitions forming the wards still extant. The ceilings are of solid slabs of stone, carved on the exterior to represent tiles.

Outside, to the W. of the Khas Mahal enclosure, is the House of Miriam, daughter of Raja Bhar Mal of Jaipur, Mariam uz Zamani, mother of Prince Salim, afterwards the Emperor Jahangir. One defaced fresco, in which the wings of angels are distinctly visible, has been thought to suggest the Annunciation. At one time the whole house was painted inside and out. The original name *Sonahri Makan*, or "Golden House," was given it on account of the profuse gilding of the walls.

N.W. is Miriam's Garden, and at the S.E. angle her bath, with a large column in the centre. On the W. side is the Ladies' Mosque, or *Nagina*, with the remains of a small Turkish bath. At the S. end of the garden is a small fish tank.

To the N.W. a road leads to the *Hathi Pol* (Elephant Gate) on the N. of the city. Over the W. archway, 20 ft. from the ground, are two life-sized elephants much mutilated—perhaps by Aurangzeb. On the left of the gateway are the so-called *Pigeon House*—possibly intended for a magazine—and the *Sangin Burj*, a groined bastion or keep.

Down the old stone-paved road on the left is the *Karawan Sarai* (caravanserai), a large court 272 ft. by 246 ft., surrounded by the merchants' hostels. Formerly the S.E. side was three storeys high. At the N. end, beyond the Sarai, stands the *Illran Minar* ("Deer Minaret"), a circular tower some 70 ft. high, studded with protruding elephants'

tusks of stone. Tradition says that it is erected over the grave of Akbar's favourite elephant, and that from the lantern in the top the Emperor shot driven antelope and other game. The land to the N. and W. was a large lake in Akbar's time, sometimes flooded now.

On the left of the road returning to the *Hathi Pol* is a very fine stone well surrounded by rooms and staircases, which formed a part of the waterworks. The water was lifted from this level by a series of Persian wheels and a system of reservoirs to the arched gate on the N.W. corner of Birbal's House, and thence distributed throughout the palace.

The House of Birbal stands to the S.W. of Miriam's Garden, near the N.W. corner of the *Jodh Bai Palace*. It is said to have been built by Raja Birbal for his daughter, who, however, was not one of the wives of Akbar. It is a two-storeyed building of red sandstone standing on a raised platform, and consists of four rooms 15 ft. square, and two entrance porches on the ground floor and two above with small terraces in front of them, enclosed originally by stone screens, forming a ladies' promenade. Over the upper rooms are flat-ribbed cupolas, carried on octagonal drums, and supported on richly ornamented corbel brackets stretching across the angles of the rooms; and the stone-panelled walls and niches are covered with intricate patterns. The ceilings of the lower rooms are supported on a fine and unique frieze, and the whole of the interior—pilasters, recesses, walls, and cusp-arched doorways—are elaborately and beautifully carved with geometrical patterns. The exterior walls are almost as profusely ornamented. No wood has been used in the construction of this extraordinary building, to which the words of Victor Hugo have been applied: "If it were not the most minute of palaces, it was the most gigantic of jewel-cases." Raja Birbal was celebrated for his wit and learning, and was the only Hindu of eminence who



embraced the new religion of Akbar, whose favourite courtier he was. He was no soldier, and perished with the whole of the army he was commanding in the Yusufzai country to the N.E. of Peshawar in 1586.

S. of Birbal's house are the *Stables* for 102 horses and nearly as many camels. In some of the mangers stone rings for the horses' halters still remain, and on the N.W. side one of the old doors. The camel stables are lighted by openings in the roof. To the S.E. is the *Palace of Jodh Bai*, wife of Jahangir, but more likely used by Akbar's chief wife, Sultana Rakiya, who was also his first cousin. The entrance is on the E. from the open space in front of the *Record Office*. It is a quadrangular building 232 ft. by 215 ft. The courtyard within has reception rooms on the N., S., and W. sides, connected by a flat-roofed corridor partly closed by stone walls. The room on the W. is more ornate than the others, and in the rear wall is a fireplace. There are chambers above, and those on the N. and S. sides rise to two storeys; they are gable-roofed and ornamented with blue enamelled tiling, recalling the *Man Mandir Palace of Gwalior* (p. 147). At the angles the chambers are surmounted by cupolas, originally painted. Overlooking Miriam's garden is a small projecting room, the walls of which are entirely composed of beautiful stone lattice work.

The *Dargah Mosque* lies S.W. of the Jodh Bai Palace. The E. gate, called the *Badshahi*, or "royal" gate, opens into the quadrangle, which measures 433 ft. by 366 ft. To the right is the Tomb, or *Dargah*, of Shaikh Salim Chishti, a descendant of the Pir Shakkar Ganj, who is buried at Pakpattan (see pp. 177. and 476). It is surrounded by marble geometrical lattice-work screens, the outer entrance doors also being of marble. The canopy over the tomb of the saint is inlaid with mother-of-pearl, no longer adorned with ostrich eggs over it. On the cenotaph is written the date of the saint's death

(1571) and the date of the completion of the building (1580). "May God hallow his tomb!—the beloved helper of the sect and its saint, Shaikh Salim, whose miraculous gifts and propinquity to the Divine Being are celebrated, and by whom the lamp of the family of Chishti is illuminated. Be not double-sighted, looking to the transitory self, as well as to the everlasting Deity. The year of his decease is known throughout the world." The brackets which support the dripstone or eaves of the tomb are copies of those in the mosque of the stone-cutters (below). Childless women, both Hindu and Muslim, resort to the tomb and pray the saint to intercede in their favour. On the N. of the quadrangle is also the tomb of Islam Khan, surmounted with a cupola; he was the grandson of the saint and Governor of Bengal.

The *Mosque* proper, on the W., is said to be a copy of the one at Mecca. It is about 70 ft. high, and very beautiful. It consists of three interior square chambers surrounded by rows of lofty pillars of Hindu type. At the N. and S. ends are screened aisles. Outside a door at the back of the mosque, in an enclosure on the right, is an infant's tomb, said to be that of the saint's son, whose life was sacrificed at the age of six months in order that Akbar's son (Jahangir) might live when born.

In the S. wall the *Gate of Victory Buland Darwaza* ("high gate"), towers to the height of 176 ft. The grandeur of this great height is increased by a great flight of steps on the outside.<sup>1</sup> In the archway is an inscription on the left hand going out, which says that the "King of Kings, Shadow of God, Jalal-ud-din Muhammad Akbar the Emperor, on his return from conquering the kingdoms of the S. and Khandesh, formerly called Dhandesh, came to Fatehpur in the 46th year of his reign (corresponding to 1601), and proceeded from thence to Agra."

<sup>1</sup> The gate and shrine are specially noticed by the traveller William Finch, who visited Fatehpur-Sikri in 1610.

On the opposite side is inscribed: "Isa (Jesus), on whom be peace, said: 'The world is a bridge, pass over it, but build no house on it. The world endures but an hour, spend it in devotion.'" The doors of this great gateway are studded with iron horse-shoes, affixed by the owners, who implore the prayers of the saint for their recovery. A *Mela*, or fair, commences on the 20th of *Ramazan*, the anniversary of the saint's death, and lasts for eight days. In front of the steps are some Turkish baths.

W. of the Dargah, and outside the quadrangle, is the old Mosque of the stone-cutters, where Shaikh Salim lived in a cave covered by a room. (None but Muslims may enter.) In a portico on the right the saint taught his disciples. The stone-cutters are said to have built it for him before the foundation of Akbar's city.

Outside the N. wall of the Dargah are the houses of the brothers Abul

Fazl and Faizi, the favourites of Akbar and followers of his new religion. Faizi was appointed poet-laureate in 1588 and died in 1595. Abul Fazl, the "King's Jonathan," was murdered in August 1602, on his way to Agra from the Deccan, by Raja Bir Singh Deo of Orchha, at the instigation of Salim (Jahangir). N.E. of the Record Office to the right of the road back to the Diwan-i-Am, is the *Hakim's*, or doctor's house, and a very large and fine *Hammam*, the walls and ceilings of which are richly ornamented with stamped plaster-work.

S. of these, and adjoining the Bayana-Agra road, is a spacious and interesting *Baoli*, from which the baths and this part of the city were supplied. Leading to a well at one end is a broad staircase enclosed on each side by rooms. Around the well are chambers for Persian wheels.

## ROUTE 14.—DELHI

(Map faces p. 252)

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DELHI\* (alt. 709 ft.; pop. in 1951, Delhi 914,634, New Delhi 279,063), the old Moghul capital, was by the Imperial Proclamation on

the 12th December 1911, on the occasion of the Coronation Durbar, once more re-established as capital by King George V. It is headquarters of



the Army and the Central Command. A temporary city on the N. of Delhi city was vacated on the completion of the new capital, on the S. and W. of the old city. A detailed description of New Delhi is given on p. 252, et seq.

Delhi is famous for its jewellers, silversmiths and embroiderers, and many artistic products of other parts of India will be found in its shops, the principal workers being situated in the centre and E. end of the Chandni Chauk. The Central railway station (with five retiring rooms) lies in Queen's Road on the N. side of the city; the Queen's Gardens separate it from the Chandni Chauk, which forms a street running E. and W. from the Fort and Palace, on the Jumna, to the Fatehpuri Mosque, near the Lahore Gate. Facing the S.W. angle of the Fort is the great Jami Masjid. In the N. wall of the city are the Kashmir and Mori Gates; at the N.W. corner was the Kabul Gate (removed); next the Lahore Gate (removed); at the S.W. corner the Ajmer, on the S. the Turkoman and Delhi Gates. Outside the N. wall lies the civil station, bounded on the E. by the river and on the W. by the Ridge, beyond which the Cantonment lay in 1857. S. of the walled city, which should properly be known by the name of Delhi-Shahjahanabad, the ruins of old cities and fortresses stretch for 12 m. to the S.—first Firozabad, then Indrapat, with the tomb of the Emperor Humayun and the Shrine of Nizam-ud-din Aulia beyond it; then, at a considerable interval farther to the S.W., the ruins of the defences of Siri, Jahanpanah, and the Fort of Rai Pithora, in the citadel of which are situated the Qutb Mosque and Minar, 11 m. from Delhi, and 5 m. E. of the Qutb, the remains of Tughlaqabad and the fortress round it.

The sights of Delhi cannot be comfortably seen in less than four or five days. For those who can spare only three days to them, the following

itinerary may be of use (map, facing p. 252):—

*1st Morning.*—Fort and Palace, Jami Masjid, Kalan Masjid, Jain Temple and Chandni Chauk.

*Afternoon.*—Visit sights N. of the city in connection with the Mutiny and Siege.

*2nd Morning.*—Firozabad, Indrapat and New Delhi.

*Afternoon.*—Drive by the Mausoleum of Ghazi-ud-din to Jai Singh's Observatory and Safdar Jang's Tomb in New Delhi, by the tomb of Nizam-ud-din Aulia to that of Humayun, and so back past Indrapat.

*3rd Day.*—Drive to Qutb (stopping en route to see the tank of Hauz Khas). Proceed to Tughlaqabad, and return by the Muttra Road to Delhi.

### The Architecture of Delhi

The buildings in and round Delhi may be conveniently classified as follows, according to their dates and styles. The so-called early Pathan style is really Turki, but the old nomenclature is generally followed:—

#### (1) Early Pathan, 1193-1320

The Qutb Mosque and Minar—the tomb of Altamish; the Alai Darwaza (p. 249) and the Khizri or Jamaat Khana Mosque at Nizam-ud-din (p. 244).

At first, adoption and adaptation of Hindu materials and style to Saracenic motifs and requirements; then, developments of elaborate and beautiful decorative features from Hindu prototypes, with true arches and domes, rising from pendentives.

#### (2) Middle Pathan, 1320-1414

*Earlier style.*—Tughlaqabad and tomb of Tughlaq Shah (p. 251).

*Later and severer style.*—Kalan Masjid of Delhi (p. 237); mosque of Kotla Firoz Shah (p. 242); Qadam Sharif (p. 238); ruined buildings on the Ridge (p. 239); Hauz Khas tomb (p. 247); mosques of Nizam-ud-din, Begampur and Khirki (pp. 244, 246 and 251).

First, buildings of local stone, or of red sandstone with sloping walls, marble dressings being sparingly used; then buildings with sloping walls of stone and mortar plastered all over, and domes borne by rough columns of simple rectangular stones; mosques generally built on high raised platforms.

### (3) Later Pathan, 1414-1556

Tombs of Saiyad and Lodi Kings (p. 246); Purana Qila and Mosque (p. 242); Jamali Mosque (p. 249); tomb and mosque of Isa Khan (p. 244).

Buildings usually with fine domes, and decorated with coloured marbles and tiles, and in some cases inside with fine plaster ornamentation.

### (4) Moghul, 1556-1660

*Earlier.*—Tomb of Humayun (p. 242); tomb of Azam Khan (p. 246).

*Middle Period.*—Fort and Palace of Delhi (p. 234); Jami Masjid, Delhi (p. 236); Fatehpuri Masjid, Delhi (p. 238).

*Later decadent style.*—Zinat-ul-Masjid Mosque (p. 236); Moti Masjidat Mahrauli (p. 250); Sonehri Masjids in Chandni Chauk (p. 238) and of Javed Khan (p. 236); mosque tomb and college of Ghazi-ud-din Khan (p. 237); tomb of Safdar Jang (p. 246).

Buildings at first of red sandstone, with marble dressings; restrained decoration. In the middle period, white marble increasingly used; decoration more free; domes assume bulbous form, and lofty minarets prominent. In the late Moghul style, tendency to over-elaboration with florid decoration. Buildings are in the charge of a Supdt. Arch. Survey.

*History.*<sup>1</sup>—Though the country round Delhi is connected with the early history of India, as recorded in the *Mahabharata*, little is known prior to the Muslim conquest in 1193. According to tradition, a city

called Indraprastha was founded by a king called Yudhishtir, and the fort of Indrapat, also called Purana Kila, or "Old Fort," stands, perhaps, on the site, although excavations have revealed nothing which can be identified as ancient. The extensive ruins lying S. of modern Delhi, and covering an area of about 45 sq. m., are the remains of many forts or cities. The oldest are the Hindu forts of Lal Kot, built by Anang Pal Tomar in 1052, and of Rai Pithora Prithvi Raja Chauhan, built about 1180. These two forts, the two Asoka pillars, and the iron pillar at the Qutb are the only remains of the Hindu period, with the exception of the Suraj Khund, a sunken amphitheatre, and the Arangpur bund, 2½ m. S.W. of Adilabad.

The earliest Muslim cities were Siri, built by 'Ala-ud-din in 1304; Tughlaqabad, built by Tughlaq Shah in 1321; and Jahanpanah, enclosed by Muhammad Tughlaq, about 1325. Subsequently Firozabad was constructed by the Emperor Firoz Shah Tughlaq, and the Purana Qila was founded and built by Humayun and Sher Shah. This new Delhi was not favoured by the Emperors Akbar and Jahangir, and the walled city dates from the commencement of the fort by Shah Jahan in 1639, whence it was called Shahjahanabad.

Delhi has been often captured. It was sacked by Timur, the Moghul, in 1398; also by Nadir Shah, the Persian, in 1739. On the 10th March 1739 the small Persian garrison was attacked. On the 11th he gave his troops, who had been summoned from the encampment outside the city, orders for a general massacre. From sunrise till 12 o'clock Delhi presented a scene of appalling carnage. The Moghul Emperor Muhammad Shah then interceded for the people. Nadir Shah replied, "The Emperor of India must never ask in vain," and commanded the massacre should cease. A vast multitude of persons had, however, perished, and Nadir Shah carried with him from

<sup>1</sup> Those interested in the history and archaeology of Delhi will find the fullest details in *The Seven Cities of Delhi*, by Sir Gordon Hearn (Thacker).

Delhi the famous Peacock Throne (since broken up), and the Koh-i-nur diamond. It was sacked also by the Afghan, Ahmad Shah Durani, three times between 1757 and 1761. In 1771 the Mahratta Chief, Mahdo Rao Scindia, captured Delhi, and the Mahrattas held it off and on till September 1803, when General Lake defeated Scindia's General, Louis Bourquien, gaining possession of Delhi and of the family and person of the King Shah Alam. In October 1804, Delhi was besieged by the Mahratta, Jaswant Rao Holkar, but was successfully defended by Colonel William Burn (p. 239). From that time to 1857 the old capital of India remained in the possession of the British, although the descendants of the Moghul were allowed to retain their outward royal dignities. The last King, Bahadur Shah, succeeded in 1837, and was about eighty years old when the Mutiny broke out. With his death at Rangoon, in 1862, the Moghul dynasty ended. Till 1857 Delhi and the surrounding districts as far as Palwal Gurgaon, Hissar and Karnal, were under the administration of the Lieut.-Governor of the N.W.P. (now part of Uttar Pradesh), but in 1858 they were transferred to the Punjab. A Municipal Committee was formed in 1863.

### The Delhi Province

As a result of the changes announced in 1911, the Chief Commissionership of Delhi was constituted (without a Legislative Council) on the 1st October 1912. The area of the Delhi Province, which (like the District of Columbia) is immediately under the authority of the Central Government is 573 sq. m.

### The Mutiny, 1857

The principal events of the great mutiny of the Bengal army in 1857 centred originally round Delhi.

These are of interest mainly to those of British birth, and a detailed description necessary to do them justice would unbalance a book designed for readers of all nationalities.

Below therefore they are given only in the briefest outline. Those who wish fuller information may refer to books like Holmes' *Indian Mutiny* (Macmillan, 1904), or Sir Henry Norman's *Siege of Delhi*.

On the 10th May 1857 a Mutiny broke out in the Cantonment of Meerut, 42 m. N.W. of Delhi. The Mutineers departed that same day for Delhi and succeeded in inducing the sepoy battalions there to join them. There were no British troops in Delhi, and the Civil officials who had taken refuge in the Fort were murdered. Every vestige of British power disappeared and the King assumed authority. Measures were taken at once by General Anson, the Commander-in-Chief, to collect troops from the Punjab, from Ambala and from Meerut, and a force was collected under the command of Major-General Sir Henry Barnard,<sup>1</sup> which, after defeating a large force of rebels at Badli-ki-Sarai (6 m. N. of Delhi) on the 8th June, gained possession of the Ridge overlooking Delhi from the N. After many vicissitudes owing to enemy attacks and sickness, the small British force, which never exceeded 6600, carried Delhi by storm between the 13th and 20th September 1857, the hero of the assault being Brigadier-General Nicholson, who was mortally wounded at the moment of victory. He was buried in the Kashmir Gate cemetery.

### Delhi and its Surroundings

For the convenience of sight-seeing, Delhi and the adjoining country may be divided as follows:—

(1) The city, including the old Arsenal, the Fort and Palace, the Jami Masjid and Kutan Masjid, and the Chandni Chauk.

(2) The tract lying N. of the city walls, in which the principal incidents of the Siege of Delhi and the Imperial Assemblages took place.

(3) The tract lying immediately

<sup>1</sup> Succeeded on his death, in July, by Brigadier-General Archdale Wilson.



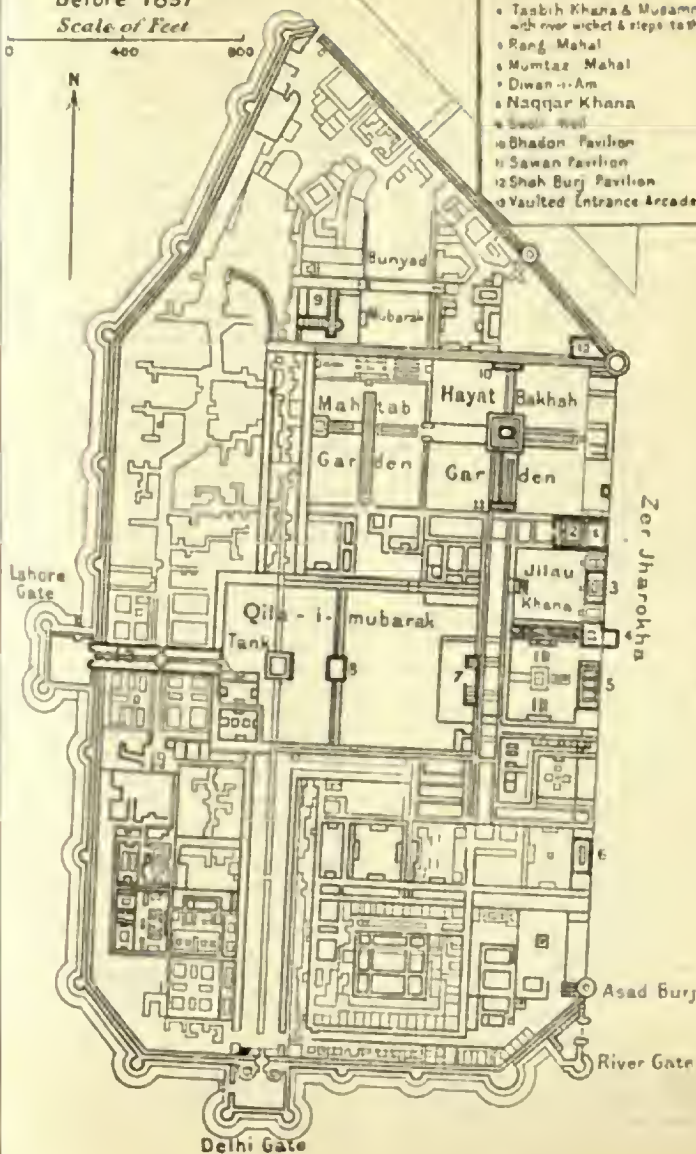
Plan of the  
PALACE or DELHI  
before 1857

Scale of Feet

0 400 800

N

- 1 Hammam or Baths
- 2 Moti Masjid
- 3 Diwan-i-Khas
- 4 Tasbeeh Khana & Musamman Burj with over wicket & steps to this below it
- 5 Rang Mahal
- 6 Mumtaz Mahal
- 7 Diwan-i-Am
- 8 Naqqar Khana
- 9 Badli Well
- 10 Bhadon Pavilion
- 11 Sawan Pavilion
- 12 Shah Burj Pavilion
- 13 Vaulted Entrance Arcade



S. of the city, and including the ruins of Firozabad, the Purana Qila, the Mausolea of the Emperor Humayun and Nawab Safdar Jang, and Nizam-ud-din Aulia, the Saiyad and Lodi tombs, and Jai Singh's Observatory in new Delhi.

(3) The tract lying still farther S., including the tomb of the Emperor Firoz Shah at Hauz Khas, Siri, Jahanpanah, Qila Rai Pithora, the citadel of Lal Kot, with the Qutb Minar and Mosque, Surajkhund and Tughlaqabad, 5 m. to the E. of these.

(5) The buildings of the new capital, included in (3).

### (1) The City

The Kashmir Gate was the scene of some desperate fighting during the Mutiny, and on its outer face is a memorial tablet to Lieutenant Salkeld and the other heroes who fell there.

Inside the Gate is St James' Church, built by Colonel Skinner, C.B. (d. 1841), whose residence stood on the opposite side of the clear space here; in the churchyard are the graves of the Skinner family and of Mr William Fraser, murdered in 1835, and of Sir T. Metcalfe. Inside the church are a number of memorial tablets.

St Stephen's College, run by the Cambridge Mission, has been transferred from this area to a site N. of the Ridge near the University. On the left is the High School building, a portion of which was formerly the library of Prince Dara Shikoh. The road now divides into two branches with a long grass plot in the centre. At one end of the latter is the granite memorial of the officers of the Telegraph Department who fell in 1857.

Farther along the same plot stand the gateways of the old Magazine. Over the central gate is a memorial to Lieutenant Willoughby and the eight heroic men who shared in its defence during the Mutiny; in the S.E. corner at the back are the steps by which the survivors escaped. The road now passes the old cemetery (closed 1855) on the left; and beyond the arch of

the railway bridge the main thoroughfare (side roads branch from here to the railway station on the right, and to the ghats and the Jumna bridge on the left) ascends the slope in front to the Moghul Fort and Palace, built by the Emperor Shah Jahan between 1639-48.

There are two fine gates to the Fort, as at Agra. The one in the centre of the W. side at the E. end of the Chandni Chauk is called the Lahore Gate; and the other, at the S.W. corner, the Delhi Gate, leads to Old Delhi. A good view of the magnificent red sandstone wall (whence the name Lal Kila or Red Fort) is obtained by walking along the ditch to the N.W. corner, where the two bridges between the Fort and the Salimgarh may be seen, also the traditional site of the Dasaswamedh and Nigambodh ghats, where the Imperial Horse sacrifice was performed by Yudhishtir (Introd., p. xli), and the sacred Vedas were recovered from the bottom of the ocean.

Entering the forework, erected by the Emperor Aurangzeb, in front of the Lahore Gate, and passing under the archway, the visitor will find himself under a vaulted arcade (see plan of Fort and Palace). From the octagon in the centre of it a gateway to the left conducts to the steps leading up to the rooms (now private quarters) over the Gate, the scene of a ghastly episode during the Mutiny. The vaulted arcade ends in the centre of the outer court, which measured 540 ft. by 360 ft., of which the side arcades and central tank have been removed.

In the E. wall was the now isolated Naubat or Nakkat Khana, the band gallery of which is 100 ft. by 80 ft.; and here everyone except Princes of the royal blood was required to dismount. The carving of the flowers on the red sandstone dado of the gateway is unusually good. The inner main court to which this gateway led was 540 ft. broad and 420 ft. deep, and was also surrounded by arcade

galleries, where the great scudatories used to mount guard. This space has been cleared (1903-12) of military structures, the courtyard being now represented by a lawn, and the arcades by shrubberies, maintained by Government.

On the farther side is the Hall of Public Audience, the *Diwan-i-Am* (100 ft. by 60 ft.). The proportions of this hall, with its columns and engrailed arches, are extremely good. The whole was originally covered with ivory polished *chunam*. At the back in the raised recess was the throne of the Emperor. Below it is the marble seat of the Wazir, and around it above are twelve inlaid panels executed by Austin of Bordeaux, including that of the artist as Orpheus, recovered by Lord Curzon from the S. Kensington Museum. The hall was thoroughly restored by the efforts of Lord Curzon; and a Florentine, Sr. Menegatti, renewed (1909) the inlay work of the throne recess and the plaques of the arch to the W. side of the throne. Bernier gives a full account of the splendid appearance of the hall in the time of Aurangzeb.

A gate on the N. side of the hall led to the innermost court of the palace, and to the *Diwan-i-Khas*, or Hall of Private Audience, in which the peacock throne used to stand. Tavernier records a minute description of the glories of this throne, carried off (1739) by Nadir Shah.<sup>1</sup> The following description is from Mr Beresford's *Guide to Delhi*: "It was so called from its having the figures of two peacocks standing behind it, their tails being expanded, and the whole so inlaid with sapphires, rubies, emeralds, pearls and other precious stones of appropriate colours

as to represent life. The throne itself was 6 ft. long by 4 ft. broad, it stood on six massive feet, which, with the body, were of solid gold, inlaid with rubies, emeralds and diamonds. It was surmounted by a canopy of gold, supported by twelve pillars, all richly emblazoned with costly gems, and a fringe of pearls ornamented the borders of the canopy. Between the two peacocks stood the figure of a parrot, said to have been carved out of a single emerald."

The general effect has been spoilt by the removal of the marble pavement in front of it and of the arcaded court which once enclosed it like the *Khas Mahal* at Agra (p. 219). It measures 90 ft. by 67 ft., and is built wholly of white marble, the dado of the interior walls and piers being inlaid with precious stones; the ceiling, which was once of silver, removed by the Mahrattas (1760), has been restored in wood, supported by iron girders above. At either end of the hall over the two outer arches, is the famous Persian inscription:

"*Agar Fardaus bar ru-i-zamin ast  
Hamin ast wa hamin ast wa hamin ast.*"

"If there is a Paradise on the face of the earth,  
It is this, oh! it is this, oh! it is this."

The *Diwan-i-Am* has many historical connections—the presence of Nadir Shah the Persian, and Ahmad Shah the Afghan, the thanksgiving service of the Delhi Field Force on the 27th September 1857, and the trial of the last King of Delhi in January and March 1858. The *Diwan-i-Khas* has seen the blinding (1788) of King Shah Alam by the brutal Ghulam Kadir, and the reception of General Lake after the Battle of Delhi in 1803.

N. of the *Diwan-i-Khas*, connected by a shallow water channel, which also passed through the Royal Apartments, are the Royal Baths. These consist of three large rooms, the flooring inlaid with *pietra dura* work, and crowned with domes. They were lighted by windows of coloured

<sup>1</sup> The peacock throne is no longer in existence. It was broken up when Nadir Shah was murdered in North-east Persia in 1747, and such fragments as survived were inserted in a seat or throne which may still be seen in the museum of the royal palace at Teheran (Letter from Lord Curzon in *The Times* of 10th September 1919).



glass in the roof. In the centre of each room is a fountain, and in the wall of one of them a reservoir of marble.

Opposite to them, to the W., is the *Moti Masjid*, or the "Pearl Mosque," of white and grey-veined marble. A bronze door covered with designs in low relief leads to the courtyard, 40 ft. by 35 ft. The mosque proper has three arches, and is divided into two aisles. The walls are decorated with low reliefs. It was built in 1659 by Aurangzeb: originally the domes were covered with gilded copper plates.

To the N. of these buildings lies the *Hayat Bakhsh*, or Life-giving garden-court, 200 ft. square, with the *Shah Burj* pavilion in the N.E. corner and the *Bhadon* and *Sawan Pavilions* on the N. and S. sides. Beyond these the road to the N. leads to the *Salimgarh*, built by *Salim Shah* in 1546. W. of the above garden was another called the *Mahtab* (moon) *Bagh*, and near what was the N.W. corner of it is a picturesque *baoli* or tank.

The *Royal Private Apartments* consist of three sets of rooms and of a tower called the *Musamman* (octagonal) *Burj*, projecting over the river. In the open central bay is an alabaster panel with a representation of the heavens round the *Scales of Justice*, *Mizan-i-adl* (shown on the President's flag), and in others will be found beautiful decorations and pierced grilles. Two of the smaller rooms contain articles representative of those in daily use by *Moghul Emperors*. S. of these apartments is the *Rang Mahal*, or Painted Palace, the residence of the Chief Sultana; the marble water channel (see below) runs through this also.

Farther S. is the *Mumtaz Mahal*, the *Delhi Museum of Archaeology*.<sup>1</sup>

<sup>1</sup> See *Guide to the Delhi Fort Buildings and Gardens* (Archaeological Survey of India), by E. Gordon Sanderson, 1914, obtainable from the Custodian, Archaeological Area, and *Catalogue of the Delhi Museum of Archaeology*, 1913, by the same author, from the Gallery Assistant in the Museum. See also, *Astronomical Instruments in the Delhi Museum*, by G. R. Kaye, Calcutta, 1921.

formed (1868) as a *Municipal Museum*, moved to the *Naubat Khana* (1900), and here in 1911. It contains *Mutiny relics*, views and plans of *Delhi* in former times, and a collection of *Moghul miniature portraits*.

The S.E. bastion is the *Lion Tower*. On the S.W. is the *Delhi Gate*. Near it, on the right, the *King of Delhi* was imprisoned after September 1857. Between the inner and outer gates used to stand two large stone elephants replaced at the expense of *Lord Curzon*. Beyond the *Southern glacis* of the Fort, on which a cross marks the site of an old cemetery, lay the old Cantonment of *Dariaganj*. The *Dariaganj* area is bounded on the W. by the *Faiz Bazar* leading to the *Delhi Gate*, of the city; near the *Khairati Gate* N.E. is the *Zinat-ul-Masjid Mosque*, built by a daughter of *Aurangzeb* in 1707.

From the *Delhi Gate* of the Fort the *Khas Bazar* once led to the *Jami Masjid*, and on the open space stood private palaces. In the southern portion of this open space and E. of the *Jami Masjid* is *Edward Park*. S. is the *Victoria Memorial Hospital* for women, and to the W. the *Dufferin Municipal Hospital*. In front of the *Delhi Gate* is the graceful *Sonebri Masjid* of *Javed Khan*, built in 1751.

### The Jami Masjid

*Fergusson* wrote of the *Jami Masjid* as follows: "The *Jami Masjid* at *Delhi*, begun in 1644, but not finally completed till 1653, is not unlike the *Moti Masjid* in the *Agra Fort* in plan, though built on a very much larger scale, and adorned with two noble minarets, which are wanting in the *Agra* example; while from the somewhat capricious admixture of red sandstone with white marble it is far from possessing the same elegance and purity of effect. It is, however, one of the few mosques, either in *India* or elsewhere, that is designed to produce a pleasing effect externally. It is raised on a lofty basement, and its three gateways, combined with the four angle towers

and the frontispiece and domes of the mosque itself, make up a design where all the parts are pleasingly subordinated to one another, but at the same time produce a whole of great variety and elegance. The mosque itself is 201 ft. in length by 120 ft., and is flanked by two minars 130 ft. high, formed in alternate vertical stripes of sandstone and white marble, and crowned by light marble pavilions.

The three gateways are approached by broad flights of steps. The great doors of the main gateway on the E. which used to be opened only for the Moghul Emperor, are massive and overlaid with brass arabesques half an inch thick. Visitors entering any part of the floor space of the mosque are required to wear overshoes of canvas provided.

Inside is a quadrangle, 325 ft. square, in the centre of which are a marble basin and fountain. Round three sides of the quadrangle runs an open sandstone cloister, 15 ft. wide, with pillars of the same material. The inscription on the front of the mosque gives the date in Arabic as 1653, the year in which Aurangzeb deposed his father, Shah Jahan; it is found in the two words "Ya Hadi," "O Guide," on the centre panel. The three white marble domes are relieved by thin vertical lines of black marble. The two minarets are reached from the S. gate over the roof of the arcade. At the N.E. corner of the court is a pavilion in which are placed relics of the Prophet Muhammad. The view of the Fort walls from the galleries on the E. side of the court is very fine; also that of the back wall from the W. On the E. side is the tomb of a Muslim leader, Maulana Shaikat Ali (1873-1938).

From the Jami Masjid the Chaura Bazar leads S.W. to the Qazi Hauz and the Lal Kuan Bazar, which extends up to the Fatehpuri Masjid. S. from the Qazi Hauz one main street runs past the Kalan Masjid to the Turkman Gate, and another W. to the Ajmer Gate. The Kalan (Great) Masjid, popularly known as the Kali

(Black) Masjid, once included within the limits of Firozabad, was built by Firoz Shah in 1386. The outside consists of two storeys, of which the lower, forming a kind of plinth, is 28 ft. high, the total height to the top of the battlements being 66 ft. The walls, which are very thick, have in the upper storey openings, with red stone screens, much mutilated; the arcades are supported by square columns of stone. There is a stern look about this sombre building, the plan of which Bishop Heber says, "is exactly that of the original Arabian mosques—a square court surrounded by a cloister, and roofed with many small domes of the plainest and most solid construction."

E. of the mosque is the tomb of Turkman Shah, styled the "Sun of Devotees." He died in 638 A.H. = A.D. 1240, in the time of Muizz-ud-din Bahram Shah.

A little to the N. of this saint's grave, in the Bulbuli Khana, is the tomb of Sultan Razia, daughter of the Emperor Altamish, and the only Muslim Queen of India, who ruled from 1236 to 1240; she was killed in flight from a battle in which she sought to recover her throne. The mausoleum at the Ajmer Gate, enclosed in a modern horn-work (1805), was constructed by Ghazi-ud-din Khan, who was interred there in 1710. He was the father of the first Asaf Jah of Hyderabad, whose son, Ghazi-ud-din (d. 1752), is buried here, and whose grandson, Ghazi-ud-din (Imad-ul-Mulk), played a prominent part in the decline of the Moghul empire. In addition to the graves standing in a small enclosure surrounded by panels of pale-coloured sandstone, some pierced and some carved with flowers, there are a mosque and a college, occupied by the Anglo-Arabic School.

Close to the Jami Masjid, on the N.W. side, is a Jain Temple, approached by narrow streets. It stands upon a high, walled platform, gained by narrow steps, and consists of a small marble court surrounded by a stucco colonnade, in front of the

temple proper, which is surmounted by an oblong dome. Within, the ceiling and walls are richly gilded, and are supported by two rows of small marble columns. In the centre of the temple is a pyramidal platform in three tiers, upon which rests the small figure of a Jain saint, seated beneath an elaborate ivory canopy. Fergusson draws particular attention to the exquisite device in the porch of filling in the back of the struts which support the architrave beneath the dome with foliated tracery.

To the N. the Dariba leads to the Kotwali in the Chandni Chaok. The portion of this famous street between this point and the Fort was called the Urdu, or Camp.<sup>1</sup> On the N. side a large residence, which formerly belonged to the Begam Samru, is now occupied by the Imperial Bank of India. W. of the Dariba the Flower Market and the Jewellers' Market have been absorbed into the Chandni Chaok proper. Houses built both across and down it were removed, and the channel from the W. Jumna Canal, built by Ali Mardan Khan to supply the Palace, was covered over. Opposite the S.E. gate of the Queen's Gardens is the Kotwali.

W. of the open space is the Sonehri Masjid of Roshan-ud-daula, on the platform of which Nadir Shah watched while the inhabitants were being massacred. On the left-hand side of the Kotwali is the Sisganj Gurdwara, a sacred place of the Sikhs, erected to mark the traditional site of the martyrdom of their guru Tegh Bahadur, by order of Aurangzeb. Farther down, on the same side of the Chandni Chaok, is the Khuni Darwaza, or Gate of Blood, where the massacre by Nadir Shah is said to have been staged.

Opposite the Kotwali, on the site of the Karawan Sarai, built by Jahanara Begam, daughter of the Emperor

Shah Jahan, and held by Bernier to be one of the wonders of Delhi, the Northbrook Clock Tower was situated which collapsed in 1951. Between the Municipal Buildings and the main railway station are the Begam or Queen's Gardens, with a cricket ground, much frequented both by travellers by the railway and by townspeople. In the gardens is situated the Public Library, erected in memory of Lord Hardinge.

The Chandni Chaok ends at the Fatehpuri Mosque constructed by Fatehpuri Begam, one of the wives of Shah Jahan, in 1650; it is built of red sandstone, and is surmounted by a single dome. On the S. side of the mosque a street leads to the Lal Kuan Bazar, and on the N. side another leads to the Lahore Gate and the smaller Sarhandi Mosque, erected by another wife of Shah Jahan, in front of it. Beyond are the quarters of Paharganj and Kishanganj (p. 240).

On the crest of the Ridge is the Idgah (of Firozabad) and at the foot of the Ridge is the picturesque enclosure of the Qadam Sharif, or Sacred Foot, in which Prince Fateh Khan, eldest son of the Emperor Firoz Shah, was buried in 1373. The name is derived from the imprint of a foot of the Prophet Muhammad carved on a small slab preserved under water on the tomb.

A road from the Fatehpuri Masjid past the W. end of the Queen's Gardens and the Cambridge Mission Church leads to the Queen's road which skirts the N. side of the gardens to the Kabul Gate. On the left side of the road, in a large house which once belonged to Nawab Safdar Jang, the Cambridge Mission is located. Besides the College and School under this mission, there is a large female Hospital at Tis Hazari, below the S. point of the Ridge. Farther on, just before arriving at the site of the Kabul Gate, a piece of the old wall has been left to mark the spot where Brigadier-General Nicholson was mortally wounded on 14th September 1857. The gate and main portion of

<sup>1</sup> The mixed language which grew up in the royal residence (*urdu-i-mahalla*, the sublime camp) was called *zaban-i-urdu*, the camp language, and became gradually known as Urdu.



the wall were demolished to make way for the Burn Bastion Road and the railway in 1904. Outside the gate is the Karol Bagh (1917).

## (2) Tract lying N. of the City

The Dufferin Bridge, crossing the railway from the Queen's road, leads to the Mori Gate and the old Civil Station. The Mori or Shah Bastion, 200 yd. to the W. of the gate, affords a fine view of the S. end of the Ridge and of the N. wall front to the Kashmir Gate.

The walls of Delhi were built by Shah Jahan, but the towers were enlarged into bastions by the British about 1809, after the attack on the city by Jaswant Rao Holkar in October 1804. The repulse of 70,000 Mahrattas, with 130 guns, by Colonel Burn, with two and a half battalions of sepoys, was a most notable feat of arms, almost forgotten, like the Battle of Delhi in 1803 (p. 232). On the right, just outside the Kashmir Gate, is the Qudsia Garden, and on the left the Nicholson Garden, with the statue of Brig.-General Nicholson by Sir T. Brock, R.A. He is buried in the cemetery N. of it. The grave is 50 yd. to the right of the entrance, and bears the brief, soldierly inscription:—

The Grave of  
Brigadier-General JOHN NICHOLSON,  
Who led the assault on Delhi, but fell  
In the hour of victory  
Mortally wounded,  
And died 23rd of September 1857,  
Aged 35 years.

About a mile farther on, after passing Maiden's Hotel on the right, the traveller comes to a high mound where Timur's Camp was sited. Metcalfe House lies 500 yd. E. of it, on the bank of the Jumna. The house, built by Sir Theophilus Metcalfe, President at Delhi, between 1830 and 1840, was burnt by Gujars in 1857. Its ruins were acquired by Government in 1911, and the building was restored for use as a residence for various officials and members of the Legislature. A

little farther on are the temporary Secretariat buildings, which are now occupied by Government Offices. The old Legislative Council Hall, in the centre of the block, serves as a Convocation Hall for the Delhi University, which was established by statute in 1922 as a teaching and residential University. Three Colleges—St Stephen's (moved here in 1940), Hindu and Ramjas—are affiliated, and some accommodation has been provided in the Ballroom of the Circuit House (see below) since 1933.

The road now proceeds N. for  $\frac{1}{2}$  m., and then turns W. by the "Khyber Pass" through the Ridge, the northernmost outcrop of the Aravallis, the Ridge Road to the left leading to the Flagstaff Tower, to which another steeper road leads direct from the S. From the roof a complete view is obtained of the whole encampment of the British besieging force. W. of the Ridge, the pale dome of St James' Church marking the site of the Kashmir Gate, and the square roof of a factory that of the Mori Bastion. The large house to the W. from the Flagstaff Tower is the Circuit House, built at the time of the Coronation Darbar in 1903 for the Viceroy, and used until 1931 as Viceregal Lodge. A pleasant walk may be taken through the old Cantonment, in which "bells of arms" for keeping the muskets can still be seen, and which the Najafgarh Canal bounds on the farther side. The area on both sides of the canal (in reality a drainage cut from swamps at Najafgarh) was used for the main Civil Camps in 1903, and at the Coronation Darbar of 1911. Near the drainage cut is Rajpur Cemetery, where General Sir H. Barnard and the brave men who fell before Delhi lie buried.<sup>1</sup> There is a memorial cross of grey Aberdeen granite. Some 2 m. to the N. side of the road is the Plain

<sup>1</sup> This walk can be prolonged by 4 m. by walking N. through the old Cantonment to the end of the Ridge and the tomb of Shah Alam situated near Wazirabad, on the bank of a nulla spanned by an old Pathan bridge.

of Barwari, on which the Imperial Assemblage of 1st January 1877 and the Coronation Darbars of 1st January 1903 and 12th December 1911 were held, and presented scenes of splendour. The earthwork of the amphitheatre erected in 1911 has been maintained, and the site of the thrones occupied by their Imperial Majesties marked by a granite column. A railway was made to Kingsway, where there is now a Hospital for Tuberculosis.

4 m. down the Karnal road is the field of the Battle of Badli-ki-sarai, fought on 8th June 1857 (p. 232). A memorial to the 75th Foot is in Sarai Pipal Thala village area. A mile to the W. of the old Moghul Sarai, of which only the two main gateways now remain, are the ruins of the Shalimar Gardens of the Emperor Shah Jahan, the scene of the coronation of his usurping son, Aurangzeb.

Returning to the Flagstaff Tower, and proceeding S. down the Ridge, an ancient building, probably a tomb, of the time of Firoz Shah, now known as the Chauburji Mosque, is reached in half a mile. This formed the left of the British position on the Ridge, and round it traces of the breastworks may be seen. The dark building that rises  $\frac{1}{2}$  m. farther S. is the so-called Observatory, most probably a portion of Firoz Shah's *Kushak-i-Shikar*, or hunting-lodge, known generally as the Pir Ghaib.

Hindu Rao's House, now a Hospital, the key of the position on the Ridge, was held by Major Reid with his little Gurkhas,<sup>1</sup> supported by the 60th Rifles and the Guides. From the N. side of this, on the edge of the reservoir of the Delhi Waterworks, a fine view is obtained of the slope from the Mori Gate up to the right of the British position. At the bottom of the

slope, on the W. side, is a fine *baoli* (tank), which belonged to the Hunting Palace of Firoz Shah. At the bottom of the *baoli* an old underground passage leads through the Ridge. The key of the passage can be obtained at the Hospital.

Within the grounds of the Hunting Palace was erected the pillar or Lat of Asoka, 250 yd. S. of Hindu Rao's House. It was broken by an explosion early in the 18th century and lay on the ground for 150 years. It was originally at Meerut.

300 yd. S., the Mutiny Memorial occupies the site of the right batteries of the British position; on the panels round the base of the memorial are records of the troops who served before Delhi, of the various actions fought by them, of their losses, and the names of the officers who fell in them.

In the dip of the Ridge where the railway runs are the suburbs of Paharganj and Kishanganj, and farther to the W. Sabzi Mandi (Vegetable Market), through which the rebels often attacked the British position, and even their right rear at the General's Mound. W. of Sabzi Mandi are the Roshanara Gardens, created by the daughter of Shah Jahan, who lies buried here. She died in 1671—three years before her sister, Jahanara Begam (p. 244).

### (3) Tract lying immediately to the S. of the City

A description of the portion of this tract which is covered by the New Capital is given separately from p. 252.

For the present purpose the tour will be made by starting on the E. side from the Delhi Gate. To the right on Circular Road, is the Irwin Hospital. Farther along, on Sikandra Road, to the right is the Lady Irwin College for women. A Pathan gate of decorated stonework, passed on the left, is known as the Lal Darwaza, or Red Gate, and was apparently the northern gate of the short-lived capital of Sher Shah (d.

<sup>1</sup> The 2nd King Edward's own Gurkha Rifles (The Sirmur Battalion) carry a bronze truncheon, surmounted by a crown in silver, supported by three Gurkha soldiers in bronze. On a ring of silver below the figures is the inscription: "Main Picquet, Hindu Rao's House, Delhi, 1857."





1545), which probably was left incomplete. Then a road leads to the left to the Kotla of Firoz Shah (1351-1388), which formed the citadel of the city of Firozabad. In the Kotla, on the top of a platform, rises the second Lat of Asoka, which was brought from Topra, in the Ambala District, 1052 (or from Muttra), and erected here by Firoz Shah. The pillar is 10 ft. 10 in. round where it leaves the platform, and the total height is 42 ft. 7 in., of which 4 ft. 1 in. are sunk in the masonry. At 10 ft. 1 in. from the base are some Nagri inscriptions, with the date in two of them of Samwat 1581=A.D. 1524. These must have been inscribed after the removal of the pillar to Delhi. Above these Nagri inscriptions is the inscription, which contains the edicts of Asoka, the Mauryan King (Introd., p. lviii). The characters, which are in Brahmī, the parent of the modern Devanagari and other allied alphabets, are very clearly written, but, when Firoz Shah assembled all the learned of his day to decipher the inscription, they were unable to do so. There is a second inscription, which records the victories of the Chauhan Prince Visaladeva, whose power extended from the Himalaya to the Vindhya. This record consists of two portions—the shorter one immediately above Asoka's edicts, and the longer immediately below them. Both are dated Samwat 1220—A.D. 1163, and refer to the same Prince. There are minor inscriptions of little interest.

To the S. of the Lat is a Mosque now much ruined, but which must once have been imposing; it was surrounded by arcades and by a covered hall borne by plain stone columns. To the S. of it again are the spacious enclosures shut in by the very lofty walls which look so imposing from the Agra Road. The interior courtyards have been cleared of debris and grassed. A circular *baoli*, with two storeys of arches, is particularly worthy of notice. The ruins of Firozabad were extensively

used for the cities of Sher Shah and of Shah Jahan, although scattered ruins show that its area must have been larger than that of the present city.

To the S. on the site of the old Indrapat, rise the lofty walls of the Purana Qila, with their graceful high gates, built by Sher Shah, with additions by Humayun. The S. gate, by which the Fort is most conveniently entered, is reached by a bridge across an old branch of the Jumna here; at the junction are the Khair-ul-manazil, a Madrasa and mosque built by the foster-mother of the Emperor Akbar. To the side of this is another gate similar to the Lal Darwaza, which formed the entrance of a large market. It is worth while to ascend the gate of the Purana Qila for the sake of the panorama. Paths lead to all the gates and round the double cloisters inside the walls. There is a *baoli* of great depth, with some underground baths near it.

A road from the gate leads to the Mosque of Sher Shah; the colour of the red sandstone, the brackets under the balconies, the floral carving round the arches and the pendentives of the dome of the interior are all worthy of special notice. There is a unique Persian inscription in Kufic in the mihrabi. A little to the S. of the mosque is a red octagonal building, called the Sher Mandal, on the steps of which, on the 24th January 1556, the Emperor Humayun slipped while descending to offer the evening prayer, and received injuries of which he died three days later. The railway used to run W. of the Purana Qila, but was diverted E. in 1920.

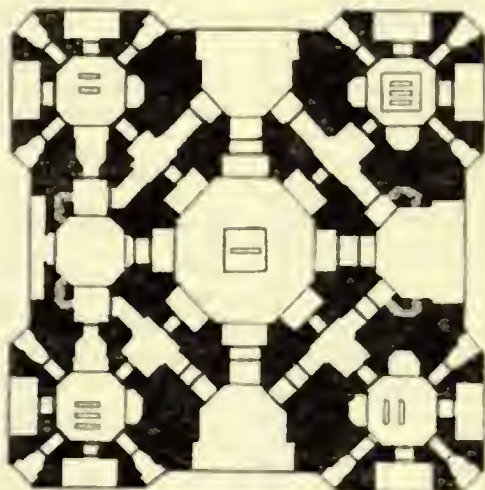
2 m. farther down the Delhi-Muttra Road,<sup>1</sup> at a tomb with a dome of green glaze, branch roads lead to the Mausoleum of Humayun on the E. and to the shrine of Nizam-ud-din Aulia on the W. From the

<sup>1</sup> Left of the road will be seen a koshminar pillar or Moghul milestone. The kosh of Akbar was a varying measure, averaging 2 m. 1000 yds.

Hazrat Nizam-ud-din station, on the Central Rly. line from Delhi Central to Agra and Bombay, a road runs past Humayun's Tomb to the Tomb of Safdar Jang (p. 246).

The road leads into a fore-court, on the right of which lies the entrance to an octagonal enclosure containing the mosque and tomb of Isa Khan, one of the best remains of the later Pathan period. It then enters the

and the height to the top of the dome is 125 ft. It stands upon a platform of red sandstone, and consists of a central octagon surmounted by a dome with octagon towers of unequal sides at the angles. "Its plan is that afterwards adopted at the Taj, but used here without the depth and poetry of that celebrated building. It is, however, a noble tomb, and anywhere else must be considered a



Scale of Feet  
0 20 40 60 80

Plan of the Tomb of Humayun.

Bu Halima Garden, restored (1914) to its former purpose. Alighting at the Eastern Gate of the Bu Halima Garden, the visitor passes into a garden forecourt to Humayun's tomb enclosure. On the right of the forecourt is the gateway of the Arab Sarai, built by the widow of the Emperor Humayun. Immediately in front is the noble portal of the tomb enclosure. The gate takes the form of a deep, octagonally recessed bay—a treatment repeated in the central bay of the Mausoleum.

The tomb is 156 ft. long each way,

wonder" (Fergusson). The red sandstone of the exterior is most artistically picked out in relief with white marble. The windows are recessed, and the lower openings are filled in with beautiful lattices of stone and marble. In the centre of each side of the main octagon is a porch 40 ft. high, with a pointed arch. From the S. porch a door leads to the central octagonal chamber, with a diameter of 48 ft., in which is the cenotaph of the King—it is of white marble, and quite plain, without any inscription. The actual grave chamber is in

the basement, entered by a passage in the S. face of the platform. In the N.E. corner above is the tomb of his widow, Haji Begam, who built her husband's tomb. Steps lead from the side of the E. and W. bays, first up to a gallery round the upper portion of the central chamber, and then to the terrace round the neck of the great dome. The buildings on the terrace which once formed a small college, afford a splendid view of the country on all sides. Inside the garden of the mausoleum, which measures 13 acres, is a pretty tomb of red sandstone, with some beautiful grilles; outside, at the S.E. corner, rises the blue dome of the tomb of Fahim Khan. Outside the N.E. corner of the garden is an interesting enclosure and mosque, said to have been the abode of Nizam-ud-din Aulia. At the tomb of Humayun Major Hodson received the surrender of Bahadur Shah, ex-King of Delhi, after the capture of the city. A few paces to the right are the tomb and mosque of Isa Khan; a visit should also be paid to the tomb of Khan-i-Khanan (despoiled by a Nawab of Oudh), and the old Barapala Bridge beyond it, over an old arm of the Jumna.

The tour may be broken here for a meal in New Delhi.

The Dargah, or Shrine of Nizam-ud-din Aulia, stands on the left side of the branch road to the W.<sup>1</sup> On the N. side are the Lal Mahal, or Red Palace, possibly of Ala-ud-din Khalji, and the Barah Khamba, or Twelve Columns; and on the S.E. side, in the village, a ruined mosque, with four arcaded courtyards, similar to that at Khirki (p. 251), and of the date of 1373.

The gateway leads to the tank, a special feature at Chishti Dargahs, and in this instance the traditional cause of the quarrel between the King Tughlaq Shah and the Saint, who lived to the age of ninety-two,

and died in 1324. The story runs that the King requisitioned the workmen on the tank for labour on his fortress at Tughlaqabad, and that when the Saint arranged to carry on his work at night the King forbade the sale of oil to him. Thereupon the water of the tank miraculously served as oil and was duly cursed by the incensed King, in return for which the Saint cursed Tughlaqabad. Nizam-ud-din was concerned in the plot against the King, which resulted in his death (1325); and the saying with which he comforted his disciples when told that the King was returning to punish him, and, indeed, was only a few miles distant—"Dilli hanoz dur ast" ("Delhi is still far off")—is a proverb still in currency.

On the left side a covered passage leads to an inner gate, and another beyond, which gives admittance to the court in which the Tomb of the Saint stands. This is built of white marble, and is 18 ft. square and surrounded by a broad veranda; there is very little of the original structure left. Round the covered grave is a low marble rail, and over it is a canopy inlaid with mother-of-pearl; in the walls are fine pierced screens.

W. of the tomb is a red sandstone mosque called the *Jamaat Khana*, with a large central compartment and two side bays, somewhat in the style of the *Alai Darwaza*; and at the N. end of the enclosure is a R.H. (not available) built by the Emperor Aurangzeb. The *Jamaat Khana* is a magnificent relic of the Khilji period, but it is obscured by surrounding tombs.

S. of the tomb of the Saint are, from W. to E., the grave enclosure of *Jahanara Begam*, sister of Aurangzeb; of *Muhammad Shah*, King 1719-48; and of *Prince Jahangir*, son of Akbar Shah. The grave of the Begam is open to the sky, and has grass planted in the hollow in the top of it; the inscribed headstone expresses the sentiment of this humble arrangement. The other two tombs have elaborately

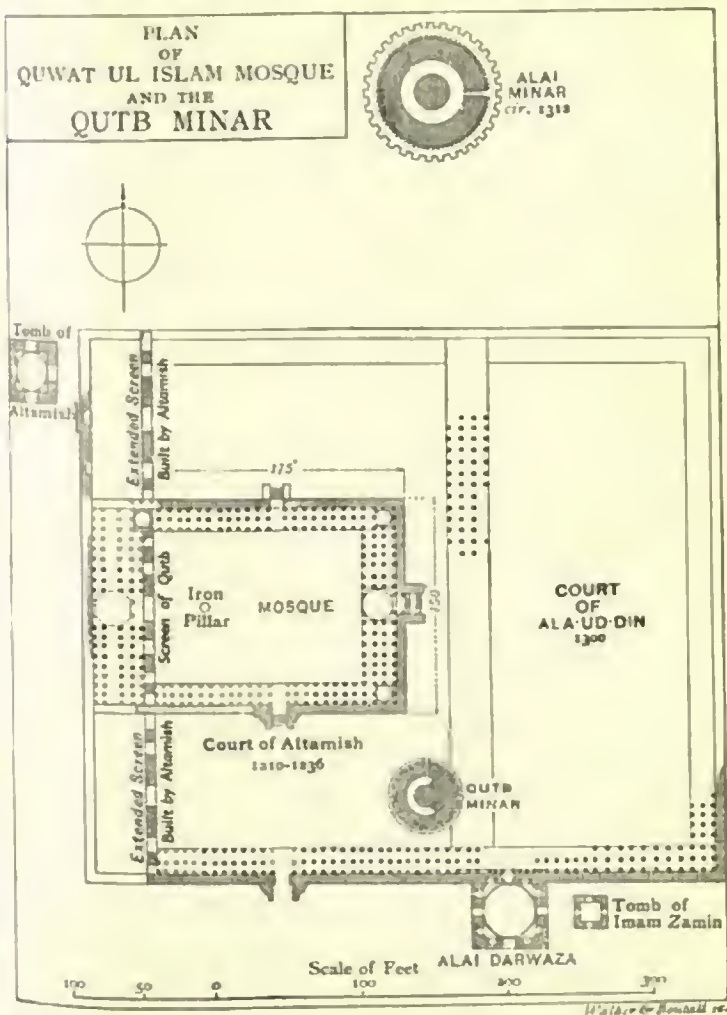
<sup>1</sup> See the comprehensive account in "A Guide to Nizam-ud-din," by Maulavi Zafar Hasan (No. 10 of *Memoirs, Arch. Survey of India*, Calcutta, 1922).



carved marble doors in screens of beautiful pierced marble.

Beyond the central court is an-

the famous poet, Amir Khusru, the friend and disciple of the Saint, whom he survived about six months. In the



other called the Chabutra-i-Yaran, or Seat of the Friends, where the Saint used to sit with his disciples. To the right in this enclosure is the tomb of

inscription on the walls he is termed the Tuti-i-shakar maqāl, or sweet-tongued parrot. The grave chamber is surrounded by two pierced stone

screens, and only a very subdued light reaches it.

E. of the tank, on a higher level, is the polychrome tomb of Azam Khan—known also as *Atgah Khan*—who saved Humayun at Kanauj (1540), and was a foster-father of the Emperor Akbar. He defeated Bairam Khan when that General rebelled, and was murdered at Agra on 16th May 1562 by Adham Khan (p. 250).

S.E. is the Hall known as the *Chausath Khamba*, or Sixty-four Pillars, which forms the family vault of the sons and brothers of Azam Khan, who were known as the *Atgah Khail*, (or *Gang*) from the royal favours which were showered on them. It was built by Aziz Kokaltash, foster-brother of Akbar, and who died in 1625.

About 2 m. W. from the Dargah will be seen a domed mausoleum on the left (a mile away) and four on the right. The first is that of *Mubarak Shah*, murdered in 1433. Of those on the N. side, the octagonal building covers the grave of another Saiyad King, *Muhammad Shah* (1450), prototype of Humayun's tomb; the next is the gateway to a mosque beautifully decorated with plaster, and the most splendid specimen of this work in all India; the third is perhaps the tomb of *Ibrahim Lodi* (1526), and the fourth, N. of the village and close to a stone bridge, is the mausoleum of *Sikander Lodi* (1489-1517), in the middle of a fortified enclosure. The golf-course and Lady Willingdon Park adjoin.

At the end of the road is the mausoleum ("the last flicker of the lamp of Moghul architecture") of *Nawab Safdar Jang* (d. 1753), the title of *Mirza Muqim Abul Mansur*, Subadar of Oudh and Vizir. The enclosure is entered by a gateway, to the N. of which is a mosque opening to the outside of the garden. The tomb stands on a platform at the end of a paved walk, once with a water channel. It is 90 ft. square, of three storeys, with fawn-coloured stonework. In the central chamber is

the carved cenotaph, and in the chamber below are two earthen graves. The view from the top of the roof is extensive.  $\frac{1}{2}$  m. S. is the Tomb of *Mirza Najaf Khan* (d. 1782).

The road to the N. runs directly through the centre of New Delhi (p. 253). 3 m. to the N., E. of Parliament Street, is a ruined Observatory, *Jantar Mantar*, erected, like those at Ujjain, Jaipur and Benares, by *Maharaja Jai Singh II* of Japiur about 1725. The largest of the buildings is an immense equatorial dial, named by the Raja "Prince of Dials," the dimensions of the gnomon being as follows:—

	ft.	in.
Length of hypotenuse	118	5
base	101	0
perpendicular	50	7

To the S. of the gnomon are two circular structures, with niches in the walls to enable the ascension and declension of the stars to be marked on them.

(4) The Extreme S. of the Surroundings of Delhi, including the Qutb (11 m. from Delhi) and Tughlaqabad (5 m. from the Qutb).

Immediately S. of the tomb of *Safdar Jang* is the field of battle upon which Timur utterly defeated *Mahmud Shah Tughlaq* and his Minister on 12th December 1398, and became master of Old Delhi. A mile farther S., on the left side of the road, is seen the dark wall of an Idgah, where Timur encamped the day after the battle. E. of this rise the walls of Siri, and to the S. of them a lofty platform known as the *Badi Manzil*, and the *Begampur Mosque* with many domes. This mosque has an extremely fine court, and was built by the Wazir *Jahan Khan* in the reign of *Firoz Shah*. Sockets of the *Qasr-i-Hazar Satun* (1000-pillared Hall) were found in 1933.

W. of the road, a large dome rising above trees indicates the *Mausoleum of Firoz Shah Tughlaq*, who died in 1389. It is built on the S.W. corner

of Hauz Khas, constructed by Ala-ud-din Khilji, and is well deserving of a visit. A path has been made to this group of buildings. Here Timur first rested after his victory.

At the 9th milestone the road passes through the *Jahanpanah* defences, which were constructed to connect Siri, the new city of Ala-ud-din, with the older Delhi to the S. of it. The wall of this, originally the Fort of Rai Pithora, is crossed at the 10th mile, whence the northern wall of the citadel of Lal Kot can be seen. The remains of the walls of the citadel of Rai Pithora are marked out by beacons. In the middle of the E. side of the Lal Kot is the Qutb enclosure, and on the S. wall is the tomb of Adham Khan, foster-brother of the Emperor Akbar. Rai Pithora is the local name of Prithviraj, the gallant Chauhan Prince of Ajmer, grandson of both Anang Pal II. Tomar and his conqueror Bisal Deo, Chauhan, who checked Shahab-ud-din Ghorî near Thanesar in 1191, but was defeated and put to death the next year, the fortress falling in 1193.

The arrangement of the Qutb Minar Enclosure is shown on the plan given on p. 245. The original Quwwat ul Islam Mosque was begun by Qutb-ud-din Aibak when Viceroy of Shahab-ud-din Ghorî, after the capture of Delhi in 1193, as recorded by him in a Persian inscription over the inner archway of the E. entrance. It was seen by Ibn Hattuta about 150 years after its erection, when he describes it as having no equal, either in beauty or extent, and was extolled by the poet Amir Khusru, who specially mentions the extension of Ala-ud-din. As originally designed, it was not large; but it is unrivalled for the graceful beauty of the flowered tracery which covers its walls. It occupies the site of Rai Pithora's Hindu Temple, now 5 ft. below ground level. Altamish in 1210-30 surrounded it by a larger cloistered court, in the S.E. corner of which stands the Qutb Minar, and added three arches N. and S. across the extensions; and in

1300 Ala-ud-din appended a further eastern court, entered by his great S. gateway, the Alai Darwaza, and designed a great addition, with a further extension of the screen on the N. side. Within this extended area he commenced to build the Alai Minar, which was to correspond with the Qutb Minar, but to be twice its size; the project died with him. Ruined piers of his screen still remain.

The entrance to the mosque is a gateway in the centre of its E. wall. Steps ascending under this lead to the courtyard (942 ft. by 108 ft.), which is surrounded by cloisters formed of Hindu and Jain pillars placed one upon another. White pillars on the plan are missing.

The inscription over the E. gate states that the materials were obtained from the demolition of twenty-seven idolatrous temples, each of which had cost twenty lakhs of dîliwals, fifty dîliwals being equal to one rupee. The domed pavilions in the angles of the colonnades may have come from Jain temple porches.

The famous Iron Pillar stands in front of the central opening to the mosque proper. The screen was erected by Qutb-ud-din. The central arch is 53 ft. high by 22 ft. wide.

The ornamentation, interspersed with texts from the Koran is evidently adapted directly from that on the old pillars of the cloister. Fragments of the roof of the mosque still remain, supported by old columns, and do not reach more than one-third of the height of the screen in front of it. When Delhi was captured by Timur, his troops massacred all the persons who had taken refuge in the mosque.

Restoration in 1912-16 indicated the various additions made to the original mosque.

The Iron Pillar is one of the most curious antiquities in India. It is a solid shaft of wrought iron, more than 16 in. in diameter and 23 ft. 8 in. in length. The height of the pillar above ground is 22 ft., but the smooth shaft is only 15 ft., the capital being 3½ ft. and the rough part below also 3½ ft.



"The Iron Pillar records its own history in a well-executed Gupta inscription of six lines of Sanskrit poetry. It was first studied by James Prinsep (*A.S.B. Journal*, 7, 630), and has been finally edited by Dr J. F. Fleet (*Gupta Inscriptions, Corpus Inscriptionum Indicarum*, vol. 3). It contains the posthumous eulogy of a king of the name of Chandra, who is said to have conquered the Vanga Country (i.e. Bengal), and, after having crossed the seven tributaries of the River Indus, to have vanquished the Váhlikas. In his memory the 'standard of the Lord Vishnu' was set up on the mountain called Vishnupada, 'the footprint of Vishnu'." From this it has been surmised that the Iron Pillar bore originally the effigy of the sun-bird Garuda, and stood in front of a Vishnu temple. It is also evident that the pillar does not now stand in its original position, as the locality cannot possibly be defined as "a mountain." As the Gupta characters of the inscription belong to the Eastern variety, it is most likely that the pillar was brought to Delhi from Bihár, the ancient country of Magadha, which formed the nucleus of the Gupta empire. According to one theory, the King Chandra mentioned in the inscription is probably the Gupta Emperor Chandra-gupta Vikramáditya (who reigned A.D. 375-413). But Dr Vincent Smith held with Pandit Haraprasad Sastri that the Chandra of the Iron Pillar is Chandravarman, King of Pushkarana in Mewar, a contemporary of Samudra Gupta (A.D. 326-375). The name of Anang Pál also is inscribed on the shaft with the date Samvat 1109=A.D. 1052. According to tradition, Anang Pál, the founder of the Tomar dynasty, erected the pillar. It rested on the head of a great snake until the Raja unwisely moved it to see if this were so—an act which cost the Tomars their kingdom. This tradition perhaps is based on the removal of the pillar to Delhi by Anang Pál. Four feet above the inscription is an indentation, said to

have been made by a cannon-ball fired by the troops of the Bharatpur Raja. Tablets with the Sanskrit text of the inscription, together with translations in English, Hindi and Urdu, will be found in the northern cloister of the mosque.

Sir Robert Hadfield, F.R.S., to whom chippings of the Iron Pillar were sent for analysis by the Director-General of Archaeology, reported as follows:—

"The material is an excellent type of wrought iron, the sulphur being particularly low (0.006 per cent.), indicating that the fuel used in its manufacture and treatment must have been very pure (probably charcoal). The phosphorus is 0.114 per cent. There is no manganese present—a somewhat special point, as wrought iron usually contains manganese. The iron was ascertained by actual analysis, and not 'by difference'."

The Qutb Minar<sup>1</sup> looks what it is intended to be—a tower of victory. The lowest storey bears the name of Muhammad bin Sam (Shahabuddin), and of Qutb-ud-din Aibak, and the next three storeys contain that of Altmish. At the entrance door is an inscription of Sikandar Lodi, with the date 1503. As seen at present, it is 238 ft. high, and rises in five storeys, with 27 flutings, broken by corbelled balconies and decorated with bands of inscription. The base diameter is 47 ft. 3 in. and that of the top about 9 ft. The three first storeys are of red sandstone with semi-circular and angular flutings; the two upper storeys are faced chiefly with white marble, and were almost entirely rebuilt by Firoz Shah Tughlaq in 1368, when he also added a cupola. On 1st August 1803 the pillar was injured by an earthquake and the cupola thrown down. It was restored in 1829, the battlements of the balconies being removed and

<sup>1</sup> See "History of the Qutb Minar," by R. N. Munshi (Bombay, 1911), and "Historical Memoir on the Qutb," by J. A. Page (*Memoirs Arch. Survey of India*, No. 22, Calcutta, 1926).

replaced by the present balustrades. Notice should be taken of the honey-comb work beneath the brackets of the first-storey balconies, of which the "structure differs in no perceptible degree from that in the Alhambra." The lowest great band of text inscription is well seen from the top of the cloister of the mosque, or of the Alai Gate. A magnificent view is obtained from the summit, reached by 379 steps; but that from the first gallery 95 ft. above the ground, is nearly as good. At the summit is an aircraft beacon.

The Tomb of Altamish (who died in 1235) stands outside the N.W. corner of his extension of the mosque. It is of red sandstone. The main entrance is to the E., but there are also openings to the N. and S. The lower part of the interior is covered with beautiful Saracenic surface decoration, and is inscribed with finely written passages of the Koran; in the centre of the W. side is a Kibla of white marble discoloured with age. The tomb is in the centre, and stands on a high base; that the actual tomb is a cenotaph was proved by the discovery of a chamber beneath it (approached by a narrow flight of stairs) which apparently contains the real grave. General Cunningham notes that "there is good reason to believe that it was originally covered by an overlapping Hindu dome. A single stone of one of the overlapping circles, with Arabic letters on it, still remains." It is the oldest tomb known to exist in India.

The Alai Darwaza, 40 ft. to the S.E. from the Qutb Minar, is the S. entrance of the great or outer enclosure to the mosque. It was built of red sandstone richly ornamented with patterns in low relief, in 1310, by Ala-ud-din. Over three of the entrances are Arabic inscriptions, which gave Ala-ud-din's name and his well-known title of Sikandar Sanī, the Second Alexander, with the date 710 A.H. The building is a square with lofty doorways, with pointed horse-shoe arches on three sides and

a rounded arch curiously decorated on the inner side. In each corner there are two windows, closed by massive screens of marble lattice-work. A considerable area of ground lying between the Qutb enclosure and the walls of the "Metcalf Estate" enables the visitor to see the Alai Darwaza from the S. A few yards to the E. stands the richly carved building in which is the tomb of Imam Zamin. He came to Delhi in the reign of Sikandar Lodi, and died in 944 A.H. = A.D. 1537. The tomb is a small domed building, about 18 ft. square, of red sandstone, covered with chunam. There is an inscription in the Tughra character over the door.

The Alai Minar stands 150 ft. N. of the original Qutb enclosure. The inner tower and outer wall are of coarse rubble; the flutings in the exterior show the shape which the Minar would have assumed when faced with red sandstone. The total height as it now stands is 70 ft. above the plinth, or 87 ft. above the ground level. Had this pillar been finished it would have been about 500 ft. high. In the S.W. corner of the outer enclosure, corresponding with the tomb of Altamish, is a group of ruined buildings. The ruin on the S. side is believed to have been the tomb of Ala-ud-din, and the grave in the centre room, brought to light in the course of excavation (1914), is said to be his: the buildings on the right are known as Ala-ud-din's College. Considerable conservation work was carried out in 1915 in connection with the Qutb group of buildings. The old road running through the group has been diverted, lawns planted, and carefully designed shrubberies indicate the colonnades.

To the S.E. of the Qutb Minar is a tomb of a brother of Adham Khan, once used as a country house by Sir T. Metcalfe, and 500 yd. beyond it is a mosque of the latest Pathan style, known as the Jamall Mosque. At the N.E. corner of it, in a separate enclosure, is the tomb of Shaikh Fazl-ullah, decorated with

bright tiles. 200 yd. due E. of the mosque are the broken massive walls of the Tomb of Balhan (1287), which formed a Dar-ul-Aman, or House of Refuge, in his lifetime.

To the W. of the Qutb enclosure, which is bounded by the road from Delhi to Mahrauli, a paved way leads to a well-known Hindu temple called the Jog Maya. 200 yd. farther S. the tomb of Adham Khan rises high on the S. wall of Lal Kot. Adham Khan, who was half-brother as well as foster-brother of Akbar, murdered Azam Khan, whose wife was also foster-mother to the Emperor, in the palace of Agra, and was thrown down from the terrace there by order of Akbar, who himself felled him with a blow of the fist. Adham Khan had previously driven Rupmati to suicide upon capturing Mandu (p. 119), while his mother put to death two of the Shahzadis for fear that they might complain to the Emperor. She is said to have died of a broken heart a few days after her son, and to have been buried here too. The style resembles that of the Middle Pathan period; it was probably rebuilt from the material of an earlier tomb.

A short distance to the S.E. of the tomb, across the road, is a large round well, into which men and boys used to dive. Nearby is the northern entrance of the Dargah, or shrine, of Qutb-ud-din Bakhtiar Kaki; the inner gateway and the ruined music-gallery gate on the right of the approach date from the time of Salim Shah. Close to a third gateway is the grave enclosure of the Nawabs of Jhajjar. In the small courtyard are a mosque and the tomb of Maulana Fakr-ud-din; on the right, and standing back from them, is a gate to another court and the main W. approach to the shrine. S. of this western court is an enclosure with a *Moti Masjid* of white marble, built by Bahadur Shah, eldest son of Aurangzeb, in 1709, and beyond it, in a separate court, are the simple graves of the Kings of Delhi Akbar Shah II (d. 1847), of the blind Shah Alam (d. 1806), and of Bahadur

Shah I (d. 1712). The space between the last two was reserved for the last King of Delhi, but he died at Rangoon in 1862. From the eastern courtyard a passage, paved and lined with marble, and with a pierced marble screen on the right hand, leads past the Grave of the Saint, which stands in the open, protected by an awning above it; on the back wall of this enclosure, which may be entered only with uncovered feet, is some fine work of glazed tiles dating from the time of Aurangzeb. The Saint, who was born at Ush, in Turkestan, and perhaps came to Delhi before the Muslim conquest, died during the reign of Altamish in 1235; his name, Kaki, is derived from the alleged miracle of his having been fed by heavenly food—*kak*—cake. Outside the innermost shrine is the mosque where the Saint used to pray, and beyond it is a picturesque baoli (tank). At the W. end of this is the grave of Zabita Khan. To the S. of these is a small court with the graves of the family of the Nawab of Loharu.

W. of the Dargah is a gateway known as the Mahal Sarai, and beyond it a mosque standing on a high platform built by Ahsanullah Khan, physician of the last King of Delhi. Turning S. along the main street of Mahrauli, the Shamsi Hauz, the great tank of Shams-ud-din Altamish, will be reached on the right. It has a ruined pavilion in the centre like the Hauz Khas of Ala-ud-din. On the E. bank is a building of red sandstone called the Jaház, or Ship, Mahal and the Aulia Masjid, where, according to tradition, thanks were offered up on the capture of Delhi in 1193. On the opposite side of the road here is the picturesque Jhirna (Spring) garden, through which the overflow of the tank found its way past the tomb of Balhan to Tughlaqabad. 3 m. W. is the underground tomb of a son of Altamish.

The Fort of Tughlaqabad lies 5 m. to the E. of the Qutb. The road passes through the E. wall of Kila Rai Pithora, a mile farther on. The



N.E. portion of this wall runs  $1\frac{1}{2}$  m. N.E. to Khirkī, where there is a most interesting covered mosque with four open courts, each 32 ft. square, built by Jahan Khan in 1380. Adjoining the mosque on the E. is a fine sluice of seven bays, apparently of the same date as the mosque, and  $\frac{3}{4}$  m. N.E. again is the Dargah of Chiragh Delhi, the last great Delhi Saint, who died in 1356, and the Tomb of Bahlol Lodi (d. 1488).

Long before it is reached the Fort of Tughlaq Shah is seen rising high above the plain to the left of the road. General Cunningham writes that "it may be described with tolerable accuracy as a half-hexagon in shape, with three faces of rather more than  $\frac{3}{4}$  m. in length, and a base of  $1\frac{1}{2}$  m., the whole circuit being only 1 furlong less than 4 m. It stands on a rocky height, and is built of massive blocks of stone, so large and heavy that they must have been quarried on the spot. The largest measured was 14 ft. in length by 2 ft. 2 in., and 1 ft. thick, and weighed rather more than 6 tons. The short faces to the W., N. and E. are protected by a deep ditch, and the long face to the S. by a large sheet of water, dry, except in the rainy season, which is held up by an embankment at the S.E. corner. On this side the rock is scarped, and above it the main walls rise to a mean height of 40 ft., with a parapet of 7 ft., behind which rises another wall of 15 ft., the whole height above the low ground being upwards of 90 ft." It had thirteen gates, and there are three inner gates to the citadel.

Opposite the causeway to the tomb an arched gateway leads into the fort at the point where the largest of the tanks in it was excavated. Beyond this, to the N.W. and N., are ruins of the palace and a mosque, and high above it, in the S.W. angle, is the citadel, which occupies about one-sixth of the area. It contains the ruins of an extensive palace, surmounted by an inner citadel, from which there is a splendid view. The ramparts are raised on a line of domed rooms,

which rarely communicate with each other, and which formed the quarters of the garrison. One dark passage near the S.E. corner, below the inner citadel, leads to a small sallyport in the outer wall. The walls slope inwards, and the vast size, strength and visible solidity of the whole give to Tughlaqabad an air of stern and massive grandeur.

In the N. part of the fort below are the ruined walls of a Jami Masjid. The curse of the saint, Nizam-ud-din Aulia, upon Tughlaqabad was:

"Ya base Gujar"  
"Ya rah-e ujar,"

("May it be inhabited by Gujar  
or may it remain desolate"),

and it contains small Gujar colonies in the midst of its desolation.

The *Tomb of Tughlaq Shah* (d. 1325) is outside the S. wall of Tughlaqabad, in the midst of an artificial lake, and surrounded by a pentagonal outwork, which is connected with the fort by a causeway 600 ft. long, supported on twenty-seven arches. Fergusson says (*Ind. Arch.*, 2, 215): "The sloping walls and almost Egyptian solidity of this mausoleum, combined with the bold and massive tower of the fortification that surround it, form a model of a warrior's tomb hardly to be rivalled anywhere." The outer walls have a slope of 2-333 in. per foot; at base they are  $11\frac{1}{2}$  ft. thick, and at top 4 ft. The exterior decoration of the tomb itself depends chiefly on contrast of colour, which is effected by the use of bands and borders of white marble inserted in the red sandstone. In plan it is a square, and three of its four sides have lofty archways, the space above the doorway being filled with a white marble lattice screen of bold pattern. It is surmounted by a white marble dome. In the S.W. corner of the enclosure is a small domed chamber with a number of graves.

"Inside the mausoleum there are three cenotaphs, which are said to be those of Tughlaq Shah, his Queen, and their son Juna Khan, who took the name of Muhammad when he

ascended the throne." This King was, and is still, known as the Khunt Sultan, "the bloody King." Firoz Shah, his successor, bought acquittees from all those he had wronged, and put them in a chest at the head of his tomb, that he might present them when called to judgment.

Opposite the S.W. corner of Tughlaqabad the embankment of the lake connects Adilabad; there is a sluice between it and the rocky ground at the N. end. Adilabad is said to have been built by Muhammad Tughlaq; there is a fine gate in the W. face. From the top there is a magnificent view of the fort and the Qutb Minar. A little farther to the E. is an isolated outwork called the Nai's (Barber's) Fort, which seems to have been a fortification of Tughlaqabad.  $2\frac{1}{2}$  m. farther on, and 8 m. from the Qutb, is Badarpur with an interesting Moghul Serai, on the road and railway from Delhi to Muttra. From Badarpur it is 7 m. to the mausoleum of Humayun and shrine of Nizam-ud-din. The boundary of the Delhi Territory is 1 m. S.

About 2 m. beyond Tughlaqabad in the jungle there is a most interesting early Hindu structure of uncertain date called Suraj Khund, an amphitheatre like that of Dionysus at Athens. It is best reached by car to Tughlaqabad, and by foot from there with the help of a local villager as guide.

### (5) New Delhi

The New Capital of Delhi is a conspicuous example of town-planning. At the time of the Delhi Darbar in December 1911, His Majesty the King-Emperor, George V, said: "It is my desire that the planning and designing of the public buildings to be erected be considered with the greatest deliberation and care so that the new creation may be in every way worthy of this ancient and beautiful city."

Work was immediately begun, but progress was suspended during the war of 1914-18, and the new city

### REFERENCES TO SKETCH PLAN

	No. in Plan.
<i>Government Buildings.</i>	
Legislative Buildings (Parliamentary Rotunda) . . .	13
Imperial Record Office . . .	13
Secretariat, North Block . . .	20
Secretariat, South Block . . .	21
<i>Residences.</i>	
Government House . . .	24
Prime Minister's Residence . . .	24
Members of Council . . .	12
<i>Churches.</i>	
Anglican Cathedral of the Redemption . . .	15
R.C. Cathedral . . .	33
Wesleyan Church . . .	32
<i>Hospitals.</i>	
Lady Hardinge College and Hospital for Women . . .	1
<i>Museum.</i>	
Ethnological Museum . . .	14
<i>Memorials.</i>	
All-India War Memorial . . .	11
Imperial Service Cavalry Brigade War Memorial . . .	22
Jalpur Commemorative Column . . .	23
<i>Open Spaces.</i>	
Alexandra Place (Post Office) . . .	5
York Place . . .	16
Government Court (Raisina Hill) . . .	19
Prince Edward Place . . .	17
India Chalk (Shopping Centre) . . .	18
Great Court . . .	10
Moti Chalk . . .	10
National Stadium . . .	9
Imperial Bank of India . . .	25
Club . . .	26
Jantar Mantar (Old Observatory) . . .	4
Market Centre . . .	3
Sikh Shrine . . .	6
Police Lines . . .	22
Bodyguard Lines . . .	22
Y.M.C.A. . .	22

was not formally inaugurated until 15th February 1931. The general plan is pivoted on a line of origin which ties the new city with a great architectural feature of the old city. This is the straight line from the Raisina Hill, on which the Government Secretariat has been built, to the Jami Masjid (p. 236) in Old Delhi. At an angle of 60° from this alignment lies the main axis of the new city,



## Coronation Memorial







which is oriented exactly E. and W. It centres at the E. end of the N.W. gate of the Purana Qila, or the old fort (Indrapat, p. 242). Kingsway is crossed at right angles by a N. and S. line, on which lies Queensway. Visitors should proceed from the New Delhi Railway Station near the Ajmer Gate (p. 237) and along Queensway to the point in Kingsway where it is crossed by Queensway.

The main avenue, or Kingsway, has a parkway width of 1175 ft. and is flanked by ornamental tanks. At the E. end are the Princes Place and the War Memorial. On both sides of the central avenue are the houses of members of the Executive Council of the Government of India. On the N. side is the Record Office which provides accommodation for part of an ethnological museum. The remainder is in a building on the S. of Kingsway, which contains Sir Aurel Stein's Central Asian antiquities, with remarkable frescoes. Farther W. is Prince Edward Place, a spacious piazza, combining Buddhist, Muslim, and Hindu features.<sup>1</sup> The forecourt, which is provided with six fountains, covers an area of 26½ acres, and roads radiate from it in all directions. Through the centre runs the Processional Way, which commences at the All-India War Memorial and terminates at the wide steps, flanked by stone elephants, which lead to the Great Place (1100 ft. by 400 ft.) on Raisina Hill. On either side of the entrance to the Court are the Secretariat offices of the Government of India; these have been occupied since November 1926. The leading features on the E. front of each block are vaulted chambers enshrining the foundation-stones laid by Their Majesties on the 15th December 1911. In Committee Room A are paintings by modern Indian artists.

At the main entrances on to the Great Court, as though quartered on a shield, are the four Dominion Columns of red sandstone, presented

by Canada, Australia, South Africa and New Zealand. Each column is 41 ft. in height, and on the summit of each is a gilded bronze model of a ship in full sail heading for the East. The coats of arms of the Dominions are carved on the base. In the centre of the Court is the Jaipur Commemorative Column, a gift of the late Maharaja of Jaipur. In the Great Place are statues of five Viceroys.

Government House, covering the same area as Trafalgar Square, consists of a central block surmounted by a copper dome (177 ft. above the roadway) and four wings. Thirty-two broad steps lead to the portico and the main entrance to the Durbar Hall. The Hall is in the form of a circular marble court, 75 ft. in diameter. Groups of yellow marble pillars support the dome. The main entrance commands a view of the Processional route along Kingsway and the massive War Memorial Arch in the distance. On the right of the Hall is the State Library. A drawing-room (38 ft. square) leads to the Ball Room, opposite the main entrance to which is a larger drawing-room (105 ft. long and 24 ft. wide). Next to this is the State Dining Room, panelled in dark wood. At one end of this room is a band gallery; at the other end two glass doors give access to the terrace. Marble staircases on either side of the Durbar Hall lead to the private apartments on the first floor. There are 54 bedrooms and accommodation for more than 20 guests. The woods used in the decoration are all Indian. At the back of the Palace is an Indian garden, a combination of Hindu and Moghul styles. On the radials of this are the quarters for the Government House staff and for the Private Secretary and Military Secretary.

To the north-east of the Raisina Hill on the line of origin already mentioned is the circular Parliamentary building. The foundation-stone was laid by H.R.H. the Duke of Connaught in 1921; and the buildings

<sup>1</sup> Compare the railing at the Sanchi Gate (p. 132).

were opened by Lord Irwin on the 18th January 1927. The main features of the design are the semi-circular chambers for the Legislatures, and the Central Library which is surmounted by a 90-ft. dome. Ample office accommodation and spacious lobbies are also provided for Government officials and members of the Legislatures. The road to the N.E. from the Parliamentary buildings, which is aligned on the Jami Masjid, is called Parliament Street, with All-India Radio Broadcasting House; and on the east is the old Observatory of Maharaja Jai Singh (p. 246).

The Rikabganj *gurdwara* (Sikh Shrine) at the corner of Church Road and Queen Mary's Avenue contains the *samadh* (tomb) of Tegh Bahadur the ninth *guru* of the Sikhs, who was put to death in 1675 by order of Aurangzeb at a spot in the Chandni Chauk (p. 238) known as the Sisganj *gurdwara*.

On the Lower Ridge (Reading) Road a communal (Birla) temple of Lakshmi Narayan, and a Buddhist Vihara adjoining were opened by Mr Gandhi (1939).

In Church Road is the Anglican *Cathedral of the Redemption* (consecrated on 15th February 1931, tower completed 1933). The altar was given by the Dean and Chapter of York in commemoration of the thirteenth centenary of York Minster; and the picture at the E. end was presented by Lord and Lady Irwin as a thanksgiving for escape from an attempt to blow up his train outside New Delhi in December 1929.

The northern portion of Queensway starts from the Station for State Entries. The road then to the S. passes through Indra Chauk (formerly called Connaught Place), an inner circle with a Circus round it, in which the Regal Theatre and cinemas are situated. From this Circus radiate several roads. Curzon Road gives a vista to the S.E. of Princes Place, in which is situated the War Memorial Arch. Parliament Street runs to the Parliamentary buildings to the S.W. The

main road to the Cantonments also takes off here.

On Queensway are Telegraph and Telephone Offices, the Hostel for Members of the Legislatures, and the Imperial Hotel adjoining Western Court.

Queensway then proceeds to a circular space called Moti Chauk. The road next crosses Queen Victoria Road and traverses the main avenue, Kingsway, past the Record Office; and crossing King Edward Road leads to York Place, an oval space, where diagonal roads, York Road and Akbar Road, intersect.

The residences built by the former Ruling Princes lie to the N. and S. of Princes Place, and along Curzon Road.

Three radial roads run N. from Princes Place, bearing the names of Viceroy in whose times the Darbars of 1877, 1903 and 1911 were held. Shah Jahan Road is aligned on Safdar Jang's Tomb (p. 246) in the S.W., and Wellesley Road to the S.E. joins the Delhi-Muttra Road, and leads also to the Lodi Municipal golf-course.

The Government Offices at the E. end of the Raisina Hill are the meeting-place of Queen Mary's Avenue coming from Alexandra Place on the N. and of King George's Avenue coming from Gymkhana Club in the S. The Post Office is in Alexandra Place, and beyond to the N. is Market Road leading to the markets. In King George's Avenue are situated the British High Commissioner's Office, the residence of the Commander-in-Chief, and the headquarters of Western Command.

Government House is the meeting-place of the North Avenue and the South Avenue. North Avenue terminates in Cantonment Road. This road, starting to the S.W. from the shopping centre (Indra Chauk), reaches Alexandra Place, and, skirting the Government House Estate as the Willingdon Crescent, proceeds to the Cantonment. On the west of the commencement of the Crescent is a public recreation space, Talkatora



Park, on the site of an old Moghul garden, with grounds for football, hockey and tennis.

The Agricultural Research Institute, in 400 acres of grounds, lies west of the Upper Ridge Road approached by Linlithgow Avenue.

At the junction of South Avenue with Roberts Road is the Imperial Service Cavalry Brigade War Memorial. Immediately opposite the Memorial is the residence of the Prime Minister, formerly that of the British Commander-in-Chief. Farther south, beyond the Club and to the west of Safdar Jang's Tomb, is the Race-course, in which are grounds for polo. South of this is the Willingdon Airport; another for the I.A.F. is in the Cantonment.

The All-India War Memorial in Princes Park is an arch spanning the east end of Kingsway, designed by Sir Edwin Lutyens, R.A. The Memorial is 138 ft. high and 90 ft. wide. The span of the arch is 30 ft. and the height from the ground to the crown of the arch is 75 ft. Over the arch on both sides is the word INDIA flanked by MCM. Immediately below on the left is XIV and on the right XIX. The upper portion is of white Dholpur stone and the lower of red Bharatpur stone. On the top of all is placed a great bowl, 11½ ft. in diameter. The foundation-stone was laid by H.R.H. the Duke of Connaught in 1921; and the dedication by Lord Irwin took place on 15th February 1931, when the Fire of Remembrance was lighted in the bowl. The Arch includes a War Museum and commemorates more than 70,000 Indian soldiers who fell in defence of the Empire between 1914 and 1918; while 13,516 names engraved on the Arch and the fountains to right and left form a separate memorial to those who lost their lives in the N.W. Frontier operations of 1914-18 and the Afghan campaign of 1919. Facing the Arch is a Memorial to King-Emperor George V (by C. S. Jagger). East of the Memorial is the National Stadium (1933) where a Horse Show used to be held annu-

ally. A Muslim grave in the vicinity is about 700 years old.

The American Ambassador's House is nearby, at the corner of Bhagwan Das Road and Hardinge Avenue. The French and Belgian Ambassadors and the Pakistan and Ceylon High Commissioners also have their houses in Hardinge Avenue.

The Lady Hardinge College and Hospital for Women, with a Child Welfare Centre, is on the west of Connaught Place. The Lady Irwin College for Women (1938) is in Sikandra Road. The Willingdon Hospital and Nursing Home serves the needs of the New Capital, and the Irwin Hospital (1936), S. of the Delhi Gate, is for the whole of Delhi.

The distance from the Railway Station to York Place is about 2½ m.; to the Parliamentary buildings about 1 m.; and to the Cantonments, beyond the Ridge on the W., over 5 m., while the distance from the War Memorial to Government House is about 1½ m.

The first of the chief engineers engaged on the construction of the new capital was Sir Hugh Keeling (1912-25) and he was followed by Sir Alexander Rouse (1925-31). The architect of Government House was Sir Edwin Lutyens, who was also primarily responsible for the lay-out of the city, the Staff Quarters, Great Place and Kingsway. The Secretariat, Parliamentary Buildings, and most of the residential bungalows were designed by Sir Herbert Baker.

## ROUTE 15

- (a) DELHI to Kasauli (171 m.) and SIMLA (219 m.) by Panipat, Thanesar, Ambala, and Kalka (162 m.).
- (b) DELHI to PATHANKOT (345 m.) by Ghaziabad Junction, Meerut, Sardhana, Saharanpur, Ambala, Sirhind, Ludhlana, Jullundur, and Amritsar; and from Pathankot (i) to Jammu and Kashmir (ii) to Dathousie, the Kangra Valley, Mandi and Kulu.
- (c) DELHI to FERROZEPUR (241 m.) by Jakkhal and Bhatinda.

There are two routes from *Delhi* to *Ambala*, both broad-gauge:—

(1) The Mail route from Calcutta, which proceeds along the W. bank of the Jumna, through *Panipat* and *Karnal*, to *Ambala*, 123 m., and thence to *Kalka* and *Simla*. This route was opened in 1891 as the *Delhi, Umballa, Kalka Railway*.

(2) The Mail route from Bombay, which follows the E. bank of the Jumna, crossing it twice, through *Ghaziabad*, *Meerut* and *Saharanpur* to *Ambala*, 162 m.

## (a) Delhi to Kalka and Simla

Leaving the central station, the *Delhi, Umballa, Kalka railway* proceeds over a level plain to

9 m. *Bādli*. Before reaching this station the ruins of the *Shalimar gardens* may be seen on the left, and the battlefield of *Badli-ki-sarai* (pp. 232 and 240) on the right. Here the tract irrigated by the W. Jumna Canal is entered.

16 m. Boundary of the East Punjab State.

27 m. *Sonepat*, an ancient place, and with *Panipat* (see below), *Baghpat* (lying E. on the Jumna), *Indrapat*

(p. 242) and *Tilpat*, one of the five estates or pats over which the traditional conflict of the *Mahabharata* took place about 1000 B.C. (p. xli Introd.). It was sacked (1035) by *Musaud*, son of *Mahmūd of Ghazni*.

55 m. *Panipat Junction* (D.B.K.). Branch, 44 m. W. to *Jind Junction* and another, 45 m. to *Rohtak* on the *Delhi-Bhatinda line* (p. 275). Large civil R.H. at *Kabr*, about 1 m., and a small P.W.D. bungalow, where travellers can stay after obtaining permission from the Deputy-Commissioner, but they have to make their own arrangements for food. The modern town stands near the old bank of the *Jumna*, upon a high mound consisting of the debris of earlier buildings.

The principal building of antiquity is the shrine of *Abu Ali Kalandar*, a celebrated saint. Legends about him show that he directed the *Jumna* to move back seven paces, as he had become stiff standing in the water, but in her hurry to obey she moved back seven miles. He gave a charm to the *Panipat* people which dispelled all the flies, but they grumbled at this, so he brought them back a thousandfold. His body is said to have been buried in three places—namely, at *Karnal*, *Budha Khera* and *Panipat*.

*Panipat* is famous as the place where three decisive battles have been fought; but scarcely any trace remains.

Here, on the 21st April 1526, *Bābur* encountered *Ibrahim Lodi*, King of *Delhi*. On the night before the battle *Bābur* had sent 5000 men to make a night attack, but the attacking force did not reach the enemy's camp till dawn. The *Moghul* pickets reported that the *Indians* were advancing in battle array, but when they arrived at the *Moghul* lines they wavered, and *Bābur* availed himself of their indecision to attack, at the same time sending his flanking parties to wheel round and charge them in the rear. *Bābur's* left wing was roughly handled, but he supported it by a

strong detachment from the centre, and the Indians in the end were driven back. On the right, too, the battle was obstinately contested, but Bābur's artillery was the more effective, and at last the Indians fell into confusion. At noon they gave way in all directions. According to Moghul accounts, 15,000 Indians were left dead, and the pursuit continued as far as Agra. The body of Ibrahim Lodi<sup>1</sup> was found the same afternoon amidst heaps of his soldiers, and was specially honoured by the victor. Babar reached Delhi on the third day after the battle, and on the Friday following his name as King was read in the public prayers.

The Second great battle was fought on the 5th of November 1556, when the youthful Akbar, who had just succeeded his father, Humayun, and his General, Bahram Khan, defeated Hīmu, the General of Muhammad Shah Adil, nephew of Sher Shah Sur,<sup>2</sup> but after a well-contested battle he was wounded in the eye by an arrow, taken prisoner, and put to death. This battle was decisive of the fate of the Pathan dynasty called the Sur, founded by Sher Shah, 1540-45, and finally established the fortunes of the House of Timur.

The Third battle took place on the 14th of January 1761, when the whole strength of the Mahrattas was crushed with terrible slaughter by Ahmad Shah Durani, the Afghan King. All the Mahratta Chieftains of note, Holkar, Scindia, the Gaekwar, the Peshwa's cousin and son, were present with their forces. The Mahratta army is said to have amounted to 15,000 Infantry, 55,000 cavalry, 200 guns, and Pindaris and camp-followers numbering 200,000 men. The Afghan force consisted of 38,000 infantry, 42,000 cavalry, and 70 guns, besides numerous irregulars, and faced north.

The Mahrattas had been cut off from Delhi for two months, and were compelled to fight by impending starvation. On the morning of the battle they marched out with the ends of their turbans loose, their heads and faces anointed with turmeric, in sign of despair. Seodasheo Rao, the Bhao, cousin of the Peshwa and Generalissimo, with Wiswas Rao, the Peshwa's eldest son, and Mulhar Rao Holkar, were opposite the Afghan Grand Wazir, Shal Wali Khan. The great standard of the Mahratta people, the *Bhagwa Jhanda*, floated in the Mahratta van, and there were three *Jaripatkas*, or Grand Ensigns, of the Peshwa in the field.

The Mahrattas made a tremendous charge full on the Afghan centre, and broke through heavy cavalry under the Wazir, which unwisely received them without advancing. The dust and confusion were so great that the combatants could only distinguish each other by their war-cries. The Wazir, who was in full armour, threw himself from his horse to rally his men, but most of them gave way; while Ibrahim Khan Gardi, trained by M. de Bussy, who commanded the Mahratta artillery and regular infantry, broke the Rohillas on the right wing of Ahmad Shah's army.

Ahmad Shah sent his personal guards to rally the fugitives, and ordered up his reserves to support the Wazir. In this protracted and close struggle the physical strength of the Afghans prevailed. A little after 2 p.m. Wiswas Rao was mortally wounded, and the Bhao, after sending a secret message to Holkar, charged into the thickest of the fight and disappeared. Holkar went off, and was followed by the Gaekwar. Madhava Rao Scindia was cut down and lamed for life by an Afghan horseman many miles away; he used to say that he constantly saw in his dreams his grim pursuer gaining on him, and finally leave him for dead.

The Mahrattas fled; thousands were cut down, and vast numbers were destroyed in the ditch of their

<sup>1</sup> The alleged grave of the King lies on the N.W. side of the city.

<sup>2</sup> Hīmu, who had driven Humayun's Governor out of Delhi, had the misfortune to lose his guns before the battle.



entrenchment. The spot where the Bhao stood to watch the fight is now marked by a small monument, and is about 3 m. E. of Panipat.

66 m. **Gharaunda**. A small village on the Grand Trunk Road. To the E. of the village are the two handsome gateways of the old Moghul sarai. The Emperor Shah Jahan laid out a road from Delhi to Lahore, marked it at intervals of a kos with large masonry pillars shaped like acorns and called *kos minar*. At the various stages he erected large *sarais* for the benefit of travellers. Most of the kos minars still exist, but the only remains of the old sarais in the Karnal District are these two gates of Gharaunda. The Grand Trunk Road follows roughly the line of the old route.

76 m. **Karnal station** (D.B.K., comfortable; near Grand Trunk Road, 1858); also large Government Rest House (permit from Exec. Eng. Ambala), where no meals are supplied.

The town of Karnal is traditionally of great antiquity, having been founded by Raja Karna, champion of the Kauravas, in the great war of the *Mahabharata*. It was seized by the Raja of Jind about 1763, and wrested from him in 1797 by the Irish adventurer George Thomas. It was conferred by Lord Lake in 1803 upon Nawab Muhammad Khan, a Mandil Pathan. A British Cantonment existed here from 1811 until 1841, when it was abandoned (the church tower still remains) owing to the unhealthiness of the site, as the W. Jumna Canal intercepted the drainage and caused malarial fever. The canal was re-aligned in 1875. A wall 12 ft. high encloses the town. The Dairy Farm is now under the Agricultural Dept., for cattle breeding and agricultural instruction.

A large up-to-date hospital was erected in 1910-11 as a memorial to King Edward VII.

Karnal is the place where the Persian Kuli Khan, Nadir Shah, defeated the Moghul Emperor Muhammad Shah in 1739. The battle

lasted two hours, 20,000 of the Indian soldiers were killed, and a much greater number taken prisoners. An immense treasure, a number of elephants, part of the artillery of the Emperor, and rich spoils of every description fell unto Nadir Shah's hands. The Persian loss was small. The next day Muhammad Shah surrendered himself to his conqueror, who marched to Delhi (see p. 231).

97 m. **Kurukshetra Junction**. Branch of 54 m. W. *via* Kaithal to Narwana on the line to Bhatinda Junction (p. 275).

At 2 m. is **Thanesar** (D.B.), a famous place of Hindu pilgrimage and a very ancient town, sacked by Mahmūd of Ghazni (1011), near which Shahab-ud-din Ghorī was defeated by and subsequently defeated Prithvi Raja in 1192. It was the capital of Harsha (A.D. 606-647) ruling the S.E. portion of the Punjab.

The **Brahmsar** or **Kurukshetra Tank**, 1 m. W. of **Kurukshetra Junction**, an oblong sheet of water 3546 ft. in length, is not only the centre of attraction to pilgrims, but also the haunt of every kind of wild-fowl; shooting is prohibited. It is surrounded by temples, and flights of dilapidated steps lead down to the water on all sides. As many as 500,000 persons have been known to assemble here on the occasion of an eclipse of the sun, when it is believed that the waters of all other tanks visit this one here, so that he who bathes in it at the moment of eclipse obtains the additional merit of bathing in them all and washes away the sins of his ancestors also. On the W. a causeway stretches out to an island where the best preserved temple stands.

The area around, known to Hindus as **Dharmakshetra**, or the Holy Field, was the centre of Kurukshetra, the great plain of the *Mahabharata* battle of the Kauravas and Pandavas (Intro., p. xli). The plain (70 m. by 30 m. extends W. to Pehowa and Kaithal, both sacred places. Kurukshetra is described in Sanskrit literature, and was named *Brahmavarta*,

or land of divine sages, "fashioned by God and chosen by the Creator." On the Sarsuti, a mile N. of the town and a mile W. of the tank, and all round at various distances, are a number of sacred sites, some identified with places actually mentioned in the *Mahabharata*.

The Town is about  $\frac{1}{2}$  m. N. of the tank, and beyond it are extensive remains of the Muslim Fort. The chief building is the white-domed Tomb of Shaikh Chilli Jalal (d. 1582). It is an octagon of drab-white marble, lighted by trellis-work windows of fine design. It stands upon a small octagonal platform in the centre of a larger square one surrounded by cupolas. In the centre of the W. side is a small pavilion with deep caves, which also forms a tomb.

S.W. from here, within a stone's throw, is a small mosque of red sandstone (the Lal Masjid), supported on eight columns. The carving on the domes resembles that at Fatehpur-Sikri.

Between Thanesar and Ambala are passed the Sarsuti (ancient Saraswati), Markanda, and other torrents issuing from the Siwaliks, and above Ambala the Ghaggar or Drishadvati.

The strip of country included between the Sarsuti and the Ghaggar is "the Holy Land" of the Hindu faith, the first permanent home of the Aryans in India, and the spot in which their religion took shape. Hence the sanctity of the waters of the Sarsuti, to which worshippers flock from all parts of India.

31 m. **Kaithal** is the headquarters of the district. The town is situated on the bank of the Bidkiar lake or moat, with bathing-places and flights of steps. During the time of the earlier Muslim rulers it was a place of some importance. In 1767 it fell into the hands of the Sikh Chief Bhai Desu Singh, whose descendants, the Bhais of Kaithal, ranked among the most powerful of the Cis-Sutlej Chiefs. This territory came under protection in 1808, and lapsed to the British Government in 1843. The ruins of

the old fort and residence of the Kaithal family stand out prominently on the high bank of the lake.

The civil R.H. can be used with the permission of the Deputy Commissioner, Karnal.

At 112 m. is the Markanda river bridge.

123 m. from Delhi, **AMBALA** Cantonment junction station. Ambala City and Civil Station are 5 m. farther N.W. (alt. 900 ft.). The important Cantonments were formed in 1843; they cover 30 sq. m., and are laid out with good roads and fine trees.

The Race-course is on the E. Maidan; Paget Park, a favourite resort, is on the N. The city is the headquarters of the district and the Divisional Commissioner (since 1912). It is an important wheat market.

The Cantonment Church, which is in the Gothic style, was consecrated in 1857, and is one of the finest in India.

At 144 m. is the Ghaggar river bridge. Ferry for road transport.

153 m. **Chandigarh**, the new permanent capital of E. Punjab, now being constructed under the guidance of M. Le Corbusier, an eminent French architect.

163 m. **Kalka** station (D.B., R.), the terminus of the broad-gauge railway, 2143 ft. above sea-level. Landing ground on Delhi Kalka air service.

A few miles S.E. of Kalka is the old Moghul Palace of Pinjor, in picturesque gardens, built by Fida Khan, foster-brother of Aurangzeb.

The N.G. mountain railway (1903) from Kalka to Simla, 60 m., follows the line of the old Tonga Road most of the way; it passes round the W. and N. sides of the Jutogh Hill, and reaches Simla on the N. side, the track being carried to the station on the S. face of the Ridge by a tunnel. The gradient of nearly half the line is 1 in 33; the curve-radius is 120 ft. only; there are three loops below Dharmpur and 103 tunnels.

Seats are booked through the

Station-Master, Kalka. Only hand-luggage can be taken into the carriages. Rail motors with fixed timings also run during the season; no heavy luggage allowed. It is wise to put on warmer clothing at Barogh whenever the upward journey is made in the summer. Some people suffer from rail sickness and may prefer to motor by road; it is cheaper and quicker.

21 m. **Dharmpur** (D.B. good) in the former Patiala State, 4900 ft. The Consumption Hospital here is due to the initiative of Mr Malabari and the liberality of the Maharaja. Station for Kasauli (which can also be reached from Kalka, 16 m., by the old Simla road, now a bridle-path), Sanawar and Sabathu. A good and well-graded road goes up below Sanawar to

9 m. **Kasauli** (22 m. from Kalka by motor service). A Cantonment and convalescent depot on the crest of a hill overlooking the Kalka Valley, and 6322 ft. above sea-level. The views from it are very grand and extensive. At Kasauli are the chief Pasteur Institute of India and the Central Research Institute, and a Food Laboratory.

The bridle-road continues on through *Kakarhatti*, *Sairi*, and *Jutogh* (see below) to Simla (41 m.).

3 m. off, across a dip, the road rises to Sanawar, which, however, is not quite so high as Kasauli. One of the Lawrence Military Schools (started 1841 and so named after their founder Sir Henry Lawrence) was located here, the others being at Abu, Murree and Ootacamund. There is also a Tuberculosis Sanatorium.

From Dharmpur another road leads N. 10 m. to Sabathu (1816) between the old tonga and bridle-roads. The next station,

24 m. **Kumarhatti** (5200 ft.), serves the Cantonment of Dagshai. The railway now passes under the Barogh Ridge (the road goes over the top 900 ft. higher) by a tunnel of 3756 ft., and at Barogh station (5020 ft.) clothes may be changed.

The line runs high above the fine

valley of the Giri, famous for its mahsir fishing, to

29 m. **Solon** (H. and D.B.), 4900 ft.; East Punjab University, 1947.

37 m. **Kandaghat**, the level has fallen to 4698 ft.; station for the Patiala summer headquarters, Chail. The line then turns N. and ascends the slopes high above Sabathu until it reaches a level run round to

53 m. **Tara Devi**, passing under the bold cliffs of that peak. It then winds round the W. and N. slopes of Jutogh Hill, the Tonga Road rising 1500 ft. up the S. face, through fine woods of pines and rhododendrons, and reaches

56 m. **Jutogh**. Curving round the N. side of the hill the railway passes Summer Hill, and by a tunnel to Simla, 60 m. on S. of the Ridge.  $\frac{1}{2}$  m. farther E. is the terminus for goods traffic.

The hill resort of **SIMLA**\* consists of the lofty (8048 ft.) mountain of Jakko to the E., which is connected with Observatory Hill and Prospect Hill on the W. by a long ridge. On the N. side of Jakko is Elysium Hill, so called in compliment to the sisters of Lord Auckland, who resided on it with their brother. On the S. side the long spur of Chhota Simla, with the former summer residence of the Governor of the Punjab at Barnes Court above, and the Punjab Government Secretariat below, leads to the stream which drains the amphitheatre formed by the Mahasu range, and through the **Kasumpti Bazar** to Junga (8 m.), in the former Keonthal State.

On the S. face of the Ridge (alt. 7186 ft.), where it starts from the slope of Jakko, is the main bazar, and on it are Christ Church, and the Town Hall, the Post Office and Telegraph Office. Above the main road, called the Mall, is the Grand Hotel, and below are the District Courts, and westward of them large blocks of Government offices, including the former Army General Headquarters, near the railway goods terminus. Farther on again, on a knoll, are



the great pile of Government offices known as "Gorton Castle." On the S. side is a link between the Mall and the Tonga Road, and on the N. side are the paths leading to Annandale (see below).

Past the Hotel Cecil, on the S. of Chaura Maidan, is Peterhoff Hill, on which the original Government House stands, with the Munshi-khana just below, the former hot-weather H.Q. of the Foreign and Political Department of the Government of India. The Mall winds on the N. side of this Hill to Observatory Hill, on which stands the former summer residence of the British Viceroy. It was first occupied in 1888 by Lord and Lady Dufferin. Below Observatory Hill on the S. is Boileauganj, and to the W. is Prospect Hill (7140 ft.), with a grand view down to Sabathu and up to Kasauli; beyond it (3 m.) is Jutogh, and N. of it is the spur of Summer Hill. There are many beautiful walks round Jakko and some of the other hills; from the top of Jakko, famous for the monkeys which haunt the temple, there are fine views of Chor mountain (10,000 ft.) to the S.E., and of the snows when the weather is clear. One of the prettiest walks leaves the Mall near the S. approach to the old U.S. Club (which stands over Combermere ravine running down the W. face of Jakko to the S. side of the Ridge), and winds down the lower slopes of the Chhota Simla spur (on which lie the old Brewery and the Cemetery) as far as Bishop Cotton's school. Snowdon, the one-time summer residence of the Commander-in-Chief, the Walker Hospital and the Mayo Orphanage, are on the Mall on the N. side of Jakko, and the Convent schools are situated at the S.E. corner. Elysium Hill runs N. through the Lakkar Bazar.

The land upon which Simla stands was retained by the British at the close of the Gurkha War (1814-16), when most of the surrounding district was given or restored to various States. Lieutenant Ross erected the

first residence, a thatched wooden cottage, in 1819. His successor, Lieutenant Kennedy, in 1822 built a permanent house,<sup>1</sup> and in 1826 Simla became a settlement. In 1827 Lord Amherst spent some months at Kennedy House, and from 1828 Simla grew in favour with Europeans. It was ceded by Patiala in 1830. From 1865 until the last War Simla was the summer capital of the Government of India. It has since served as the capital of E. Punjab pending the construction of Chandigarh.

The distances at Simla, taken from Christ Church, are—Round Jakko, 5 m.; Boileauganj, 2½ m.; to the end of Chhota Simla, 2 m.; round Elysium Hill, 2½ m.

Ammandale is a fairly extensive artificial terrace, in a valley 1200 ft. below the Ridge on the N. The *Race-course* surrounds it, and it contains *Gardens* and a *Cricket Ground* and some very fine deodar-trees. W. again of Annandale is the *Glen*, a catchment area and Bird Sanctuary.

Mashobra and Mahasu (5 m. and 8 m. from Simla) are pleasant places for a quiet holiday. Inquiries may be made from Simla about accommodation, as conditions are changing. 8 m. beyond Mashobra is *Naldera*, a fine wood of deodars with a picturesque timber temple from which a glimpse of the Sutlej may be obtained 5000 ft. below. Round the temple at Naldera lies the old golf-course.

A magnificent view of the snows E. of Kulu is obtained from *Narkanda* (9600 ft.) and from the Bhāgi Forest beyond it. The stages of the route, each (except Mahasu) with a D.B., are as follows:—

Name of Stage	M.	Above Sea-level
Mahasu from Simla	8	8200 ft.
Fagu . . . .	12	8200 ..
Theog . . . .	17	7700 ..
Matiana . . .	23	7720 ..
Narkanda . . .	30	9500 ..
Kotgarh . . .	40	6000 ..

<sup>1</sup> Sir Edward Buck's *Simla, Past and Present* (2nd ed., 1925), may be consulted.

Three marches up the Sutlej Valley from Narkanda is Rampur, from which the fine wool used in Rampur *chadars* used to come. 70 m. beyond Rampur is Chini, E. of which two routes crossing the Shipki and Sholarang Passes lead to the uppermost course of the Sutlej and Gartok (14,200 ft.) high. The track has been improved, and is a fairly passable route for trade with Tibet.

The control of the Simla Hill States was transferred to the Government of India from the Government of the Punjab in 1936, and they have now been integrated to form a centrally controlled unit styled Himachal Pradesh.

A statement of the rates of hire authorised in the case of Government transport on the principal routes within the Simla District may be obtained at the Cutcherry.

On the *Hindustan-Tibet Road*, from Simla to Rampur and on to Shipki, the stages are as follows (5 m. or less are half a stage; 6 m. or more are one stage):—

	Miles.
Simla to Kufri (P.W.D., R.H.)	8
Kufri to Fagu (D.B.)	4
Fagu to Theog (D.B.)	6
Theog to Matiana (D.B.)	11
Matiana to Narkanda (D.B.)	11
Narkanda to Kotgarh (D.B.)	10
Kotgarh to Nirat (P.W.D., R.H.)	10
Nirat to Rampur	13
Rampur to Goora	7
Goora to Sarahan	10
Sarahan to Taranda	14
Taranda to Paunda	5
Paunda to Nachar	5
Nachar to Wangtu	3
Wangtu to Urni	10
Urni to Rogi	10
Rogi to Pangri	10
Pangri to Rarang	8
Rarang to Jangi (P.W.D., R.H.)	7
Jangi to Kanam	10
Kanam to Siasu	10
Siasu to Poo	10
Poo to Namgia	11
Namgia to Shipki	10

There are other routes which can be taken, viz.—(1) Narkanda to Daranghati, 7 stages, 74 m.; (2) Narkanda to Luri Bridge, 1½ stages, 10 m.; (3) Simla to Rampur, 9 stages 2 half-

stages, 96 m. (*via* Kotkhai and Jubbāl); (4) Fagu to Rohru, 13 stages and 1 half-stage, 129 m. (*via* Mandhol); (5) Simla to Luri, 5 stages 3 half-stages, 49 m.; (6) Simla to Kalka, 5 stages, 58 m.; (7) Simla to Kalka (*via* Kasauli), 5 stages 1 half-stage, 43 m.; (8) Simla to Nalagarh, 7 stages 4 half-stages, 54 m.; (9) Simla to Bilaspur, 3 stages 2 half-stages, 50 m.; (10) Bilaspur to Kalka, 7 stages, 67 m.

R.Hs. or D.Bs. are not available at all the places on these routes. The official statement should be studied before starting in case of alterations.

Another route from Simla to Mussoorie, 151 m., used to be a favourite excursion in the hills. The following itinerary has been supplied by one who has taken it:—

#### Simla to Mussoorie (151 m.)

	Miles.	Feet.
Simla (7000 ft.) to Fagu (D.B.)	12	8200
Fagu to Sainj (D.)	8	4400
Sainj to Kotkhai (B.)	13½	5000
Kotkhai to Jubbāl (R.H.)	14	6000
Jubbāl to Arakot (F.B.)	17	3650
Arakot to Tiuni (F.B.)	9	3900
Tiuni to Kathian (F.B.)	Road, 12½ Path, 9	6600
Kathian to Mundali (F.B.)	12	8200
Mundali to Deoban (F.B.)	12	9000
Deoban to Chakrata (D.B.)	6	6900
(to bungalow)		
Chakrata to Churani, or Chaurani		
Pani (D.B.)	9	7200
Churani Pani to Lakhwar		
(D.B.)	12	3700
Lakhwar to Mussoorie (p.279)	15	6500

The present equipment of these bungalows should however be ascertained by local enquiry before setting out on this expedition. In the Forest Bungalows there are generally only beds and other furniture for two persons; so camp-beds, etc., should be taken if the party consists of more than two.

The road is passable for riding-ponies all the way. Mules for transport are obtainable through the Mule Contractor at Simla. Printed rates can be seen at the Cutcherry, where also application for permission to occupy the bungalows at Sainj and Jubbāl should be made, if this is

required. Leave to occupy F.Bs. at Arakot, Tiuni, Kathian, Mundali, Deoban, must be obtained from the Divisional Forest Officer, Chakrata.

A number of routes from Simla, in the neighbourhood, to Kashmir and in the Himalayas, will be found in Appendix III of Sir E. Buck's *Simla, Past and Present*, with useful "Hints to Travellers in the Himalayas and Simla Hills," but as conditions have changed greatly since the publication of that book, all details about rates and accommodation should be checked.

#### (b) Delhi to Amritsar via Ghazilabad

On leaving Delhi Central Station:

The line crosses the Jumna by a bridge of 12 spans of 293 ft., with a roadway beneath. 4 m. Delhi-Shahdara. 4½ m. S. of this and near Patparganj is the field of the Battle of Delhi, in which General Lake defeated the Mahrattas under M. Bourquien on 11th September 1803. An obelisk on the spot commemorates the officers who fell in the engagement.

N.G. ry., Shahdara, 92 m. N. to Saharanpur (p. 264).

13 m. Ghaziabad Junction. From this point the main line of the former East Indian Railway runs S.E. to Allahabad and Calcutta (Route 17), while another line runs E. to Moradabad (100 m.) (Route 16), crossing the Ganges canal and the Ganges at Garmukhtesar (59 m.).

42 m. from Delhi, Meerut city station. (By road, 42 m. to Delhi; 81 m. to Aligarh; 14 m. to Sardhana; 65 m. to Roorkee; 32 m. to Bagpat, on the Jumna.)

45 m. Meerut Cantonment (D.B.) (combined pop. in 1951, 240,860) was the scene of the outbreak of mutiny of the Bengal army (on Sunday, 10th May 1857).

The military station is very extensive, measuring 3½ m. from the railway on the W. to the police lines on the E., traversed by the Mall, and 3 m. from where the Bulandshahr Road,

on the S., leaves the station, to the end of Church Street.

St John's Church, completed 1821, in the Italian style, was the first Church erected in the Upper Provinces of India. There are tablets in it to a great number of British officers who were killed in action or died in Upper India.

The large Cemetery, which lies to the N.W. of the Church, is divided into two parts—the new being marked by crosses and English tombs, the old by cupolas and pyramids. A pillar, 50 ft. high, was erected to Sir R. Rollo Gillespie, who subdued the mutiny at Vellore (p. 410) and fell in the Gurkha War. Sir D. Ochterlony, who joined the Bengal Army in 1777 and died in 1825, after 48 years' continuous residence in India, is also buried here.

The site of the old Central Jail (now abolished) is occupied by the Victoria Park. A 12-hole golf-course is 3 m. N.E. of Meerut on the Bijnor road.

Temples.—The *Suraj Khund*, commonly called by Europeans the "Monkey Tank," filled by water from the Ganges Canal, lies W. of Victoria Park. It was constructed by Jowahir Mal, a wealthy merchant, in 1714. There are numerous small temples, dharmshalas and sati pillars on its banks. The *Baleswar Nath Temple* is the oldest in the District, and dates from before the Muslim invasion. The *Darga* of Makhdum Shah Wilayat, standing near the Collector's office, is said to have been built by Shahabu-d-din Ghorî. The *Darga of Shah Pir* is a fine structure of red sandstone, erected in 1628 by Nur Jahan, in memory of a pious fakir of that name. The *Jami Masjid* is said to have been built in 1019 by Hasan Mahdi, Wazir of Mahmud Ghaznavi, and was repaired by Humayun. The *Makbara* of Salar Masa-ud Ghazi is supposed to have been built by Kutub-d-din Aibak in 1191. There are two large *Imambaras*—one near the Kamboli Gate and another in the Zabidi Mahalla—an *Idgah* on the Delhi Road, built in



1600, and a mosque built by Nawab Khairandesh Khan in the Saralganj. Besides these there are 62 mosques and 60 temples of no particular interest.

Before reaching Sardhana the Ganges Canal, made by Sir Proby Cautley, is crossed. It is about 200 ft. wide here. At seven falls there are electric power stations.

52 m. *Daurala* station for Sardhana (D.B.), connected with Walter Reinhardt, of Walloon origin, known as Samru, or Sombre, from his swarthy complexion, who came out to India in the French service, about 1750. He became leader of a band of European deserters and sepoys, whom he brought to an unusual state of discipline; and he joined one Gregory (Gurgin), an Armenian, who was high in the favour of Mir Kasim,<sup>1</sup> the Nawab of Bengal. After the fall of Monghyr (p. 303) he did his employer the base service of putting to death, on 6th October 1763, 60 English and 100 other prisoners, who had been collected at Patna (p. 48). He joined the Bharatpur Chief (1765), but (1773) went over to Najaf Khan of Delhi, from whom he received a grant of the Pargana of Sardhana as an outpost against the Sikhs. He died at Agra in 1778.

His Begam, originally a Kashmir dancing-girl, was recognised as his widow, and succeeded to his domains. She became a Roman Catholic in 1784 and married a French adventurer named Le Vaissoult (1792), who, having shown himself incompetent, was induced to commit suicide. The revolt which he had caused was quelled by the aid of the Irish adventurer, George Thomas. On the death (1802) of Zafaryab Khan, legitimate son of Samru, the Begam gave his daughter in marriage to Colonel Dyce, her manager; and their son, David Ochterlony Dyce Sombre, whom she adopted, married in 1840 the Hon. Mary Jervis,

daughter of the second Viscount St Vincent, afterwards Lady Forester. Sardhana came under British protection in 1805 and lapsed to the East India Company upon the Begam's death in 1836.

E. of the town is a modern English mansion, built 1834, and called the Palace, with a grand flight of steps at the entrance. It stands in a garden of 50 acres, and is commonly known as the *Kothi Dilkusha*. The house was sold in 1893 to the Roman Catholic Mission at Agra for use as a School and Orphanage. At Government House, Allahabad (p. 38), are portraits of the Begam in her old age (by W. Melville of Delhi) and of Dyce Sombre wearing a papal decoration; also pictures of the Begam presenting a chalice to the clergy at Sardhana and of General Allard, a French cavalry officer who fought at Waterloo and, entering the service of Ranjit Singh in 1822, died at Peshawar in 1839. Other pictures from the collection are in the Indian Institute at Oxford.

The *R.C. Cathedral*, built by the Begam Samru, is outside the town on the S. It stands in an enclosure surrounded by an ornamental wall. By the side entrance, on the right, is the Begam's white marble monument, made at Rome. Close by is the R.C. College, which was once the Begam's own residence. It is intended for the instruction of Indian priests, and was endowed by the Begam.

79 m. *Muzaffarnagar* (D.B.K.).

111 m. from Delhi, *via* Ghaziabad, is *Saharanpur* Junction station (R., D.B.). Pop. 148,116 in 1951, alt. 797 ft.; a railway colony. From Saharanpur the Oudh-Tirhut section of the Northern Ry. runs S.E. to Lucknow and Benares (Route 16). Passengers change here for Dehra Dun and Mussoorie (*via* Lhaksar Junction) and also for Naini Tal (*via* Bareilly Junction and Kathgodam). Saharanpur is, by road, 42 m. from Dehra Dun, and 77 m. to Chakrata.

The town was founded in the reign

<sup>1</sup> Mir Kasim died a beggar in Delhi, his last shawl being sold to defray his funeral expenses.

of Muhammad Tughiaq about 1340, and named from Shah Haran Chishti, whose shrine is still much visited by Muslims and Hindus also. It was a favourite place of summer resort of the Moghul court. In the reign of Shah Jahan a royal hunting-seat, called Badshah Mahal, was built by Ali Mardan Khan, the projector of the Eastern Jumna Canal, never of much utility till the District came under British rule, when Sir P. Cautley (1802-1871) reconstructed it, and since then cultivation has spread on every side.

In 1814 Saharanpur was the base of Rollo Gillespie for the Gurkha War. There is an Anglican as well as an American Presbyterian Church, and a mission from that body. An old Rohilla fort, Ghansgarh, was built by Najib Khan Amir ul Amara, granted a jagir in 1757. A handsome modern mosque has been erected on the plan of the Jami Masjid at Delhi.

The Government Botanical Gardens attained their centenary in 1917. Many valuable plants have been acclimatised as well as a large number of English vegetable seeds, which together with flower seeds are produced in large quantities for sale to the public. Fruit-trees are propagated and distributed throughout India, and the gardens contain a valuable collection of fruit trees. Near the E. gate is the fruit garden known as the Alsi Bagh. The Garden Superintendent's office is near the pot nursery. There are also a Hindu temple and wells in the gardens, and the S.E. gate leads to some *sati* monuments and *chhatris*.

At Nojli near Saharanpur, was a tower whence the Trigonometrical Survey of the Himalayas was extended north in 1835. The snowy peaks add much sublimity to the view to the N.

At 125 m., near Kalanaur, the Jumna river bridge has seven spans of 200 ft., and at 151 m. the Markanda river is crossed (rail and road bridge).

The railway then crosses the watershed of the Indus and Ganges rivers, 900 ft. above sea-level.

164 m. from Delhi, *via* Ghaziabad, and 123 m. *via* Panipat, is Ambala Cantonment station (p. 259), beyond which the Ghaggar river is crossed. The mileages below are given *via* Panipat.

141 m. Rajpura Junction (D.B.). From here a branch line runs S.W. 108 m., to Bhatinda, past Patiala, 16 m., and Nabha, 32 m., the chief towns of former States of the same names, which, with Jind, formed the three Phulkian States of the Malwai Sikhs, who lie S. of the Sutlej, the Mahija Sikhs occupying the Bari Doab across that river. All three States, when threatened by Ranjit Singh in 1806, sought British protection, which was afforded by the Treaty of Amritsar (1809). They rendered great assistance during the Mutiny of 1857, and received accessions of territory.

Patiala was the capital of the most important of the former Punjab States, and is now the headquarters of PEPSU, or the Patiala and East Punjab States Union, covering an area of 10,099 sq. m. The Palaces of the Maharaja in the Baradari Gardens and at Moti Bagh, the Mohindar College, the Fort (Museum), the Temple of Mahakali and Rajeswari, and King Edward Memorial are the chief buildings. The Clinical Research Laboratory is an Antirabic Centre. There are fine cricket and polo grounds and a sports stadium.

Jind was the second of the Phulkian States. The town of that name is on the Delhi-Bhatinda-Ferozepore line (p. 275), but the capital of the state was Sangrur, on the Ludhiana-Jakhal Railway (p. 267). Its principal buildings are the Diwan Khana, the Baradari, the State Library and Victoria Golden Jubilee Hospital: also a D.B.

The third of the Phulkian States was Nabha (D.B.K.), whose chief town of that name is on the same branch line as Patiala.

From Nabha the line runs W. to Bhatinda (p. 275), and is crossed at Dhuri by the line from Ludhiana (see p. 267) to Jakhal.

156 m. from Delhi, *via* Panipat and Ambala, is Sirhind Junction, a name formerly applied to a very extensive tract, which included the Ambala District and the States of Patiala, Jind and Nabha. In Cunningham's *Archaeological Survey* (ii. 205) a very interesting account of it will be found. Many Afghans of Shah Shuja's family while in exile and other Muslims of note are buried here. It is mentioned by Ferishta as the most Eastern possession of the Brahman Kings of Kabul. After the conquest by Mahmud of Ghazni it became the frontier town of the Muslims, whence its name of Sirhind, or Sar-i-hind, "Frontier of Hind." In 1191 it was taken by Shahab-ud-din Ghorî, and besieged by Rai Pithora (Prithvi Raja) for thirteen months.

The fort (built by Sher Shah Sur) formed a quadrilateral with Bhatinda, Hanumangarh and Hissar. Humayun recovered India by defeating Sikander Shah here (1555). Between 1556 and 1707 Sirhind was one of the most flourishing cities of the Moghul Empire. Heaps of brick ruins surround the old city. In 1709 the city was plundered by the Sikh Chief Banda, who put the Moghul governor, Wazir Khan, to death in revenge for the murder of Guru Govind's mother and children. Banda was taken and executed in 1715. In revenge, in December 1763, Sirhind was taken and totally destroyed by the Sikhs.

The finest and oldest building is the Tomb of Mir Miran. This is of stone, and is surmounted by a large central dome on an octagonal base, with a smaller dome at each of the four corners on a square base, generally resembling tombs at Delhi. The dead walls are relieved by squares of blue enameled tiles. This tomb is a specimen of the later Pathan architecture. The Largest Tomb is a plain brick building, attributed to Saiyid Khan Pathan, with a central dome of 40 ft. diameter. On another red brick building, attributed to *Khoja Khan*, the dome is 36 ft. in diameter outside. This building is probably of

the 15th century. An octagonal Tomb of Pirbandi Nakshwala (or the painter), on open arches, is surmounted by the pear-shaped dome of the Moghul period. The body of the building is profusely covered with paintings of flowers, and the roof with glazed tiles, arranged so that the melonlike divisions of the dome are marked by dark blue lines, and the intervals are filled by coloured tiles laid herring-bone fashion, beginning with yellowish pale green at the top, and ending with dark green at the bottom. The only mosque worth mentioning is that of *Sadan Kasal*, to the N. of the present town. The centre space is covered by a dome 45 ft. in diameter. The *Havell* or mansion of Salabat Beg, perhaps the largest specimen of domestic architecture of the Moghul Empire, consists of two great brick structures, 60 ft. square and about 80 ft. high, connected by high dead walls. The great *Sarai* of the Moghul Emperors is to the S.E. of the city. It is now used as a public audience-hall by the Patiala authorities, and is called the *Amkhas*.

Beyond Sirhind at Doraha the railway crosses the Great Sirhind Canal. It takes off from the Sutlej at Rupar, and, passing through Ludhiana and Patiala, eventually irrigates the S. half of the Ferozepore District. At Rupar, which is the terminus of a branch line, 33 m. from Sirhind, Lord Wm. Bentinck had a famous meeting with Maharaja Rānjit Singh in October 1831, and which led to an alliance.

194 m. Ludhiana (pop. 1951, 148,931) (D.B.K.), headquarters of a District, on the S. bank of the Sutlej, 8 m. from the present bed of the river. It is a great grain market, and the chief centre in the Province for hosiery and silk materials. The Fort lies to the N.W. of the city, and under it is a Shrine of Piri-i-Dastgir, or Abdul Kadir Gilani. The Fort is now occupied by the Government Hosiery Institute.

Ludhiana was founded (1480) by



two Shahzadas of the Lodi family. In 1809, following the Treaty of Amritsar with Ranjit Singh, Colonel Ochterlony occupied it as Political Agent for the Cis-Sutlej States, and from 1834 to 1854 the town was a military station. Shah Shuja, expelled from Afghanistan, resided here 1816-1833 and again 1834-38. Three of the great battles of the First Sikh War were fought between Ludhiana and Ferozepore—viz. Mudki, Ferozeshah, and Aliwal. The first two are noticed at p. 276. Aliwal lies 16 m. W. of Ludhiana. In the battle here Sir Harry Smith defeated a body of Sikhs under Sirdar Ranjodh Singh. An *Obelisk* bears the inscription, "Aliwal, 26th January 1846," repeated in Persian and Gurmukhi.

The Church and Public Gardens are to the S. of the city. An old cemetery dates from 1809. There has been an American Presbyterian Mission here since 1840. The N. India School of Medicine trains Indian Women as sub-assistant surgeons. Ludhiana is an important junction on the Northern Ry. for the three lines—Main Line, Ludhiana - Ferozepore Cantonment (p. 276) (77 m.), and Ludhiana-Dhuri-Jakhal-Hissar (131 m.).

27 m. from Ludhiana on the Jakhal branch is *Maler Kotla*, the chief town of a former Muslim State.

49 m. on the same branch line is *Sangrur*, the chief town of the former Jind State (p. 265).

202 m. *Phillaur*, beyond the Sutlej, crossed by a bridge of 5133 ft., built for the railway, but now used for the Grand Trunk Road.

229 m. *Jullundur Cantonment* station (D.B.K.). Branch, 24 m., to Hoshiarpur, headquarters of a Division and District (1846). The city (station 3 m. N.) had a pop. in 1951 of 168,816. Anciently it was the capital of the kingdom of Jalandhar, or Trigarta, which, after the invasion of Mahmud of Ghazni, survived in the Hill State of Kangra (see p. 272). Hsien Tsang, the Chinese pilgrim of the 7th century A.D., describes the

town as 2 m. in circuit; now two ancient Tanks are all that are left of this. Under the Moghul Empire it formed the capital of the country between the Sutlej and the Biás. Pending the construction of Chandigarh the East Punjab Government considered locating their capital there, but Simla was found more convenient. The modern city consists of a cluster of wards, each formerly surrounded by a wall. There is a fine *Sarai* built in 1857 by Shaikh Karam Bakhsh, a former Subadar.

12 m. from Jullundur City Junction, on a line which runs through Lohian Khas to Ferozepore Cantonment Junction (40 m.), is *Kapurthala*, the chief town of a former Sikh State, which can also be reached by road 15 m. N.W. from Jullundur City. Its Ruler was also one of the largest *talukdars* (landholders) in Oudh.

The Jalaikhana Palace is in the French Renaissance style. A sword of Jassa Singh, a legendary ancestor, is in the Treasury.

249 m. to 252 m. Between *Dhillwan* and *Biás*, the river Biás is crossed.

278 m. *AMRITSAR* Junction (D.B.K., about  $\frac{1}{2}$  m. W. of the city) may be visited by road from Lahore. A branch line goes N.E. 67 m. to Pathankot for Dalhousie, and Kashmir (see p. 270). Another branch line goes S. to Tarn Taran and Kasur (56 m.). A third runs N. to Narowal, 45 m. (for Sialkot, 84 m., and Jammu) and gives access to the Sikh shrines at Kartarpur and Dera Bāba Nānak (p. 270).

Amritsar, a city with a pop. (1951) of 320,465, is the religious capital of the Sikhs, founded in 1577 by Ram Das, 4th Guru of the Sikhs, upon a site granted by the Emperor Akbar around a sacred tank, from which the city takes its name, "Pool of Nectar." Ahmad Shah Durrani destroyed it in 1761, blew up the temple, and defiled the shrines; it was rebuilt in 1764. After Ahmad Shah's retirement the city was divided amongst the various

Sikh Chiefs, to each of whom was assigned a separate ward; but it gradually passed into the power of the Bhangi Misl, who remained supreme till 1802. In that year Ranjit Singh seized it, and roofed the great shrine with sheets of copper gilt; hence it was called the Golden Temple. He also built in 1805-09 on the S.W. the Fort of Govindgarh in order to overawe the pilgrims, and surrounded the city with a massive wall, the greater part of which has been demolished.

The manufactures for which Amritsar is most famous are those of Pashmina, silk, and carpets. (Pashmina is the name of any fabric made from the fine wool of a breed of goats found in and beyond the Himalayas.) Pashminas are either plain self-coloured cloths made in lengths, or woven into plain or embroidered shawls, some of which are known as Rampur chadars. There is a Government Weaving Factory. The manufacture of silk piece-goods, gold and silver thread, ribbon, spangles, etc., for embroidery, is still carried on. Ivory carving is practised, chiefly confined to combs, paper-knives, card-cases, and toys, and copper repoussé dishes are made. The materials for these manufactures are brought from all parts of Central Asia, and the merchants—Kashmiris, Afghans, Nepalese, Bokhariots, Baluchis, Persians, Turcomans, Tibetans, Yarkandis, and others—may be seen in their national and highly picturesque costumes. Besides raw materials they bring specimens of their own national manufactures and embroideries. Amritsar is also a depot for the Central Asian markets.

The city has twelve gates, of which the only old one is that on the N. facing the Rambagh. The direct road S. from the railway station to the Golden Temple in the centre passes two modern *Sarais* and several small mosques, and finally, through a deep archway in the centre of the municipal buildings, enters the *Kaisarbagh*, where stands a white marble statue

of the Queen-Empress Victoria. Opposite the statue is the Saragarhl Memorial erected by the Indian Army to the memory of the small detachment of Sikh soldiers who fell, in 1897, defending the fort of Saragarhl on the Samana Ridge, N.W.F., against overwhelming odds.<sup>1</sup>

At the entrance to the temple rises the Clock Tower. The road E. from the Clock Tower leads to the Jallianwala Bagh of unhappy memory. Martial law had been proclaimed in Amritsar in April 1919 because of an outbreak of rioting and murder, and all assembly prohibited by proclamation. Nevertheless in spite of this a large crowd had assembled in the garden, and many casualties occurred when it was dispersed by armed force.

European visitors to the temple remove their shoes and are supplied with clean socks to wear over their own socks or stockings. The Sacred Tank is surrounded by a tessellated pavement of white marble 24 ft. broad, with ribs of black and brown, brought from Jaipur. It is a square of 510 ft. each way. The buildings around it are called *Bungahs*, and are the hostels of various persons and village communities who come to worship. To the N.W. of the tank is the Akal Takht Sahib (see p. 269), with a gilt dome. In the N.E. is the white bungah of the Chiefs of Patiala and Nabha, and beyond, to the E., are two pillars called the Ramgarhia Minars. A local guide by Sirdar Sundar Singh gives details. The Committee of management, under the Sikh Gurdwaras Act, employs an English-speaking guide who meets visitors at the Clock Tower. Rules to be observed are painted on a board near the main entrance—the Darshan (viewpoint) Darwaza. Beneath the arch is a Memorial of the part taken by the 35th Sikhs in the Chitral Expedition (1897). Here shoes must be discarded.

The Golden Temple, called by Sikhs and Hindus the Darbar Sahib, or the

<sup>1</sup> See p. 301.

Harmandir, stands in the centre of the tank on a platform approached from the W. side by a white marble causeway 204 ft. long, flanked on either side by nine gilded lamps. Except for the lower part of the walls, which are of white marble, the whole of the building is encased in gilded copper, inscribed with verses from the *Granth Sahib*, written very clearly in the Punjabi character. It is entered by doorways on three sides, with doors plated with silver finely wrought. The walls are richly gilded and painted with representations of flowers, etc. On the E. side is seated the high priest, either reading from a copy of the *Granth Sahib* (the original is kept here) on an ottoman before him or waving a *chauri* over it, whilst pilgrims throw offerings into a sheet spread in the middle of the floor, and then taking their places around it, sit down and join in chanting verses of the sacred volume to the music of stringed instruments. On the roof is a small decorated Shish Mahal, or pavilion, with a curved roof in Chinese style. The brooms kept to sweep it out are made of peacocks' feathers.

Returning to the gateway, which has doors covered with massive silver plates, a staircase will be found to lead up to the Treasury. Permission to visit must be obtained from the President, Darbar Sahib Committee. This place has thirty-one pillars or poles of silver 9 ft. long and 4½ in. in diameter, and four large ones. In the chest are kept three gilt maces, a *panka*, two *chauris*, all with gilt handles, a *canopy*, weighing 10 lb. of pure gold, set with emeralds, rubies and diamonds, a pendant of gold, a coloured plan of the temple, and a magnificent diadem of diamonds with strings of pearl pendants, which used to be worn by Nau Nihal Singh, grandson of Ranjit Singh. There is also a sort of gilt arch 6 ft. high. All these are used when the *Granth* is carried in procession. On the W. side of the small square facing the gateway is the Akal Takht, with

a gilt dome. This name is applied to the supreme religious council. This temple was built in the time of Arjan, the fifth Guru. A low staircase leads to a room with a projecting window. In the room is a gilt ark, and a sword is taken out and shown. It is a falchion 4 ft. long and widening towards the end, said to be the sword of Guru Hari Govind; a mace also is shown, which was wielded by one of the Gurus. In the ark are also the vessels for the initiation of new members into the Sikh brotherhood.

The Temple Garden, Guru ka Bagh, is on the S. side of the enclosure. It is 30 acres in extent, and contains pomegranate, orange, and other fruit trees, a tank called Kaulsar, and several small pavilions. At the S. end of the garden is the Baba Atal Tower. The lower room is richly painted with frescoes representing scenes from the life of Guru Nanak. A staircase leads up to seven galleries; there is then a wooden ladder which ascends to an eighth; the entire height of the building is 131 ft. This tower is dedicated to Atal Rai, the younger son of Guru Har Govind, who is said to have been reproved by his father for raising the snake-bitten child of a widow to life, on the ground that supernatural powers ought to be displayed in purity of doctrine and holiness of life, and not in miracles. Thereupon Atal Rai said that as a life was required and he had withheld one, he would yield up his own, and so lay down and died (1628).

Outside the Temple enclosure on the E. are the lofty plain Ramgarhia Minars. The one to the N. may be ascended. At the top there is a good view to the N.W. taking in a white temple to Siva at the extremity of the city, built by Sardar Tej Singh. To the N.E., at 1 m. off, St Paul's Church is seen peeping out among woods. Govindgarh Fort appears to the S.W.

The return journey may be made by the Rambagh Gate N. of the city. To the left is the mosque of Muhammad Jan, with three white domes and



slender minarets. Farther to the N. is the 'Idgah; and close to it is the mosque of Khan Muhammad. In front of the gate, and just across the railway, are the pretty Rambagh Public Gardens which are about 40 acres in extent, enclosed by Ranjit Singh. In the centre is a pavilion in which Ranjit Singh used to stay. Before entering the gardens the Civil Hospital is passed.

The Fort of Govindgarh is a short distance to the S.W. of the city. It was completed by Ranjit Singh in 1809, the fortifications being traced by the French officers in his service. Such names as *Ronde de l'Est* may be seen on the walls.

There are Anglican (St Paul's) and Roman Catholic Churches in the Civil Station, and several missionary institutions.  $2\frac{1}{2}$  m. W. of Amritsar station, on the Grand Trunk Road, is the Khalsa College, which was founded in 1882. This is the National College for Sikhs and it is affiliated to the E. Punjab University in Arts and Science. It has a large staff, and accommodates about 700 students, some of whom are residents in the College hostels. The other educational institutions in the station are:—the Medical College; the Government High School; the Muslim Anglo-Oriental High School; the Hindu Sabha High School; the Pandit Baij Nath High School; the Dayanand Anglo-Vedic High School; and the Government Clerical and Commercial School. There is a Government Hospital under the charge of a Civil Surgeon, and a Municipal Hospital as well as several dispensaries and health centres. The city is provided with a good water-supply with a sewage-disposal scheme. An Electric Transforming station, in connection with the Uhl River installation, supplies electricity. The principal fairs held are at the Baisakhi festival in April, of Guru Arjan Singh in June, and at the Diwali festival in November. They gradually came to be utilised for the buying and selling of agricultural stock.

15 m. to the S. of Amritsar is **Tarn Taran** (D.B.), a place very holy to the Sikhs, through which a line runs to Patti (formerly to Kasur).

The Temple (Europeans are admitted) and Tower are situated on the E. side of a magnificent tank, filled with water from the Bari Doab Canal, made by Maharaja Rānjit Singh when he built the temple. The lower room of the temple has been handsomely painted with representations of trees, while the outside walls have paintings of gods and goddesses. The room has a corridor round it, on the S. side of which is the *Granth*, enveloped in silk wrappers, and fanned by an official with a *chauri*. The temple was the residence of the Guru Arjan, and is older than Amritsar; it has no writings on the walls. There is a small pavilion with open sides on the roof. The tank is said to possess miraculous powers to cure any lepers who can swim across it. At its N. corner is a tower built by Nau Nihal Singh. The neighbourhood is famous as the stronghold of the Manjha Sikhs, and a great recruiting-ground for the army.

34 m. N. of Amritsar on a branch line is the town of **Dera Bāba Nānak**, where the celebrated Sikh Guru, Bāba Nānak, lived and preached. The temple here is well worth a visit.

At 36 m. is the Ravi river.

The railway line from Amritsar to Lahore crosses the boundary of Pakistan, but trains from India have their present terminus at Atari (383 m. from Delhi). It is hoped, however, that a through service will shortly be restarted.

*Amritsar to Pathankot, for Jammu and Kashmir, and for Dalhousie, the Kangra Valley, Mundi, and Kulu.*

At Amritsar passengers for Jammu and Kashmir, and for Dalhousie, Chamba, Kangra, and Dharmasala take the Amritsar-Pathankot branch line.

45 m. from Amritsar, on this branch **Gurdaspur** (D.B.K.), headquarters of a district.

16 m. W. from Gurdaspur, and connected by road, is Kalanaur (District Board R.H.), where is a monument to mark the place where Akbar was proclaimed Emperor. The Jhulna Mahal is an arched wall 40 ft. long and 10 ft. high which sways under a person sitting on it, like an elephant.

67 m. Pathankot junction (R., D.B., and R.H.). 8 m. to the N., on the high bank of the River Ravi, is the picturesque Shahpur Kandi Fort, dating back to the 16th century, with a R.H. in one of the old towers. The Rajas of Pathan often rebelled against the Moghul Emperors. Driven back in the hills, they settled at Nurpur, but still retained the clan name Pathanias.

(i) *Route to Jammu and Kashmir.*

Since partition and the interruption at the frontier of the railway between Sialkot and Jammu, a new road and rail connection has been opened up between Pathankot and Jammu, a distance of about 60 m.

Jammu (D.B.K., alt. 1127 ft.) is the capital of the Jammu province of the Jammu and Kashmir State, and was formerly the winter headquarters of the Maharaja.

The Old Palace at Jammu, to the N.E. of the city, is entered by a large irregular quadrangle, on the right side of which is a vast reception-room. The veranda of the small reception-room overlooks the Tawi River.

W. of the city is a temple covered with plates of copper-gilt. The Prince of Wales College commemorates a visit of George V in 1905, before he became King. Close by, to the E., is the old parade ground, with the hospital and college to the S.E. The Gumti Gateway gives access to the River Tawi by a flight of dressed stone steps. A road leads to the State R.H., in the S.E. corner of the city. 2 m. S. of this gate is a fine garden belonging to the Maharaja.

The Banihal route to Kashmir starts here (see p. 527). The Ramnagar Palace belonging to the Maharaja is on a high bluff on the River

Tawi where the Maharaja Hari Singh road leaves Jammu town.

(ii) *Route to Dalhousie, the Kangra Valley, Mandi and Kulu.*

From Pathankot motor-cars and lorries proceed direct to Dalhousie, 52 m., or the journey can be broken at Dunera, 28 m., where there is a D.B. Motor service(s) also from Pathankot to Palampur, 78 m., for Kulu, via Guggal; and from Guggal to Dharmasala Cant.

A narrow-gauge railway, 102 m., whose construction involved some difficult work, runs through the Kangra Valley from Pathankot to Nagrota. At 53 m. is the Dhundni tunnel, 250 ft. long; the pilgrim track between Kangra and Jawala Mukhi winds along the hillside here, about 200 ft. above the railway track. At 57 m. is the Daulatpur tunnel, 1000 ft. in length. At 59 m. is Kangra station, which is separated from the town (p. 272) by a gigantic cleft in the hills; and just beyond is the bridge over the Reond Khad river. Large *melas* are held at these places and also at Palampur (p. 272) and Dharmasala.

Dalhousie (D.B.K., alt. 6678 ft., is a hill station and sanatorium, with a Cantonment at Bakloh (5500 ft.). From Dalhousie a visit may be paid to Chamba (D.B.), the chief town of a former Hill-Rajput State. The scenery is very fine, especially between Dalhousie and Chamba (20 m. distant across the Ravi), where the summer road passes at an average height of 8100 ft. for 6 m. through one of the most beautiful forests in the world. At 11 m. from Dalhousie, 9 m. from Chamba, is the "Marg," or green open space of the hamlet of Khajiar (6400 ft., D.B. and R.H.), a circle of green sward having a perimeter of 1 m., with a lake in the middle, in the midst of cedar forests, under the slopes of Dain Kund (9160 ft.), from the summit of which a semi-circle of snow-capped heights is to be seen. The lower or winter road is 21 m. (Chil, 12 m., and 9 m. to Chamba; no motor service.)

The Chamba State, now part of Himachal Pradesh, comprises the Upper Ravi and part of the Chenab Valley. It was under Sikh rule from 1810 to 1846). Chamba is a most Italian-looking town, on a plateau about 400 ft. above the river, with old temples, well worth seeing; it is lit by electricity, with electric fans in all public buildings. An interesting collection of antiquities is on view in the Museum, founded by the Raja Sir Bhuri Singh in 1908 and named after him (*Illustrated Catalogue*, by Dr Vogel, Calcutta, 1909). On the N. end of the *Maidan* (here called Chaugan) is the hospital named after Raja Sham Singh (d. 1904), and on the other end the old Residency used for the accommodation of distinguished visitors. Opposite the Museum are the Presbyterian Church and the Mission House of the Church of Scotland.

Chamba, being situated in the Ravi Valley, is very hot from June to August.

From Chamba roads branch off to Kashmir, to Pangi (over the Sach Pass) to Brahmaur, and on to Chamba Lahoul, and Kulu Lahoul. There are D.Bs. at Khajiar (closed for some months in the winter) and at Chamba. Travellers desiring information should apply to the Assistant-Commissioner, Dalhousie.

Dharmsala (D.B.K.), alt. 7185 ft., founded 1855, is reached (56 m.) by a motor road from Kangra. At Nurpur (ancient fort, with ruined temple), Kotla (29 m.), and Shahpur (40 m.), there are D.Bs. The new Civil Station of Dharmsala, erected since the earthquake of 1905 on the site of the old Cantonment, at a height of about 4500 ft., is reached at 56 m. Thence the motor road leads to the upper station, which lies at an elevation of about 5500 ft. This is in the midst of fine forest trees, and overshadowed by the great rock wall of the Dhaula Dhar, which rises to 16,000 ft. Above this, at Dharmkot (about 7000 ft.), are the summer quarters of the American United

Presbyterian Mission. In the centre of the upper station is the rebuilt Church of St John in the Wilderness, which, with the entire station, was destroyed in the earthquake of 1905. Above the upper station one of the main spurs of the Himalayas rises steeply to a height of 16,000 ft. to 17,000 ft. The great granite mountains appear almost to overhang the station, while the view S.E., S. and S.W., over the Kangra Valley and the Sewaliks and intervening foothills, is one of extreme beauty.

Kangra (D.B.K., alt. 2500 ft.), anciently known as Nagarkot or Bhawan, occupies a hill overlooking the Banganga torrent. The name Kangra properly belongs to the ancient Rajput fort, which crowns a precipitous rock, rising sheer above the Banganga, and dominates the whole surrounding valley. The temple of Devi Vajresri, on the N., and the fort were destroyed in the 1905 earthquake: the temple has been rebuilt. This temple is mentioned in Ferishta's account of the fourth invasion of India by Sultan Mahmud, in 1008, who sacked it, and again, in 1360, it was plundered by the Emperor Firoz Tughlaq. The headquarters of the District were removed from Kangra to Dharmsala in 1855.

28 m. E. of Kangra is Palampur, centre of the Kangra tea plantations. 9 m. E. again are the interesting temples of Baijnath, with two inscriptions in the Savada character, giving the date 1204, and a statue of the Jain Mahavira. By road, 21 m. S.E. of Kangra, is the famous temple of Jawala-Mukhi, picturesquely built up against a rocky cliff, from a cleft in which an inflammable gas issues. This is one of the most popular Hindu shrines in N. India, and the autumn fair is largely attended. The late Punjab Government purchased a large estate at Palampur for the purpose of establishing a health resort; March and April are the best months for the Kangra Valley.

There is a motor-road from the rail-head of the narrow-gauge railway



at Nagrota (Jagindarnagar) to Māndī (35 m.), capital of the former State of that name. There is a great Hydro-Electric installation in the Uhl river valley, dam 220 ft., tunnel 3 m. long, which supplies power to towns in N. India. The power station is at Jagindarnagar.

From Mandi a motor road runs into the Kulu valley, an important fruit-growing district. The sub-divisional headquarters which used to be at Nagar were removed in 1948 to Sultanpur (D.B.K.), 44 m. from Māndī, now generally known as Kulu town. This is the principal village in the Kulu Valley, the upper part of the Biās Valley up to the Rohtang Pass. The Chiefs, of whom the Rai of Rupī is the representative, had their residence here before the country was acquired (1839) by the Sikhs, from whom the British Government took it over.

At Sultanpur is the temple of Raghunath (another name for Ram Chandra), which was built by Raja Jagat Singh of Kulu, who was a contemporary of Aurangzeb. On the occasion of the Dasahra festival (see p. xlv) all the idols of the valley are brought to Sultanpur to do homage to Raghunath.

At Bajaura, 9 m. S. from Sultanpur, there is a stone temple, dedicated to Siva, with very fine carvings. Three niches in the outer wall contain bas-reliefs representing Ganesh, Vishnu, and Parvati slaying the demons. On both sides of the entrance are figures of the river goddesses Ganga (the Ganges) and Yamuna (the Jumna) (see *Archaeological Survey Report* for 1909-10).

Nagar is one march N. of Sultanpur, and Manali, where the motor road ends, is 2 marches. Thence Kothi, 1 march (8,000 ft.) through the lovely scenery of the Upper Biās valley to the Rohtang Pass (13,200 ft.) into Lahaul.

At Manali is the wood-carved temple of the goddess Harimba, or Hirma Devi, once the patron goddess of the Kulu Valley.

There used to be good small-game shooting in Kulu in the winter, and the country holds bear (red and black), ibex, *burrhel*, *thar*, and *ghoral*; as well as leopards. These and black bear were regarded as vermin, and a reward was given for each one destroyed. To shoot big game other than vermin, a licence must be procured from the Divisional Forest Officer, Kulu. The number of licencees is strictly limited, as is also the number of head that may be shot by a licence-holder. The licencees cover the whole of Kulu, Sarāj, Lahaul, Spiti and Bara Bāghāl. There is often difficulty in getting labour and supplies; travellers and sportsmen should give ample notice of their visit to the Sub-divisional Officer, Kulu, who can give them detailed information regarding supplies, prices, rates of coolie hire, etc. Much trouble is saved by travelling with mules to carry luggage, and on no account should travellers who have entered the country with mules dismiss them there, unless they are making a long stay. The Kulu Valley is famous for its fruit orchards, where the finest apples and pears are grown for export to the plains of India and as far as Aden, Ceylon and Burma. The Kulu streams have been stocked with trout. There is a hatchery at Nagar, and trout now breed in the Biās and its main tributary the Parbatti. Fishing is good. Licencees are issued by the Subdivisional Officer, Kulu, for Rs. 20 per month, and Rs. 50 for the season. Dry-fly fishing is, however, practically impossible during the rains, when the river is muddy.

Before the construction of the motor-road from Māndī, Kulu was accessible from Palampur, and from Simla *via* Narkanda (p. 261.), but these routes have since been abandoned. The stages were as shown below, and there were small bungalows at each stopping-place, but it is not known whether these have been maintained.

## (1) MARCHES FROM PALAMPUR TO SULTANPUR

From	To	Country.	Distance.
Palampur	Bajinath	Undulating.	Miles. 9
Bajinath	Dhelu	Dreary.	13
Dhelu	Jhatingri	Flat and then rapid ascent.	14
Jhatingri	Badwani	Cross valley.	13
Badwani	Karaun	Cross valley and then cross Bhubu Pass (9480 ft.).	12
Karaun	Sultanpur	Steep descent.	8

## (2) MARCHES FROM NARKANDA TO SULTANPUR

From	To	Height above Sea- level.	Country.	Distance.
Narkanda	Lohri	Feet 2500	Descent of 6500 ft. in	Miles. 12½
Lohri	Ani	4100	Cross Sutlej (by bridge), gradual descent for 6 m. and easy ascent for 6½ m.	11½ in all.
Ani	Khanág	8300	Steep ascent. Cross Jalori pass at 10,570 ft.	9
Khanág	Shoja	8800	Closed by snow 3 mths. every year.	7
Shoja	Banjár	5000	Descent all the way.	10½
Banjár	Lárji	3100	Grand gorges of Biás, Sanj and Tirthan rivers; descent nearly all the way.	12
Lárji	Bajaura	3600	Up Biás River gradual ascent.	11
Bajaura	Sultanpur	3994	Gradual ascent up Biás River.	9

## (c) Delhi to Bhatinda and Ferozepore

The line to Bhatinda was opened in 1897.

44 m. Rohtak Junction (D.B.K.); headquarters of a District (1824), was a border town between the Sikh and Maratha powers and fell into the hands of various chieftains. Muslim turbans interwoven with golden and silver thread are made here. Branch line to Panipat Junction (p. 256).

79 m. from Delhi, Jind, junction for a branch, 44 m. to Panipat (p. 256)

100 m. Narwana, junction, 54 m. to Kurukshetra (p. 258).

124 m. Jakkhal, junction for the broad-gauge line running, 131 m., from Hissar to Ludhiana (p. 267).

185 m. Bhatinda Junction (old name, Bikramgarh). Broad-gauge lines E. to Patiala, Rajpura and Ambala. Metre-gauge lines run S. to Bikaner and also to Hissar and Rewari (p. 184). There is a fort, Govindgarh, built by Sher Shah with walls 118 ft. high, seen from the railway, but the town contains only the shrine of Baha Ratan, a Muslim saint, who is said to have been a Hindu converted to Islam in the reign of Shahab-ud-din Ghorī (c. 1200), and yet is believed to have lived in the days of the Prophet.

On the metre-gauge line, 187 m. S. to Rewari, are the following stations:

47 m. Sirsa station (D.B.K.), said to have been founded by Raja Saras about the middle of the sixth century. It was formerly well known as Sarasvati. The ruins of old Sirsa lie to the S.W. A great cattle fair is held here in August and September, at which 30,000 head of cattle are offered for sale. 98 m. Hissar station (R., D.B.), junction of three railway lines. A branch of the *W. Jumna Canal*, made by the Emperor Firoz Shah Tughlaq to irrigate his hunting-seat at this place, was restored by the British in 1826. The city and the fort on the W. side of it were founded in 1354 by

the Emperor Firoz Shah, who made it his favourite hunting-seat. Lying on the main track from Multan to Delhi, it became a place of importance of which there are only buried remains now besides the old walls and gates. Within the limits of the original fort are the ruins of a Muslim building, the Gujarī Mahal, constructed of Jain remains; and in the present citadel enclosure are the Emperor Firoz Shah's Lat and Mosque, and remains of an old palace. E. of the city is a fine stone building called the Jahaz, or Ship, from its shape. It was used as a workshop of the W. Jumna Canal, but is now a protected monument. A large cattle fair is held at Hissar twice a year. Haryana cattle are exported largely to Calcutta. S. and W. of the city there is a Government cattle-farm (*Bir*), with an estate of 60 sq. m. for pasturage. The *District of Hissar* borders on the arid tract of Rajputana, and the average rainfall being only 10 in., the country is subject to periodic famines. In 1939 the cattle were in danger of extinction. The *Ghaggar*, with scanty verdure along its banks, winds through the N. of the district.

113 m. Hansi station (D.B.), on the W. Jumna Canal, founded in the eighth century by Anangpal Tomar, King of Delhi, and long the capital of Haryana. There are ruins of an ancient citadel and some remains of gateways, and a high brick wall, with bastions and loopholes. In 1798 the famous sailor-adventurer, George Thomas, fixed his headquarters at Hansi, but was driven out in 1802. In 1803 British rule was established. The famous Colonel Skinner, who raised the regiment known as Skinner's Horse, died here in 1841.

At Tosham (D.B.), 23 m. S.W., are some ancient inscriptions. They are cut in the rock half the way up the hill near a tank much visited by pilgrims who come from great distances to the yearly fair there. Tosham is about 9 m. from Bawani Khara railway station, which is 17 m. from

135 m. Bhiwani station (R.H.),



formerly a great market for all North Rajputana. On the main line 211 m. from Delhi is Kot Kapura (R.), in Faridkot State, junction for a metre-gauge line, which runs 50 m. W. from Kot Kapura to Fazilka Junction. The town has a considerable trade in grain, and a fine market known as the "Bikram" Mandi.

219 m. from Delhi is Faridkot town (R.H.), chief town of the former Sikh State of that name. Chaudhri Kapura founded the Faridkot house in the middle of the 16th century, and his grandson, Sardar Hamir Singh, became independent a century later, having added considerably to the family possessions. Ranjit Singh took possession of the State in 1809, but agreed to relinquish it by the Treaty of Amritsar. For services rendered during the first Sikh war the Faridkot Ruler received the title of Raja and a grant of territory. The town, which lies 20 m. S. of Ferozepore, has a considerable trade in grain. The chief places of interest are—a fort built about 700 years ago by Raja Mokulsi, a Rajput, in the time of Bawa Farid-ud-din, a saint, who gave it his name, and the Davies Model Agricultural Farm and farmer's house. 239 m. from Delhi is Ferozepore Cantonment Junction (R., D.B.), lying midway between the Cantonment proper and the City. The fort is 1 m. W. of Cantonment station. It was rebuilt in 1858 and greatly strengthened in 1887. The railway passes between the City and the Fort; and the Grand Trunk Road between the Fort and the Cantonment.

The city was founded in the time of Firoz Shah of Delhi, 1351-1387. When it lapsed from the Sikhs to the British in 1835 it was in a declining state, but through the exertions of Sir Henry Lawrence and his successors it has increased to its present importance as a market of raw produce, much of which is due to the Sirhind Canal, extended to the District in 1882, and the inundation canals along the Sutlej, inaugurated by Colonel Grey, in the years 1874-78.

The main streets are wide and well paved, while a circular road which girdles the wall is lined by the gardens of wealthy residents.

A memorial was erected in 1933 to the Sikh garrison of Saragarhi on the Orakzai Samana range (p. 505), which fell to a man defending the post in 1897.

In the cemetery on the Grand Trunk Road to Ludhiana lie many distinguished soldiers, amongst them Major George Broadfoot, C.B., Governor-General's Agent, N.W. Frontier, General Saie, and General Dick.

The three great battlefields of the First Sikh War, fought by Sir Hugh Gough, can be visited from this point. Plain obelisks have been erected on each. Mudki (18th December 1845) lies 17 m. to the S.E.; Ferozeshah (21st and 22nd December), 11 m. E., and on the railway to Ludhiana and 8 m. from Mudki; and Sobraon (10th February 1846) 22 m. N.E. Mudki and Ferozeshah are accessible by motor to within  $1\frac{1}{2}$  m. and  $\frac{1}{2}$  m. respectively. To reach Sobraon requires a 5-m. ride across country from Mallanwala Khas station on the Jullundur line.

Until partition in 1947 the railway line to Kasur and Lahore crossed the Sutlej by the Kaisar-i-Hind bridge, but now the Sutlej is the boundary between Pakistan and India and Ferozepore is the terminus of the railway. Below Ferozepore on the Sutlej at Suleimanke (56 m.), Islam (138 m.), and Panjnad farther down still are the headworks of the various irrigation projects based on the river.

## ROUTE 16

SAHARANPUR by the Oudh and Rohilkhand Section of the Northern Ry., through Roorkee to

- (1) Lhaksar Junction for Hardwar, Dehra Dun, Mussoorie, Landour and Chakrata;

thence through Moradabad and Rampur to

- (2) Bareilly Junction for Kathgodam, Naini Tal, Almora, and Ranikhet;

thence to LUCKNOW and on to Benares by (a) Rae Bareilly and Pertabgarh (mail route) and (b) Fyzabad, Ajodhya, Jaunpur and Moghul-sarai.

Saharanpur Junction (see p. 264) is 50 m. from Ambala Cantonment (p. 259) and 111 m. from Delhi *via* Ghaziabad and Meerut (Route 15). Saharanpur is the junction for the Oudh and Rohilkhand section of the Northern Ry., which runs S.E. to Lucknow (322 m.) and thence by the North-Eastern Ry. (509 m.) to Benares and (520 m.) to Moghulsarai, where it connects with the main and Grand Chord lines to Calcutta (Route 2).

A motor service runs to Dehra Dun (p. 278) in 2½ hours.

22 m. from Saharanpur is Roorkee (*Rurki*) station (D.B.). It is 42 m. by road to Dehra Dun, 65 m. to Meerut, 32 m. to Muzaffarnagar, 19 m. to Hardwar. Roorkee stands on an artificial ridge of canal spoil overlooking the Solani river. Up to 1845 a mud-built village, it is now the headquarters of the Ganges Canal workshops, and the Bengal Centre, Corps of Engineers.

The Thomason Civil Engineering College is named after a former Lieutenant-Governor of the North-Western Provinces, and was founded in 1847.

The students are partly young officers of the Indian Engineers, partly civilians. It has large laboratories. The library has more than 30,000 volumes available to the public under certain restrictions.

30 m., bridge over the Solani river. An aqueduct carries the Ganges Canal.

33 m. Lhaksar Junction. A branch line from here (opened 1900) runs N. to Hardwar and Dehra Dun, giving access to the hill stations of Mussoorie, Landour and Chakrata.

- (1) *Lhaksar Junction to Hardwar and Dehra Dun (for Mussoorie)*

17 m. from Lhaksar, Hardwar or Amarut station (D.B.; height above sea-level 1024 ft.) is situated on the right bank of the Ganges, at the southern base of the Siwalik range, at the mouth of a gorge. As the canal bank is closed by locked gates at intervals, the key should be obtained from the canal office. The Ganges here divides into several channels between large islands, many of which are above high flood-water. One of these channels commences about 2½ m. above Hardwar, and flows by it, and by Mayapur and Kankhal, rejoining the parent stream.

The Ganges canal system commences at Hardwar, water being taken from between Mayapur and Kankhal on the west bank. The Bhimgoda headworks control the supply of water.

Hardwar is a town of great antiquity, and has borne many names. It was originally known as Kapila, or Gupila, from the sage Gupila, who passed a long period here in religious austerities at a spot still called Kapila Sthana.

The Chinese pilgrim Hiuen Tsang visited a city which he calls Mo-Yu-Lo, which General Cunningham identified with Mayapur, a little S. of the modern Hardwar.<sup>1</sup> Timur sacked the place in January 1399.

<sup>1</sup> For the ancient history of Hardwar, see *Archaeol. Rep.*, 2, 231.

The name Hardwar, "Door of Hari or Vishnu," probably does not date further back than 1400.

The great object of attraction is the temple of *Daksheswara* (see below) and the adjoining bathing ghat. This ghat, which is known as *Hari-ke charan*, has its name from the *charan* or footprint of Hari (Vishnu) impressed on a stone let into the upper wall, which is an object of great veneration at the annual gathering. Each pilgrim struggles to be first to plunge into the pool after the propitious moment has arrived, and stringent police regulations are required to prevent many fatalities. In 1819, Government built the present enlarged ghat of 60 steps 100 ft. wide. The cleansing from all sins is supposed to result from bathing in the Ganges here. The great assemblage of pilgrims takes place on the 1st of Baisakh (April-May), the day on which the Ganges is said to have first appeared, and when the Hindu solar year begins. Photography should not be attempted.

Every twelfth year, the planet Jupiter being in Aquarius and the sun entering Aries, a feast of peculiar sanctity occurs, called a *Kumbh-mela*. This festival is celebrated in turn in Allahabad (p. 38), Nasik (p. 30), or Ujjain (p. 122); at intervals of three years. Riots and bloody fights used to be common; in 1760, on the last day of bathing (10th April), the rival mobs of the Gosain and Bairagi sects had a battle, in which many perished. The *Kumbh-melas* now pass off quietly on the whole, although 500,000 may be present on the great bathing day; elaborate railway, lighting and sanitary arrangements are made.

*Gangadwara* is celebrated in the Puranas as the scene of Daksha's sacrifice, to which he neglected to invite Siva, the husband of his daughter Sati. Sati attended the sacrifice in spite of Siva's warning not to do so, and was so shocked at her father's disrespect that she went to the bank of the Ganges, and by her own splendour consumed her

body. Enraged at Sati's death, Siva produced Vira-Bhadra, who cut off Daksha's head and threw it in the fire. Siva restored Daksha to life, but as his head had been consumed, replaced it with that of a goat or ram. The spot where Daksha is supposed to have prepared his sacrifice is now marked by the *Temple of Daksheswara*, a form of Siva. It is at the S. end of Kankhal, 2½ m. below the bathing ghat. Around the temple are several smaller ones of no interest.

There are three *old temples* at Hardwar—to Narayana-shila, to Maya-devi, and to Bhairava. The *Temple of Narayana-shila* is made of bricks, 9½ in. square and 2½ in. thick, and is plastered on the outside. The *Temple of Maya-devi* General Cunningham thought to be 10th or 11th century. Maya-devi is a three-headed and four-armed female in the act of killing a prostrate figure; in one hand is a discus, in another what resembles a human head, and in a third a trident. Close by is a squatting figure with eight arms, which must be Siva, and outside the temple is the bull Nandi. Outside the *Temple of Sarvvanath* is a statue of Buddha under the Bodhi-tree accompanied by two standing and two flying figures. On the pedestal is a wheel, with a lion on either side. It is in the middle of the bazar. From Hardwar many pilgrims proceed to visit the shrine of Kedarnath, a name of Siva, and that of Badrinath, on the Tibetan border, far up in the Himalayas; also Rishi Kesh (14 m.); motors available. Rishi Kesh is 6 m. from Rishi Kesh station (15 m.) on a short branch line from Hardwar. Aeroplane service to Pipalkoti in 1½ hours, weather permitting. To Lachman Jhula is a 2-m. walk.

49 m. from Lhaksar Dehra Dun (or Doon) is the headquarters of the Dehra Dun District and the railhead for Mussoorie. By road Dehra Dun is 58 m. to Chakrata (D.B.), 14 m. to Mussoorie, 31 m. to Hardwar. At Kalsi, 32 m. from Dehra Dun, on the Chakrata Road, near the D.B., on the right bank of the Jumna, is the



Kalsi stone, inscribed with an edict of Asoka.

Dehra is prettily situated in the midst of a mountain valley 2282 ft. above sea-level. It was founded by Guru Ram Rai (below). His temple is on the pattern of the mausoleum of the Emperor Jahangir at Shahdara. Research is carried on at a Forest Institute (1914), an Agricultural Institute, and a Laboratory of the Archaeological Chemist. There are six Museums.

In March 1922 a public school, known as the Royal Indian Military College, was inaugurated for boys desirous of a military career. This was followed in December 1932 by the opening of the Indian Military Academy, now styled the National Defence Academy, which combines the functions of Woolwich and Sandhurst. Doon Court is a residence of the President. The place is also the headquarters of his Bodyguard. Dehra has a large community of pensioners. Lakshman Park is the residence of His Holiness Shri Mahant Lakshman Das.

In the earliest ages of Hindu legend Dehra Dun formed part of a region known as Kedarkhand, the abode of Siva, from whom also the Siwalik Hills are called. Here Rama and his brother are said to have done penance for killing Ravana, and the five Pandavas stopped on their way to the snowy range where they immolated themselves.

Authentic history begins in the 17th century, when Ram Rai was driven from the Punjab and the Sikh Guruship on account of doubts as to his legitimacy. In 1757 Najib-ud-daula, Governor of Saharanpur, occupied the Dun, but he died in 1770, when the country was swept by various invaders, last of all the Gurkhas. At the end of the Gurkha War, in 1815, the Treaty of Sagauli ceded the country to the British, who had easily occupied Dehra, and taken the strong hill fortress of Kalanga (5 m.) after a gallant defence, in which Sir Rollo Gillespie (p. 411)

was killed. The approach to Mussoorie from Dehra is by way of Rajpur (7 m.), a large village (3000 ft.). The journey is made by motor-car or lorry to a point about 2 m. from the Mussoorie Library. Road toll is payable. At *Jharipani* there is water and a bazar; and here, at an elevation of 5000 ft., the residential area begins.

4 m. Mussoorie (alt. 6570 ft.) is situated upon an outer range of the Himalayas, which lie to the N. of Dehra Dun. The hill rises in the form of a horseshoe gradually ascending to the centre, and enclosing in the hollow a number of ridges. Ridges also run down from the back of the hill to the valley in which flows a tributary of the Jumna; between the ridges N. and S. are deep, wooded gorges. The S. view from Mussoorie is over the valley of the Dun and across the Siwalik Hills to the plains; the view towards the N. is bounded by the peaks of the snowy Chor range with the Bhandarpoonah peak. The hills towards the S., which are exposed to the prevailing winds, are nearly bare. To the N., however, not far below the ridge, trees are plentiful. They are principally oak, rhododendron and fir. In sheltered places apricots, apples, pears and cherries flourish, together with many English annual and perennial plants. Mussoorie is a very popular hot weather resort. The first hydro-electric station was installed in 1909. There are many schools in Mussoorie, also the Wynberg Homes for the Anglo-Indian community, started in 1893.

Landour is a little to the E. of Mussoorie, connected with it by a narrow spur. The Hill is about 900 ft. above the average of the Mussoorie ridge. The houses and barracks are built upon the ascending slope of the spur and upon the precipitous slopes of the ridge.

There is a good road from Mussoorie (148 m.) to Simla *via* Chakrata, a hill station 7000 ft. above the sea, in the centre of the tract called Jaunsar Bawar (21 m.). There are forest R.Hs.

at most halts, but tents, food and servants should be taken. The number of marches is twelve. The highest point crossed is the Pate-malla Mountain (9368 ft.), 33 m. from Simla. Motor cars can be hired for the journey from Dehra Dun to Chakrata (58 m.).

*Main Line from Lhaksar Junction to Bareilly Junction*

37 m. from Saharanpur is the Banganga bridge, and at 43 m. the Ganges bridge.

59 m. from Saharanpur, on the main line, is Najibabad, founded by Najib-ud-daula, a Rohilla chief, who was prominent in Delhi from 1761-70. His grandson was the infamous Ghulam Kadir (see p. 235). Branch to Bijnor (23 m.), and another to Kotdwara (15 m., D.B.), whence by road (26 m.) to the hill station (5828 ft.) of Lansdowne (D.B.), the former home of the Garwhal Rifles. Motor services by lorry in 3 hours daily from Kotdwara.

73 m. Nagina station (D.B.), noted for its work in ebony. It is 19 m. by road from Bijnor. Motor lorries and ekkas are generally available. Bijnor (D.B.K.) is 3 m. from the Ganges. The Brahmanical threads (*janeos*) made here have acquired a general reputation.

120 m. from Saharanpur is Moradabad Junction (W. rooms; good D.B., 2 m.). Branch lines of the Northern Ry.: (a) 100 m. to Delhi, via Hapur (junction for Meerut, p. 263), and Ghaziabad, crossing the Ganges at Garhmuktesar, with temples of Mukandnath and Bahirav; (b) 28 m., on the old main line to Chandausi Junction for the line (61 m.) from Bareilly Junction to Aligarh Junction.

The former Rohilkhand and Kumaon Ry. runs (48 m.) to Ramnagar (junction at Kashipur for Lalkia on the Bareilly-Kathgodam branch of the same railway), also to Sambhal (below). The railway station lies to the S.E. of the city (pop. 1951,

163,767), which is on the right bank of the Ramganga river. To N.W. of the city is the civil station. The city is noted for its metal work, especially for inlaid work of brass and tin and for bell foundries.

About  $\frac{1}{2}$  m. N. of the railway station is the *American Church*, and 1 m. from this church the Ramganga river is crossed by the railway and by a bridge of boats, except in the rainy season. To the W. is the Jami Masjid, dating from 1634, in the reign of Shah Jahān, after whose son, Murad Bukhsh, the place was named. N. are the ruins of the fort of Rustam Khan, a Rohilla, who founded the city in 1625. In 1715 Nizām ul Mulk was governor.

The road from Moradabad N.E. towards Naini Tal is only metalled up to the 22nd m., where it crosses the River Kosi by a ferry or bridge of boats, and beyond is not fit for motors. Another road runs 73 m. to Meerut. The mosque at Sambhal (22 m. S. by road) bears an inscription which states that it was built by the Emperor Bābur; but this is doubtful. It is claimed by the Hindus as a shrine of Vishnu; but it is a specimen of early Pathan architecture. Bābur's son Humayun, afterwards Emperor, was governor of the place, which was plundered by the Mahrattas under Tukaji Holkar in 1773.

On leaving Moradabad the Rām-ganga river is crossed by a bridge (carrying the road also), and similarly the Kosi river is crossed at 135 m.

137 m. from Saharanpur, on a chord line, opened 1894, Rampur, or Mustafabad (D.B.K.), the capital of a former Rohilla State (see below, under Bareilly, for history), but since December 1949 the State has been merged in Uttar Pradesh. There is a fine Guest-house. The State Library is famous for its Oriental MSS.; it contains also a remarkable collection of portraits of the 16th to 18th centuries, which includes one of François Bernier and a contemporary one of the Emperor Bābur. Among the principal treasures is a little volume

of Turki verse with autograph notes by Bābur and Shah Jahan.

176 m. from Saharanpur is **Bareilly Junction** (R., D.B.) (pop. 1951, 208,628; alt. 562 ft.). A metre-gauge line runs N. to (66 m.) *Kathgodam*, under Naini Tal (see p. 282). W. from Bareilly a branch line runs to Budaon and on across the Ganges to Kasganj (junction for the metre-gauge line from Kanpur to Muttra). A branch connects, *via* Chandausi, with Aligarh (p. 289), crossing the Ganges at Narora by a bridge 3040 ft. long. Below the bridge are the headworks of the Lower Ganges Canal, irrigating down to Allahabad.

By road Bareilly is 63 m. to Kathgodam, 47 m. to Shahjahanpur, 52 m. on to Sitapur, and 52 m. farther on to Lucknow; it is 33½ m. to Pilibhit, 128 m. to Muttra, 132 m. to Agra.

Bareilly is the capital of Rohilkhand. Two Afghan brothers, Shah Alam and Husain Khan, settled here in 1623. Ali Muhammad Khan, grandson of Shah Alam, united the Rohillas between 1707 and 1720, made Bareilly his headquarters, and his uncle Hafiz Rahmat Khan, who succeeded him, extended his power from Almora in the N. to Etawah in the S.W. On the death of Najib-udaula in 1772, the Rohillas provoked an invasion of the Mahrattas, and executed a promise to pay the Nawab Wazir of Oudh, who obtained British assistance in keeping the Mahrattas out. As the Rohillas, except Rahmat Khan, omitted to pay, the Rohilla War, 1773-74, ensued, in which the ruler of Oudh, again with the support of British troops, conquered Rohilkhand, Hafiz Rahmat being killed, the 23rd April 1774,<sup>1</sup> at Miranpur Katra, 15 m., on the line to Shahjahanpur. Faiz Ullah, son of Ali Muhammad Khan, was recognised by the Wazir as Chief of Rampur by a Treaty of Laldhang (1774), and from him the present Nawab of Rampur is descended. Bareilly was ceded to the

British by Saadatali Khan in 1801, to cancel a debt accruing by the loan of British troops.

Bareilly contains a mosque of Shaikh Ahmad Khandan with a Persian inscription (1284) of Balban, and another, the Mirzai, dating back to Shah Jahan. The splendid rows of Bamboos, from which it is commonly called *Bans Bareilly*, have practically all disappeared. In the churchyard of the station church is the tomb of Mr Thomason, Lieut.-Governor of the North-West Provinces, 1843-53, to whom the present systems of land revenue and administration of N. India are due. At Aulah were palaces of the Rohillas. Bareilly has rosin, bobbin, catechu and match factories at Clutterbuckganj. The old industry of lacquered and gilt furniture has been replaced by woodwork and furniture making, which has received Government aid. The sugar industry expands rapidly. Cotton rope, newar, tents and durries are also made. There is one college of the first rank here and its history dates back a hundred years to the time when it started as a school. There are six high schools for boys, and a Government girl's high school, the first of its kind in the U.P.

(2) *Bareilly Junction to Bhojeepura (for Sitapur) and Kathgodam (for Naini Tal).*

12 m. from Bareilly Junction is **Bhojeepura Junction** for Kathgodam (see below). The main line runs N.E. from here to 36 m. Pilibhit then turns S.E. to (115 m.) Lakhimpur, (144 m.) Sitapur, and (199 m.) Lucknow. At Mailani (78 m. from Bareilly) a branch crosses the Sarda River. A branch line runs from Pilibhit to, 38 m., Tanakpur on the Nepalese frontier. At Banbassa, 33 m. from Pilibhit, are the headworks of the Sarda Canal, built by Sir Bernard Darley. The Sarda joins the Gogra 25 m. upstream of the former junction at Rampur Mathra with the Sarju river. The canal irrigates the Gogra-Ganges Doab. A barrage of thirty-four bays, each of 50-ft. span, has

<sup>1</sup> A narrative of the Rohilla War, may be read in Sir John Strachey's *Hastings and the Rohilla War* (Clarendon Press, 1892).



been built across the river. 4000 m. of canal and distributing channels, will irrigate in a dry year over 2000 sq. m., of which one-fifth is under sugar-cane. The work took eight years to complete, and were opened on 11th December 1928.

Sitapur (D.B.) was once a military station. Good roads to Lucknow, Shahjahanpur and Lakhimpur (Kheri Dt.). The district has a large sugar industry with three model mills.

66 m. due N. of Bareilly, and 241 m. from Lucknow, is Kathgodam (R.) terminus. By road it is 63 m. from Bareilly to Kathgodam; and on to Naini Tal the distance is 22 m. Motor services from Kathgodam to Naini Tal, and thence to Ranikhet and Almora.

The country is flat as far as Ranibagh (2 m.; D.B.). The road then ascends the valley of the Balaya, amidst picturesque scenery, with waterfalls flowing down deep ravines, to (12 m.) *The Brewery*. From here Naini Tal may be reached by a steep bridle-path, fit only for ponies or "dandies." About 1 m. below *The Brewery*, however, a motor road takes off on the left, reaching Naini Tal (Talli Tal) in 10 m.

Naini Tal (D.B.); alt. 6346 ft., founded 1841; the one-time summer residence of the Governor of the U.P. is extremely picturesque, the lake forming a most striking feature. The highest peaks are to the N.W.—China is 8568 ft. above sea-level, Deopatta, 7589 ft., and Alma, 7752 ft.

The *Lake* is nearly 1 m. long and 400 yd. broad, with an area of 120 ac. The flood-level is 6410 ft. above the sea. The depth ranges from 5 fathoms at the N. end to 15½ in the broadest part; and there are *Sulphur Springs* at the Talli Tal S. end. Both yachting and boating facilities are available.

The principal residences lie to the N.W. of the lake, close to the shore: the Capitol Cinema, the Club about ½ m. farther (quarters for men), and the Secretariat. A Guide Map is available. Polo, cricket, football and hockey are played on the "Flats."

There are numerous Educational Institutions and a Church.

On 18th September 1880 a catastrophe occurred at Naini Tal. On Thursday, the 16th, rain fell in torrents, and continued during Friday and Saturday, in which two days 33 in. had fallen. The Victoria Hotel, which stood about 280 yd. to the N. of the N. corner of the lake, had a lofty hill at its back. At ten o'clock on the morning of Saturday, the 18th, a slight landslide crushed in the outhouses and a portion of the rear of the premises, and buried several people. The Assistant-Commissioner sent for the military to extricate the dead and wounded. At 1.30 p.m. the cliff overhanging the spot fell, burying at once the hotel, the soldiers, the assembly rooms and library. It was utterly impossible to extricate any of those entombed.

There is a pretty ride on the W. side of the lake, where the visitor may ascend to a considerable height. But the finest views will be obtained on the E. side—e.g. from Sher ka Danda (7886 ft.) or Larya Kanta (8140 ft.). An annual Kumaoni gala (July) commemorates former Chand rulers.

An excursion may also be made by a very pretty path from Naini Tal to Bhim Tal, 12 m. (bungalow and fishing), to Naukuchia Tal, 2 or 3 m. from Bhim Tal (camping-ground and fishing), and to Malwa Tal, 10 m. from Bhim Tal over the hills, a very pretty lake (bungalow; fishing and good shooting on a permit). From Bhim Tal it is possible to return direct to Kathgodam (9 m.) by a bridle-path. Another bridle-path leads (4 m.) to Bhawali, a growing resort, on the motor road, 22 m. from Kathgodam.

The stages on the round route to Ranikhet and Almora are given below: the direct route from Kathgodam is by Bhim Tal. There is a motor road from Naini Tal via Ranikhet to Almora. The distances by motor road are: Naini Tal N. to Ranikhet, 49 m.; Ranikhet E. to Almora, 29 m.; Ranikhet S.W. to Ramnagar, 61 m. These roads can all be used by

motors, but on the last named, 7 m. near Ramnagar (1500 ft.), are not good; some of the bends are sharp. The gradient is 1 in 20, but is sometimes steeper; no regular bus service.

Nos.	Names of Stages.	Miles from Stage to Stage.
1	From Naini Tal to Khairna D.B. .	12
2	From Khairna to Ranikhet D.B. .	16
3	From Ranikhet to Majhkali D.B. .	8
4	From Majhkali to Almora D.B. .	16
5	From Almora to Peora .	10
6	From Peora to Ramgarh D.B. .	10
7	From Ramgarh to Naini Tal .	13
	Total . .	84

At Khairna, on the Kosi river, is mahseer fishing, also gooral shooting, and there are leopards in the hills. From Khairna to Almora by the river is rough going.

Ranikhet (D.B.K.), with Chaudhatta, a military hill station. Elevation 6000-7000 ft. The views of the Himalaya snows from this station are very grand. Nanda Devi (25,645 ft.), 60 m. distant, has twin peaks.

Almora (D.B. and boarding-houses) chief town of the District, 5400 ft. above sea-level. Almora, the old capital of Kumaon, was taken in the Gurkha War of 1815 and ceded by Nepal. It is resorted to by persons with weak lungs. An All-India Cultural Centre (1939), started by Uday Shankar, the famous dancer, is on Simtola Hill. In the neighbourhood are fruit orchards, supported by Dartington Hall in Devonshire. The Chowka river is the boundary with Nepal.

Almora to Pindari Glacier (13,000 ft.), eight marches (D.B. on the way, but no attendance. Eggs and vegetables usually obtainable). Best time of year, May or early October. Travellers should make arrangements through the Deputy-Commissioner, Almora, for conveyance and carriers.

### *Main Line from Bareilly Junction to Lucknow*

At 203 m., Miranpur Katra (p. 281), a battlefield in 1774.

After crossing the Garra river at 220 m. Shahjahanpur Junction is reached. (D.B.K. in Cantonment.) Branch lines (1) N. to Pilibhit, 52 m., and (2) E. to Sitapur, 36 m. Motor-bus services to Pawayan, 17 m. N.E. Fatehgarh is 48 m., S.W., by road.

Shahjahanpur is the chief town of a District (pop. in 1951, 104,703). The principal local manufacture is sugar. The Rosa Sugar factory and rum distillery is situated on the Garra river, a few miles from the city. Excellent silk cloth is produced in the city. Good duck shooting in the district; the forests in the N. are full of spotted deer. At Shahabad (17 m. on the Lucknow road) a Treaty was signed, on 17th June 1772, which led to the Rohilla War (see Bareilly).

260 m. Hardoi station (R., D.B.). Good duck shooting in winter months in Hardoi District.

322 m. LUCKNOW Junction (R.) (Route 18). Branch, 45 m. to Kanpur (p. 291) on the main line from Delhi to Calcutta.

From Lucknow two lines run to Benares; the direct route (187 m.) by Rae Bareilly and Pertabgarh; and the older and longer (209 m.), by Fyzabad, 80 m. from Lucknow, and Jaunpur, 165 m.

#### *(a) On the direct route.*

371 m. from Saharanpur, Rae Bareilly (D.B.K.), junction for branches to Allahabad and to Unao, is the headquarters of an Oudh District (1856). The name comes from the once important tribe of Bhars. It contains an old fort of Ibrahim Sharqi of Jaunpur (1401-40).

430 m. from Saharanpur, Partabgarh (D.B.K.), headquarters of a district. Junction for a cross line from Fyzabad Junction through Sultanpur on the Gumti river to Allahabad Junction.

463 m. Janghal, junction with the branch line from Jaunpur (p. 285) to Allahabad.

(b) *By the longer route.*

18 m. from Lucknow is Bara Banki Junction (D.B.K.). The metre-gauge line from Lucknow (Aishbagh), which has been running alongside, here diverges to Chaukaghat on the Gogra. From Gonda Junction (D.B.K.) 31 m. beyond the Gogra, two branches turn N., one to (38 m.) Bahraich, Nanpara (branch for Katarnian Ghat, on the Gogra river), and a loop to Balrampur (D.B.), Uska Bazar (D.B.), and Gorakhpur, 136 m. (p. 305).

In Bahraich (D.B.K.) is the tomb shrine of Syad Salar Masud, nephew of the great Mahmud of Ghazni, who was killed here in 1033. The shrine is about a mile N. from the railway station and about 2 m. from the town.

Sabeth-Maheth, on the borders of the Bahraich and Gonda Districts, marks the site of the ancient city of Sravasti and the famous Buddhist convent of the Jetavana, where the Buddha is said to have lived and preached for twenty-five years. The antiquities excavated are preserved in the Lucknow Museum. The place can best be visited by car from Balrampur (18 m. from Gonda), on the Rapti river and residence of the leading talukdar of Oudh.

80 m. from Lucknow is Fyzabad Junction (R., D.B.). Connection is made with Partabgarh by a branch line running through to Allahabad.

Fyzabad (old name Bungle) was once capital of Oudh, but the city has fallen into decay since the death, in 1816, of Bahu Begam (below).

The city is bounded to the N. by the Gogra river, which here divides into two streams, both crossed by pontoon bridges. The Cantonment lies to the N.W. of the Indian city, at the S.W. corner of which the railway to Benares passes.

The first Nawab of Oudh, Sa'adat Khan (1724-39), seldom resided at Fyzabad; as also his successor, Safdar Jang (1739-53); but Shuja-ud-daula

(1753-75), who succeeded, took up his permanent residence here. When defeated at Buxar (p. 48) in 1764 he fled to Fyzabad, and constructed "Fort Calcutta," with ramparts, 60 ft. thick, of rammed clay, over the Gogra. At his death, in 1775, his widow, the Bahu Begam, remained at Fyzabad, while Asaf-ud-daula, the next Nawab, removed to Lucknow.

The Mausoleum of the Bahu Begam, widow of Shuja-ud-daula, Nawab of Oudh, and mother of Asaf-ud-daula, is the finest mausoleum in Uttar Pradesh. The cenotaph is of marble, without inscription. The total height may be taken at 140 ft. The lady was one of the two Begams of Oudh whose alleged ill-treatment formed a subject of indictment of Warren Hastings on which Burke and Sheridan expended their oratory. Although Asaf-ud-daula and the British officials acting with him did put considerable pressure on the servants of the two Begams to compel them to disclose where the State money, retained by the ladies, was hid, the ladies themselves were untouched. They received their jagirs again in 1784, and wrote letters of condolence to Warren Hastings on his trial. Bahu Begam made large loans to the East India Company in 1814-1815, and offered to make it her heir.

The Mausoleum of Shuja-ud-daula (known as the Gulab Bari), close by, resembles the Begam's. On the ground floor there are three tombstones without inscription. The middle slab is that of Shuja-ud-daula. His mother's is to the W., and that of his father, Mansur Ali (removed to Delhi), to the E. In the W. side of the enclosure is a mosque at the N. end, with an Imambara on the S. The Civil Station, Cantonments and environs are well wooded.

In the Gupta Park is a Museum (1871) and Library. At the S. end is a temple where Rama is said to have disappeared. The word Gupt means disappearance.

By road Fyzabad is 79 m. to Gorakhpur, 29 m. to Gonda.

84 m. Ajodhya (Sanskrit *Ayodhya*).



on the banks of the Gogra, is the place where the great Ram Chandra once reigned, and ranks as one of the seven sacred Hindu shrines. The ancient city is said to have had a perimeter of 48 kos, or 96 m., and to have been the capital of Koshaia, the country of the Solar race of Kings, of whom Manu was the first. A copper grant of Jai Chand, the last of the Kanauj Rathors, dated 1187, was discovered near Fyzabad. The Chinese traveller Hiuen Tsang found at Ajodhya twenty Buddhist monasteries with 3000 monks. According to him, the celebrated Toothbrush-tree of Buddha grew here. On entering Ajodhya the Hanumangarhi Temple will be found on the left. In the sanctum, the doors of which have silver frames, are images of Sita and Hanuman. The latter has a gleaming jewel of large size, which looks like a light-coloured sapphire. The temple is an oblong of about 200 ft. by 150 ft. The walls are 45 ft. high, and seem strong enough for a fortress; which justifies its name of *Hanuman Garhi* ("Hanuman's Fortress"). The town swarms with red monkeys. To the N.W. is the temple of *Kanak Bhawan*, or Sone Ka Garh, with images of Sita and Rama crowned with gold, whence the name "Palace of Gold," supposed to have belonged to Rama's stepmother, Maharani Kakai. The *Janam Sthan*, or place where Ram Chandra was born, is  $\frac{1}{2}$  m. W. of the Hanuman Garhi; it is a plain masonry platform, just outside a temple, but within the outer enclosure on the left-hand side. The primeval temple perished, but was rebuilt, and was converted by Babar into a mosque. Europeans are expected to take off their shoes if they enter the inner gate, leading to the mosque, which is beyond a dividing wall and contains twelve black pillars taken from the old temple. On the pillar on the left of the door on entering may be seen the remains of a figure. In the corridor between the two enclosures is the *Rasoi*, the kitchen where Ram Chandra's food was cooked.

At about  $\frac{1}{2}$  m. to the N. of the Barbari mosque is *Swarga Dwara*, or Ram Ghat, where Rama was cremated. S.W. is *Lakshman's Ghat*, where Lakshman, the half-brother of Rama, used to bathe. 1 m. to the S. of Hanuman Garhi is the *Mani Parbat*, and to its S. again are the *Kurer Parbat* and *Sugriv Parbat*, mounds of great antiquity. The *Mani Parbat Hill* is 65 ft. high, and is covered with broken bricks and blocks of masonry. The bricks are 11 in. square and 3 in. thick. At 46 ft. above the ground, on the W. side, are the remains of a curved wall faced with *kankar* blocks. General Cunningham supposed that the great monastery, described by Hiuen Tsang, is the *Sugriv Parbat*, which is 560 ft. long by 300 ft. broad, and that the *Mani Parbat* is the Stupa of Asoka, built on the spot where Buddha preached the law during his six years' residence at Saketa.

Ajodhya is connected with *Lakar-mandi Ghat*, across the Gogra, by steamer service in the rains and a pontoon bridge at other times.

165 m. from Lucknow is **JAUNPUR City** (R., D.B.K.) on the Gumti river. There are two stations at Jaunpur, legacies from the old East Indian, and Bengal and North-Western Railways: the Civil Lines, or Zafarabad station, is 4 m. farther on. Branch lines run: (1) 71 m. to Allahabad (junction at Janghai, 34 m. for the main line from Partabgarh to Benares); (2) (37 m.) to Aunrihar Junction and thence to Ghazipur (p. 305) and Bihar. By road Jaunpur is 36 m. from Benares, 57 m. from Allahabad, 46 m. from Mirzapur station. The town is celebrated for the manufacture of perfumes.

Jaunpur was named after Juna Khan, known as Muhammad bin Tughlaq (1325-51), by the founder Firoz Shah Tughlaq in 1360 (p. 251). It was the capital of an independent Muslim kingdom (the Sharqi, or Eastern, Dynasty) from 1397-1476, when it was captured by Sikandar Lodi of Delhi, but retained a partial

independence until finally conquered by Akbar in 1559. Zafarabad is so called after a son of Ghiyas-ud-Din Tughlaq. Vast Hindu temples and Buddhist monasteries stood at Jaunpur near the Gumti; there are many little tombs and shrines, in which the Muslims have used Hindu and Jain pillars. The architecture<sup>1</sup> is unique.

For a brief visit to Jaunpur, drive from Zafarabad over the stone bridge; then turn to the right, keeping the Fort on the right, until the Fort gate is reached. From the Fort can be seen the Atala and Jami Masjids to the N.W. and the bridge to the W. The Jhanjhari (Chachakpur) Masjid, which is on the E., is concealed by trees and is approached by a footpath from the city. Some way beyond the Jami Masjid is the Lal Darwaza Masjid, which is a replica on a smaller scale.

The massive stone Akbari Bridge, 654 ft. long, consists of fifteen spans, the middle group of four being larger than those at each end. It was designed by Afzal Ali, a Kabuli architect, at the expense of Munim Khan, Governor under Akbar, and formerly his guardian. It was commenced in 1564 and completed in 1568. The bridge has suffered frequently from floods, notably in 1773 and 1871. After 1887 the pavilions surmounting the piers were restored. Seven spans were damaged in the 1934 earthquake. At the S. end of the bridge is a stone lion somewhat larger than life, which was found in the fort. Under it is a young elephant, which it is supposed to have seized. From this point distances in the city and province were calculated.

The Fort (built in 1360) of Firoz, has an entrance gate, 47 ft. high, constructed by Munim Khan, and covered with *kashani hak*, a sort of blue and yellow enamelled bricks, of

which beautiful portions remain. The inner gate has many stones of Hindu temples built into the walls, on some of which is carved a bell. 200 ft. from this gate is a low mosque, 130 ft. by 22 ft., divided into three sections by lateral walls, with a reservoir in front, and a remarkable lat, or *minar*, apparently unaltered since its erection. An inscription on the mosque records its erection in 1376 by Ibrahim Naib Barbak, brother of Firoz Shah Tughlaq. The river-face of the Fort is 300 ft. beyond this pillar, which is 150 ft. above the bed in height, and commands a view of the country and city. Before reaching it a round tower, called the magazine, will be noticed, with a *hammam*, or bath, on the left.

Some 400 yd. to the N. of the bridge, not far from the *Town Hall*, is the N. entrance of the Atala Masjid, completed 1408, on the site of an old Hindu temple dedicated to the goddess Atala Devi, which was destroyed in 1394, when Khwaja Kamal Khan, also called Khan-i-Jahan, a courtier of Firoz Shah Tughlaq, commenced to build the mosque from temple materials, the Sultan Ibrahim Sharqi (1401-40) completing the work. It has two-storied colonnades.

On the principal *mihrab* ("arch"), built of black marble, immediately in the centre of the main W. wall of the Masjid proper, in which the prayers are said, is a verse from the Koran, and above it the creed. The façade is 75 ft. high. In the large courtyard, paved with stones resembling the musallah, or praying carpet, is a well with a fine citron-leaved Indian fig-tree (*Ficus venosa*). At the S.W. corner of the large square is a chamber screened by a lattice of stone, intended for the women. Leading from it to the roof is a staircase. Behind the propylon, screening the dome from the courtyard and surrounding three sides of the drum of the dome, is a chamber some 11 ft. high and 6 ft. wide. Munshi Haidar Husain of Jaunpur restored the façade in 1860.

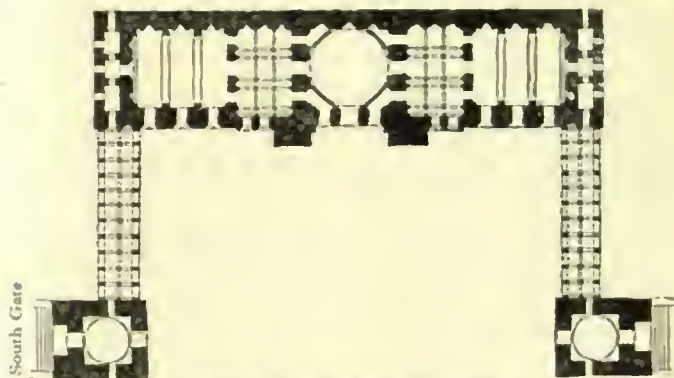
<sup>1</sup> For the architecture of Jaunpur a volume published by Messrs Fährer and Smith of the Archaeological Survey of India, entitled the *Shahis Architecture of Jaunpur* (Trübner), may be consulted, and Ferguson's *Indian Architecture*, 2, 222.

$\frac{1}{2}$  m. N.W. of the Atala mosque, on a platform 20 ft. in height, is the *Jami Masjid*, mainly built by Sultan Hasan Sharqi (1452-78),<sup>1</sup> commenced by Shah Ibrahim 1438, and finished after 1478. Some attribute the completion to Ibrahim in 1448, as his family are said to lie in the cloistered court of a building adjoining the N. side of the Masjid.

At the S. gate an inscription (upside down) in Sanskrit (8th century) will be seen on one of the outer wedges of the exterior arch; another in Tughra characters over the top of the central *mihrab*; and a

of the walls but not the bastions at the angles. It is divided into five compartments on the ground floor, and above are two zenana chambers, one on each side of the dome, with stone carved ceilings. On the E. side is an immense propylon 80 ft. high, divided by string courses into five storeys.

N. of the mosque is the burial-ground of the Sharqi Sultans, the walls of which approach the N. wall of the mosque within 30 ft. In the quadrangle is the tomb of one *Ghulam Ali*, with a fine Persian inscription. In the centre is the reputed tomb of *Sultan Ibrahim Shah*. The only inscrip-



West half of Jami Masjid at Jaunpur.

third in Arabic characters around the outer margin of the arch. The E. side is in a dilapidated condition, and was probably damaged by Sikanar Lodi. The N. and S. entrance-gates were restored in 1860, and are surmounted by domes. In the cloisters and walls many stones from Hindu temples have been utilised. Its general arrangement resembles that of the Atala Mosque, although the cloisters here have three tiers, whilst those at the Atala have only two. The mosque (W. end) is very massive, almost fort-like in construction. It measures 59 ft. by 235 ft., including the thickness

tion is on a round stone in the centre, which contains the Kalima. Next to the supposed tomb of Ibrahim is said to be that of his grandson, Sultan Hasan Shah (1452-78).

Besides those already mentioned, six other mosques deserve visiting: (1) The Char ungli, Mosque of Malik Khalls Mukhlis, built on the site of a Hindu temple of Vijaya Chandra, which was broken down by Malik Khalis and Malik Mukhlis, governors under Sultan Ibrahim. (2) Chachakpur Mosque, called Jhanjharl Masjid on account of the "screen-like" appearance of its ornamentation, was a temple built by Jai Chandra, and converted by Ibrahim into a mosque. (3) To the W. of the city is the Lal

<sup>1</sup> This King was conquered by Sultan Bahlol Lodi, of Delhi, but his son Barbak was allowed to remain in Jaunpur.



**Darwaza Mosque**, so called in memory of the "high gate painted with vermilion" belonging to the palace erected close by at the same time by Bibi Raji, Queen of Sultan Mahmud (1440-52), and destroyed by Sikandar Lodi. This is the smallest of the Jaunpur mosques. The style of architecture is the same as that of the Jami and Atala Masjids, but the building throughout is on a less massive and much lighter scale. The date is uncertain, though probably the cloisters of the court were erected about 1447. On the N., S. and E. sides of the court are massive gate entrances. The cloisters are two bays deep, and the W. walls, as well as the cloisters, are panelled. The columns deserve study on account of their variety. The propylon, the principal feature of the building, standing in the centre of the W. façade, is 48 ft. 6 in. high, and is wider at the base than the top. The towers contain staircases leading to a mezzanine floor on each side of the dome. The principal mihrab is of black stone. On the top of the architrave is an Arabic inscription. (4) **Mosque of Nawab Muhsia Khan**. Sukh Mandil, who was the Diwan of Ali Kuli Khan-i-Zaman, had built a temple where this mosque stands. When Ali Kuli was killed the building came into the hands of Muhsin Khan, one of Akbar's governors in 1558, who destroyed the temple and built a mosque. (5) **The Mosque of Shah Kabir**, built by Baba Beg Jalair, Governor of Jaunpur in Akbar's reign, in 1567, in honour of the saint Shah Kabir. (6) **The Idgah Mosque**, built by Sultan Husain Sharqi (1452-78), and repaired in Akbar's reign by Munim Khan. Afterwards it fell into a ruinous state, and was deserted till restored in 1802.

The chief features of the Jaunpur mosques are the use of Jain materials, the two-storeyed arcades, the great gates, and the large central screen arches of the mosque proper, truncated pyramids, used as minarets as well as gateways.

169 m. Zafarabad Junction (for the Civil Lines of Jaunpur).

The mosque of Shaikh Barha, in Zafarabad, composed wholly of Jain materials, is older than any at Jaunpur.

187 m. from Lucknow by the Fyzabad loop is Benares Cantonment station (see Route 5).

520 m. Moghulsaral Junction with the North-Eastern Ry. main line (see p. 43).

## ROUTE 17

DELHI to ALLAHABAD by Ghazlabad, Aligarh, Hathras Junction, Tundla Junction, Etawah and KANPUR, and Kanpur to LUCKNOW.

From Delhi the main line of the former East Indian Ry., runs to

12 m. Ghaziabad Junction (see p. 263).

79 m. ALIGARH Junction (R., D.B., between the Civil Station and the city). A line from here runs N.E. to (61 m.) Chandausi and to (104 m.) Bareilly, crossing the Ganges (p. 281). Aligarh is 825 m. from Calcutta, 904 m. from Bombay; by road 81 m. to Meerut, 45 m. to Etah, 37 m. to Muttra (via Iglas), 35 m. to Anupshahr.

*Aligarh*, "the high fort," is the name of the fortress safe-guarding the town of Koil (137,224 inhabitants), which is of undoubtedly great antiquity. Buddhist remains have been found in excavating the eminence on which stood the citadel of Koil, which was in earliest times a noted Rajput stronghold. Qutb-ud-din Aibak marched from Delhi to Koil. "one of the most celebrated fortresses of Hind," in 1194. In 1252 Ghias-ud-din Balban was governor of Koil. He set up a great minaret, which bore an inscription with the name which he had before he ascended the throne "Baha-ud-din Shamsi," and the date 1253. In 1862 this minaret was pulled down.

Ibn Batuta mentions Koil in his account of his embassy from Delhi to China, 1342. He calls it a fine town surrounded by mango groves. In 1401-40 it became the scene of battles between the armies of Ibrahim

Sharqi of Jaunpur and Delhi. An inscription in the fort of Koil records its construction during the reign of Ibrahim Lodi, 1524.

After the death of Aurangzeb (1707) Koil was considered by the Mahrattas, Jats, Afghans and Rohillas of great strategical importance as commanding a number of main roads, so that the Aligarh district became the battlefield of rival armies. In 1759 the Afghans, under Ahmad Shah Durani, drove out the Jats, and about 1776 Najaf Khan (who expelled the Jats from Agra in 1774) repaired the fort of Ramgarh and changed its name to Aligarh. In 1784 Maharaja Scindia captured Aligarh, in which he found treasure valued at a crore of rupees. In 1788 it was taken by Ghulam Kadir Khan (the Rohilla free-booter who blinded the Emperor Shah Alam in 1788), and retaken by Scindia, whose general, De Boigne, organised his army, receiving 32 parganas for their maintenance. In 1796 De Boigne was succeeded in command by Jean Perron, who, when the British declared war against Scindia in 1803, surrendered himself. Aligarh was then taken (29th August 1803) by a brilliant *coup de main* by General Lake.

The Civil Station of Aligarh lies N.E. of the city, from which it is separated by the railway. It includes the old Cantonment, which was abolished in 1869. It is well planted with trees, and has a large *maidan*, the old parade ground, known as Hardinge's ground in the centre. The principal thoroughfares are the Anupshahr Road, which runs past the W. side of the *maidan* and the road from the railway station which ultimately joins the Anupshahr Road beyond the College. On the left of the Anupshahr Road lie the District School, the Judges' Courts, a cemetery, Jail, and the District Office and Courts. Opposite the Judges' Courts a broad road runs between the Crosthwaite Hall, which is used for Municipal and District Board meetings, and the Clock Tower, in the Cadell Bagh.

The Government of India Forms Press is at Aligarh. There are several metal works, especially lock works. The *Lyall Library* was founded by the Hindus of Aligarh in 1889, and is built in the modern Saracenic style. The old cemetery of 1802 lies towards the fort.

The object of chief interest is Aligarh University, which was founded in 1875 by the late Sir Saiyad Ahmad Khan, K.C.S.I., LL.D., as the Muslim Anglo-Oriental College. The buildings are on the plan of the Oxford and Cambridge Universities, and are surrounded by grounds of 1100 acres. It was raised to the status of the Muslim University in 1920 and became undenominational in 1948. There are five Institutions: the University proper, the Intermediate College, the Muslim University School and High School, and the Tibbia College. The control is in the hands of a University Court, an Executive Council and an Academic Council. Dr. Zakir Husain Khan, the Vice-Chancellor, is the executive head. Considerable prominence is given to the encouragement of manly sports. Aligarh has a high reputation throughout the Muslim East, and many of its students come from far afield.

The *Fort of Aligarh*, 2 m. N. of the town, was built in 1524, and reconstructed by French engineers, as mentioned, and was further improved after its occupation by the British. It is surrounded by a ditch 18 ft. deep and from 80 ft. to 100 ft. wide. The main entrance is on the N. Perron's House, known as the Sahib Bagh, is  $\frac{1}{2}$  m. to the S. of the fort, and is the Medical Institution of the University. It has a square gateway in front, with an arched entrance and a guard-room above it. In the garden is a well with a Persian inscription. Another house belonged to the Chevalier du Dreenc.

In the City of Koll, at the top of a long and rather steep slope, is the principal mosque, with three central domes, two side domes, and four

minarets. It was built by Sabit Khan in 1728 during the reign of Muhammad Shah. The eminence on which it stands is called the Bala Kila, and in it have been discovered remains of Buddhist and Hindu temples, some of which have been placed in the compound of the Aligarh Institute, a scientific society founded before 1875.

S.E. of the great mosque is the *Masjid Masjid*, or "Pearl Mosque." In the city is an historic tank, "Achal," surrounded by small Hindu temples and shrouded by magnificent trees swarming with monkeys. The Aligarh annual Fair (held early in February) usually offers special opportunity for witnessing the inner life of an Indian district.

97 m. Hathras Junction. The town is 6 m. from the station. The Fort was one of the strongest in Upper India until 1817, when it was captured by the British after a short siege, and dismantled.

The railway is crossed here by the metre-gauge Muttra-Kanpur line (Route 12). From Hathras Road Junction this proceeds *via* Kasganj (34 m.), junction for the line to Bareilly, Farrukhabad (101 m.), Fatehgarh (headquarters of the Farrukhabad district) (105 m.), and Kanauj (138 m.), to Kanpur (189 m.).

Kanauj, the famous northern capital, first of Tomar and then of Rathor Rajputs, was raided by Mahmud of Ghazni in 1018, and taken by Shahab-ud-din Ghorî and Qutb-ud-din Aibak in 1194, whereupon the Rathors removed to Rajputana. The ruins of this great city are very scanty, but part of a mosque, "Sita's Kitchen," with Jain pillars, remains, and a tomb of Madan Shah in Makanpur. Humayun was defeated here by Sher Shah in 1540 and had to leave India.

127 m. Tundla Junction (R.). A line from here runs W. into Agra, distant 18 m. (Route 13). Visitors to Agra book to the Fort Station.

150 m. Shikohabad Junction for line to (66 m.) Farrukhabad Junction.



184 m. from Delhi is Etawah station (R., D.B.  $\frac{1}{2}$  m.), reached by the railway in 1861; by road it is 72 $\frac{1}{2}$  m. from Agra, 61 m. to Fatehgarh, 66 m. to Gwalior (with State R.H.s at intervals), and 120 m. to Kanpur. Passenger motor lorries run daily to and from Mainpuri, 33 m.

Etawah may have been founded by a Chauhan Chief, descended from the famous Prithviraj, King of Delhi (p. 247). The name is properly *Itawa*, and is popularly derived from *int*, "a brick." Both town and District were captured by Qutb-ud-din Aibak in 1193, but the Chauhans regained their power and held it till the reduction of Etawah in 1392 by Muhammad bin Firoz, who destroyed the old Hindu fort. Successive punitive expeditions followed till 1432, and then for a time Etawah passed into the hands of the Sharqi Sultans of Jaunpur, who built the extensive brick fort overlooking the Jumna. The rule of Delhi was restored in 1487 by Bahlol Lodi. Etawah rose to some importance under the Moghul Emperors, and then was held in succession by the Nawab of Farrukhabad, the Nawab Wazir of Oudh, the Rohillas and the Mahrattas. In 1774 it again came under the Oudh Nawab, but the headquarters were removed from Etawah to Kudar-kot, 23 m. E., and the fort was dismantled. The district was ceded to the East India Company in 1801.

The *City* stands picturesquely amongst a network of ravines on the N. bank of the Jumna, at a point where it bends sharply backwards on its own course. It is divided into two parts, a ravine from N.W. to S.E. separating the old city on the S. from the new. In the centre is *Hume Ganj* Square, named after Mr A. O. Hume, the "Father of the Indian National Congress, who was Collector here during the Mutiny.  $\frac{1}{2}$  m. to the N. lies the *Civil Station*. 1 m. W. of the city lies the Fisher Forest, an example of afforestation of ravine land.

The *Jami Masjid*, on high ground toward the Jumna, was built, possibly from old Hindu materials, by one of the Jaunpur kings. The screen, 47 ft. high, before the dome is similar to that of the Atala Masjid of Jaunpur (p. 286). The façade is 130 ft. long, but only 20 ft. wide.

The *Bathing Ghats* on the Jumna, below the ruined fort, are worth a visit. From them is seen the white *spire* of a modern *Jain temple*.

270 m. from Delhi is KANPUR (formerly known as CAWNPORE), 633 m. from Calcutta, 839 m. from Bombay; the railway reached here in 1859; by road Kanpur is 15 m. to Bithur, 49 m. to Lucknow, 70 m. to Orsi, 136 m. to Jhansi, 40 m. to Hamirpur, 134 m. to Etah, 48 m. to Fatehpur, 119 m. to Allahabad, 224 m. to Saugor *via* Hamirpur on the Jumna (boat bridge only). It is an important railway and industrial centre. It is also an airport. There are comfortable and convenient waiting-rooms.

The *City* (pop. 1951, 704,536; alt. 404 ft.) is on the right bank of the Ganges; old Kanpur is 2 m. to the N.W. of the present city. The name means City of Kanh, or husband as applied to Krishna. Many textile, leather, sugar and other factories have been established here. Appropriately therefore it was made the headquarters of the Upper India Chamber of Commerce.

The city lies to the N.W. of the Cantonment; while the Civil Station and most of the mills and factories lie N.W. again of the city and near the river. The tail of the Ganges Canal separates the S.E. side of the city from the Sadr Bazar of the Cantonment, and the railway to Lucknow runs to the Ganges bridge below the outfall.

Kanpur will always have mournful associations for those of British birth, as it was the scene of General Wheeler's gallant but unsuccessful defence of a portion of the Cantonment during the 1857 Mutiny, and of the subsequent massacre. It is not

proposed to describe these unhappy events here, but if the traveller wishes to get a graphic account of the siege, he is recommended to read T. R. E. Holmes' *History of the Indian Mutiny* and Sir G. O. Trevelyan's *Cawnpore*, both published by Macmillan.

The site of General Wheeler's *Entrenchment* is on the way to the Memorial Church, which is about  $1\frac{1}{2}$  m. distant from the railway station. The line of the defences and the principal buildings inside them are indicated by pillars.

The Memorial Church, built on the N.E. edge of the entrenchment, in Romanesque style, was consecrated in 1875. On the walls are fourteen memorial tablets giving the names of those who died in 1857. The beautiful marble memorial by Marochetti to the victims of the massacre has been removed from its original site over the well in the Memorial Gardens to the Churchyard; and the Memorial Gardens, renamed the Municipal Gardens, have become a public park.

The Sati Chaura, where the massacre took place, is about  $\frac{1}{2}$  m. N. by E. of the Church. A grassy road between high banks, lined with trees, leads down to the river. On the bank is a temple of Siva, of hexagonal shape, old and ruined. Two narrow flights of steps lead from this temple to a broader flight. An inscription, "In Memoriam, 27th June 1857," recalls the tragedy.

From the Sati Chaura Ghat ravine the road runs N. over the railway and the Ganges Canal to the Queen's Park. Here is a colossal statue in bronze (by a local sculptor) of the Queen-Empress Victoria; a fine building has been erected as a memorial of King Edward VII and is used for public functions and entertainments.

The Municipal Gardens adjoin the Park. Close by is Christ Church, consecrated in 1840.

Bithur is 15 m. N., but the Non river (2 m. from Bithur) is passable only by a boat bridge in the dry

season. At other times the railway or an aeroplane can be taken. At the Brahmavarta Ghat is shown the shoe of the horse which Brahma is said to have sacrificed after the creation of the world. A temple was built by the Mahrattas on a mound S. of the town, where Valmiki is said to have composed the original version in Sanskrit of the *Ramayana*, and where Sita, the consort of Rama, is said to have given birth to twin sons, Lava and Kusha, while in exile. His house is also shown. In early November is held a large festival. The Nana Sahib's Palace was destroyed after the battle of Bithur on 16th August 1857 because of the part he played in the Mutiny. There are still many Mahratta Brahmins in the town.

317 m. Fatehpur (D.B.K. near railway station and an Inspection Bungalow on the Grand Trunk Road); headquarters of the district of that name. Roads, to Kanpur, 48 m.; to Allahabad, 71 m.; N.E. to Rae Bareilly; S.W. to Banda. Motor-lorry service as far as Lalauli, on bank of Jumna river, on the road to Banda; also a motor service to Kora (Jahanabad, 32 m.), an old town which in the days of Akbar and his successors formed part of the province of Allahabad. (See p. 293 under Kara.)

Four huge masonry pillars erected by Mr R. T. Tucker, the heroic judge of Fatehpur, who was killed, fighting to the last, in the 1857 Mutiny, stands on the Grand Trunk Road, to the W. of the town, close to the Inspection Bungalow. Two of these pillars bear inscriptions in Urdu and Hindi, giving the substance of the Ten Commandments. Similar Urdu and Hindi inscriptions on the other two pillars are quotations from St John's Gospel.

At Khajjuha (21 m.) Aurangzeb in 1658 overthrew his brother Shuja. In honour of his victory he built a large *sarai*, enclosing 10 acres, and laid out the Badshahi Bagh, a walled garden covering 18 acres. One of the old garden pavilions, on high ground, is a protected monument.

354 m. Sirathu (in the Allahabad

District), for Kara on the Ganges; the districts of Kora and Allahabad in the Ganges-Jumna doab, taken from the Nawab Wazir of Oudh by Clive in 1765 and given to Shah Alam until he left for Delhi in 1771, were often called "Corah and Currah."

Kora (Corah) is now in the Fatehpur district. There are still some interesting remains and ruins at Kara. It was here that Ala-ud-din Khilji basely murdered his uncle, the Emperor Jalal-ud-din, in 1296. On the opposite side of the Ganges is Manikpur, now a village in the Partabgarh district, where there are extensive remains of mosques and tombs dating from the reigns of Akbar, Jahangir and Shah Jahan.

391 m. Allahabad Junction (p. 38).

#### *Kanpur to Lucknow*

Kanpur is connected (45 m.) with Lucknow by parallel lines of railway; one broad-gauge and the other metre-gauge. As far as Ajgain (22 m.) the railway closely follows the road. There are some very fair snipe and duck jhils in Unao Dt.

The broad-gauge line passes N. of the Alambagh to the junction station at Lucknow, on the S. side of the old canal of Ghazi-ud-din-Haidar (Route 18).

## ROUTE 18

### Lucknow

*Map faces p. 301*

LUCKNOW\* became the Capital of the Nawab of Oudh in 1775 and is now the capital of Uttar Pradesh. Under the British régime it shared this with Allahabad. Since 1925, it has had its own Chief Court and gives its name to an Anglican bishopric (1893). Lucknow is the principal centre of Shia Muslims in India and there have been clashes with Sunnis. The city (alt. 391 ft.) with a pop. (1951) of 497,594, stands on a bend of the River Gumti. Architecturally the buildings are of interest in the employment of brick, but are poor compared with those of Delhi or Agra—*Historic Lucknow*, by Sidney Hay, Pioneer Press (1940), may be consulted.

Four broad-gauge and two metre-gauge lines run through Lucknow junction at Charbagh, S. of the city, which is the focus of the railway system of Oudh.

Lucknow is also an important road centre and airport, having connections with Bombay, Delhi and Calcutta. By road the distance to Fyzabad is 79 m., to Sitapur 52 m., to Kanpur 47 m., and to Rae Bareilly 51 m.; to Hardoi (unmetalled) 67 m.

**Topography.**—To the left of the visitor, as he emerges north from the station, is La Touche Road, and to his right is Station Road; both of these lead into Abbott Road. (All-India Radio Studios.) Abbott Road proceeds E., near Government House, crossing Cantonment Road, Banks Road, and the end of Hazratganj, and then continues under the name of Outram Road to the Sikandarbagh and across the River Gumti, when it joins the Fyzabad Road at right



angles near the Badshahbagh Clyde Road (in which is the Carlton Hotel), runs W. past the Moti Mahal and the Shah Najaf into the Strand Road.

The Kanpur Road which proceeds from the left of the junction station direct through the city to the Residency, passes through Aminabad, the modern business quarter, then N. past the Kaisarbagh and the Chief Court building (Pain Bagh) and skirts the E. side of the Residency, ending at the Strand Road.

Canning Street runs S. to N. from its junction with the Kanpur Road. This is one of the military roads which were cut through the heart of the city after 1857. Another military road, Victoria Street, also starts from the Medical College (Machhi Bhanwan) and proceeds for about 3 m. in a S.W. direction.

Napier Street, the third military road, passes to the N. of the Chauk; this is the road to Hardoi and Shah-jahanpur and the pilgrim route to Hardwar (Route 16, p. 277).

The Strand Road runs along the river bank from the Iron Bridge past the Residency and the Chhattar Manzil until it joins Clyde Road, which then runs S. to Wingfield Park. From the Baillie Guard Gate of the Residency Neill Road proceeds past the Kaisarbagh into Hazratganj, where the principal buildings of the Civil Station are, and continues, as Park Road and Bandaria Bagh Road, into the Cantonments and Dilkusha, leaving the Martinière and Major Hodson's tomb on the E.

Lastly, Havelock Road runs E. along the line of the Old Canal to the N. of the railway station. Most of the places of interest will be found on one or other of these roads. These cannot be seen properly in less than two and a half days.

**Itinerary.**—To those who are pressed for time, the following routes are suggested:—

(1) Drive from Christ Church up Hazratganj; visit the Kaisarbagh quadrangle and the Museum in the Lal Baradari; then proceed along

Neill Road to the Residency, passing the Chhattar Manzil palaces, which can be visited after the Residency, when driving down the Clyde Road to the Sikandarbagh. From here the starting-point can be reached down Outram Road past the King's Stables (Lawrence Terrace).

(2) Drive straight to the Residency and continue by the Strand Road; visit the Great Imambara, the Husainabad Imambara and the Jami Masjid. It is worth while, if there is time, to prolong the drive to the Musa Bagh, rather more than 2½ m. N.W. of Husainabad.

(3) Drive from the junction railway station S. to the Alambagh, and then proceed N.W. up Victoria Street until the Nadan Mahal Road is reached. Turn E. down this road and visit the Nadan Mahal and the tomb of Ibrahim Chishti. Then drive S.E. down Sri Ram Road, passing Aminabad Park, and crossing the Kanpur Road and La Touche Road, proceed down Hewett Road until it joins Abbott Road. Drive E. along Abbott Road until the junction with Hazratganj; then drive S. down Park Road past the Wingfield Park to the Martinière and then to the Dilkusha.

**Manufactures.**—Lucknow has never been an industrial centre. The chief art products of the city are silverwork and clay models. An extensive trade is also carried on in copper and brass vessels and also in cotton fabrics. "Bidri" (silver damascening on gun-metal) work will soon be a lost art. The School of Arts and Crafts, which is located in buildings on the River Gumti, opposite the Chhattar Manzil, is reviving and developing art industries.

### History

The original centre of the city is believed to be the high ground crowned by the Mosque of Aurangzeb (p. 300) on the right bank of the River Gumti near the Hardinge Bridge. Here, on the spot known as Lakshman Tila, a family of Sheikhs

from Bijnor, built a fort towards the end of the 13th century. Lucknow was then included in the dominions of the Sharqi Kings of Jaunpur (1394-1476) and acquired its present name. Its importance dates from the reign of Sher Shah of Delhi (1540-45). The traveller, De Laët, called it a *magnum emporium* in the days of Jahangir.

Modern Lucknow is largely the creation of the Nawabs of Oudh, afterwards known as the Kings of Oudh, a title accorded by the British in 1819. The first Nawab, Sa'adat Khan Burhan-ul-mulk (1724-39), who was originally a Persian merchant, was made Governor of Oudh in 1732 and became Wazir (minister) of the Empire. His successor, Safdar Jang (1739-53) lived principally at Delhi and is buried there (p. 246). The third Nawab Wazir, his son Shuja-ud-daula (1753-75), who joined issue with the British at the battle of Buxar (p. 48), resided at Fyzabad, and is buried there. His son, Asaf-ud-daula, removed the capital to Lucknow, which under him grew into a great city; the badge of the fish which appears on so many of the royal buildings is the mark of rank granted by the King of Delhi to the Oudh Nawabs. Of those who followed, it must suffice to say that, with the exception of Sa'adat Ali Khan, they were quite incompetent. Apart from the two tombs in the Kaisarbagh and the Jami Masjid, none of their buildings possesses any real architectural merits, though the hall of the great Imambara is a very grand room.

**Asaf-ud-daula** (1775-97). Built the Daulat Khana (on the banks of the river, of which only the Asafi Kothi remains), the great Imambara and its mosque, the Rumi Darwaza, Khurshid Manzil, the Banqueting Hall, which was the original Residency, and the garden pavilions at the Charbagh and Aishbagh. He was a friend of Warren Hastings, and during his tenure the Court was visited by such painters of European reputation as Zoffany, Ozias

Humphry, and Thomas and William Daniell.

**Sa'adat Ali Khan** (1798-1814), eldest brother of Asaf, was installed by Sir John Shore after the deposition of Wazir Ali (p. 72). Built the Moti Mahal and Dilkusha, the Throne Room (Lal Baradari), and the King's Stables; also the Terhi Kothi and the Baillie Guard, as a guard-room for the Resident, Major John Baillie.

**Ghazi-ud-din Haider** (1814-27), inherited the fortune of Bahu Begam and became King of Oudh (1823). He built the Residency proper, the Kaisarbagh tombs, the Tomb at Shah Najaf, the Kadam Rasul and the Wilaiyati Bagh, and constructed the canal on the S. side of the city. He lent large sums to the East India Company in 1825-26.

**Nasir-ud-din Haider** (1827-37). Built the Chhattar Manzils and the Tarawali Kothi.

**Muhammad Ali Shah** (1837-42). Built the Husainabad Imambara and Tank, the Sat Khanda, the Jami Masjid, and the Badshahbagh.

**Amjad Ali Shah** (1842-47). Built the Hazratganj Imambara, in which he is buried.

**Wajid Ali Shah** (1847-56). Built the Kaisarbagh Palaces (1850) and Sikandarbagh. In February 1856 he was deposed as an imbecile and removed to Calcutta. General James Outram, Resident at the time, became First Chief Commissioner of Oudh. The ex-King lived thirty years in Calcutta, and there he died in 1887, aged sixty-eight. Portraits of most of the Kings of Oudh will be found in the Baradari in the Clock Tower gardens fronting the Husainabad Tank (p. 300).

Lucknow, as capital of the recently annexed Kingdom of Oudh at once became a major centre of the 1857 Mutiny, rivalling even Delhi itself in this respect. Fortunately, unlike Kanpur, the siege had a happy ending, marred however by the death of the much loved Chief Commissioner, Sir Henry Lawrence. The small British garrison held out in the Resi-

gency for three months until relieved on the 25th September by a small force, under Sir Henry Havelock, but after that the combined force was invested again until the final relief of the garrison by Sir Colin Campbell on 17th November. Unfortunately, the heroic Havelock died of dysentery one week later.

The best books on the defence of the Lucknow Residency are perhaps Martin Gubbins' *Mutinies in Oudh* (1858), Lady Inglis' *Siege of Lucknow* (Osgood, 1893), Lieutenant-General McLeod Innes' *Lucknow and Oudh in the Mutiny* (Innes, 1895). Innes' book contains valuable views of the different posts in the Residency; and a number of photographs of the date of 1857-58 will be found in the first volume of Sir George Forrest's *History of the Indian Mutiny* (Blackwood, 1904). See also *Ordeal at Lucknow*, by Michael Joyce (Jolin Murray, 1938), and *Historic Lucknow*, by Sidney Hay (Pioneer Press, 1940).

An unusually good local guide is the one written by the late Mr E. H. Hilton, who, as a Martinière boy, shared in the defence of the Residency.

### The Residency

The Residency is entered on the E. side by Neill Road at the famous Baillie Guard Gate, named after Major John Baillie, Resident 1811-15; and the path then leads directly to the Residency between the Banqueting Hall on the right and Dr Fayer's house on the left.

On the lawn in front of the Residency is a marble runic cross inscribed:—

In memory of  
MAJOR-GEN. SIR HENRY LAWRENCE,  
K.C.B.,  
And the brave men who fell  
In defence of the Residency,  
1857.

The Residency Building (built 1800) is almost ruined, but it is possible to ascend the staircase of one of the towers. Upon the other throughout the siege the British flag floated,

and was flown, day and night, in tribute to the dead, until 15th August 1947.

The entrance to the Residency is on the W. by a modern portico. In a room on the ground floor, which has been fitted up as a Museum, is a model of the entrenched position as it was in July 1857. In 1857 the position was commanded by neighbouring houses (now completely swept away), so close that they were separated from the defences by narrow lanes and hastily improvised trenches and barricades. These houses were filled with sharpshooters. Sir Henry Lawrence hardly expected to hold out without relief for more than fifteen days.

In the entrance hall of the Residency a marble tablet tells the story of those eighty-seven days. Lord Canning, it reminds us, expressed his admiration of the defence in the following words: "There does not stand recorded in the annals of war an achievement more truly heroic."

The Cemetery round the ruined Church lies to the E. of Innes' Post. Here rest the remains of Sir Henry Lawrence, Brigadier-General Neill, and 2000 men, women and children. General Neill's grave is on the S. side of Sir Henry Lawrence's, which is enclosed by an iron railing, and bears his own epitaph:—

Here lies  
HENRY LAWRENCE,  
who tried to do his duty.  
May the Lord have mercy on his soul!  
Born 28th of June 1800.  
Died 4th of July 1857.

### The Quarters S. and E. of the Residency

Beyond the Court of the District Judge, at some distance back on the left, are the Terhi Kothi, now the residence of the Chief Judge of the Oudh Chief Court, and the Farhat Bakhsh ("Delight-giving") Palace. This name included also the Chhattar Manzil (1827-37), which constituted the ladies' apartments so long as the Farhat Bakhsh was the principal



residence of the Oudh rulers—from Sa'adat Ali Khan down to Wajid Ali Shah.

S.E. of the Jail was the **Painbagh** (now the Chief Court), E. of which projected the S. portion of the Chhattar Manzil enclosure, containing the small Chhattar Manzil, the Kasr-i-Sultan, or the Lal Baradari, and the Darshan Vilas.

Both the Chhattar Manzils are surmounted by an umbrella (*chhattar* or *chhattri*), whence their name. The larger, on the bank of the river, is used now as a club, and the smaller as Government offices. Near this, opposite the Kaisarbagh, is the marble memorial statue of the Queen-Empress Victoria under a canopy. The Kasr-i-Sultan was the throne-room in which the widow of Nasir-ud-din Haidar attempted to compel the Resident, Colonel Low, to place her son, born before the King married her, on the "masnad." Its other name, Lal Baradari, is due to the colour of the material, red sandstone, of which it is constructed.

N. of the Telegraph Office is the **Sher Darwaza** gateway of the Dhooly Square, where General Neill was killed on 25th September 1857. At this spot a masonry pillar has been erected, bearing a tablet with a suitable inscription and the words, *Dulce et decorum est pro patriâ mori*.

E. again, opposite the N.E. corner of the Kaisarbagh, was the **Hiran Khana**, or Deer House. Neill Road, which has been followed to the Sher Darwaza, now continues to Hazratganj past the N. front of the Kaisarbagh.

The fine stone tombs of Sa'adat Ali and his wife in the Kaisarbagh were constructed by his son, Ghazi-ud-din Haidar; and the palace was built between the years 1848 and 1850 by Wajid Ali Shah. The building to the S. of the tombs was used at one time as the Provincial Legislative Council Chamber. It was erected to accommodate the Canning College (now at Badshahbagh, p. 299). The palace originally had one gate

at the S.E. and two others on the N. and S., and its interior was divided into courts. The open square is still surrounded, except on the N. side, by double-storeyed buildings, made over to the Talukdars of Oudh. In the centre is a white-washed baradari, presented by the Maharaja of Balrampur, which was used as a hall for meetings of the Talukdars.

S.W. of this central Baradari is the **Public Library**, erected by the Maharaja of Mahmudabad in memory of his father. The entrance from the E. and W. is made by the **Lakhi Gateways**, so called from the lakh of rupees which their erection cost. Outside the W. gateway is the **Kaisar Pasand**, which was built by Roshan-ud-Daula, the minister of Nasir-ud-din Haidar. On leaving the central courtyard by the E. gateway, Hazratbagh is entered: the **Chaulakhi**, the large pile on the right, was built by Wajid Ali's barber, and sold to him for four lakhs: hence the name.

In the Lal Baradari (the building between the Chhattar Manzil and the Chief Court) is the **Provincial Museum**<sup>1</sup> (1863); the archaeological section is the most important. The large hall contains sculptures, the majority from Mathura (Mutra), which are partly Buddhist and partly Jain. The adjoining room is reserved for Brahmanical sculptures from different parts of the Province.<sup>2</sup> A special room has been set apart for the antiquities excavated on the site of Saheth-Maheth (p. 284), the ancient city of Srāvasti, and the famous convent of the Jetavana. Some objects from Kasia (believed to be the ancient Kusinagara, where the Buddha entered Nirvāna) are also exhibited separately. The epigraphical section contains numerous Sanskrit inscriptions both on stone slabs and on copper plates. The important coin collection is only shown to visitors on application to the Curator. The Museum contains also

<sup>1</sup> Closed on Fridays.

<sup>2</sup> See No. 11, *Memoirs Arch. Surv. of India*, 1922, by Pandit Hirananda Shastri.

a zoological section, which includes a good collection of stuffed birds. Part is in the Kaisarbagh.

Proceeding now by Clyde Road, the first building seen on the left is the *Moti Mahal*, once the Royal Library, with *Martin's House*<sup>1</sup> between it and *Bruce's Bridge*. It is situated on the bank of the *Gumti*. The three-storeyed gateway on the S. collapsed during the floods of 1923, and has been replaced by a fine Italian wrought-iron gate; the old walls are also gone, and a railing now surrounds the enclosure. The building itself is two-storeyed, of a blue colour, and surmounted by a gilt pinnacle. Originally it comprised also the *Mubarak Manzil* and the *Shah Manzil*, from which the King used to watch the fights between wild animals on the farther side of the river. The *Moti Mahal* was built by *Sa'adat Ali*, and the other two by *Ghazi-ud-din Haider*.

To the right of the road, on a high site, the base of which is still surrounded by defensive works, is the *Khurshid* ("Sun") *Manzil*, built by *Sa'adat Ali* and named after his wife. It was used before the Mutiny as the Mess-house of the 32nd, and since 1876 has been occupied by the *Girls' Martinière School*. S. of it again is the *Tarawall Kothi*, or *Observatory*. This was built by *Nasir-ud-din Haider* for his *Astronomer-Royal*, *Colonel Wilcox*.

500 yd. farther E. stand the *Shah Najaf* and *Kadam Rasul*, and nearly 1000 yd. on again lies the *Sikandarbagh*, round which desperate fighting took place in November 1857. *Shah Najaf* (named after the scene of the martyrdom of the Caliph Ali, 120 m. S.W. of Baghdad) is the domed tomb of *Ghazi-ud-din Haider Khan*. One picture (copied by an Indian artist from *Zoffany's* famous picture) represents a cock-fight, at which the King of Oudh and General *Claude Martin* are present. The building is illuminated during the *Muharram* festival.

<sup>1</sup> *Simon Nicolson Martin* was Deputy-Commissioner of Lucknow in 1857.

The *Kadam Rasul* is a ruined building of red brick. The stone, with an imprint of the Prophet's foot which it contained, disappeared in 1857; it is approached by a path through the garden to the E. of *Shah Najaf*. Between the *Horticultural Gardens* and the *Sikandarbagh* a road leads to the bridge across the river. The gateway of the garden, which is 120 yd. square, still stands.

Just before the junction of *Outram Road* with *Banks Road* is the *Legislative Council Chamber* with the Provincial coat of arms on the façade. To the S. of it is *Government House*, formerly *Banks' House*, and originally the *Hayat Bakhsh* ("life-giving") *Kothi*. It dates from the time of *Sa'adat Ali*. *Outram Road* now joins *Havelock Road*.

At the junction of *Park* and *Abbott Roads* is *Christ Church*. There are a number of interesting tablets on the walls. Those in memory of *Sir James Outram* and *Sir H. Lawrence* deserve particular attention. *Wingfield Park* is adorned with white marble pavilions and statues, and has a large pavilion in the centre, surrounded by 80 acres of grounds and flower-gardens. It is named after *Sir C. Wingfield*, Chief Commissioner of Oudh (1859-66).

#### The Quarters S. of Wingfield Park connected with the Reliefs

The scenes of the operations of the second relief of Lucknow may now be completed by a visit to the *Martinière*, the *Dilkusha*, and the *Alambagh*, the advanced base of both of the reliefs. A road, striking off to the left from *Park Road* (which skirts the W. side of the *Wingfield Park*), leads through the *Martinière Park*. In one of two small grave enclosures near the gate will be found the grave of the famous *Major Hodson* of *Hodson's Horse*.

The *Martinière School* is housed in *Constantia*, the country residence of *Maj.-Gen. Claude Martin* (1735-1800), who built it partially from designs of his own. It is an enormous

structure, consisting of a central block and two semi-circular wings. The main building is five-storeyed and is bastioned, and loopholed. The basement storey is raised to a good height above the ground, and has extensive wings, but the superstructure has been styled "a whimsical pile." The strange array of statues on the roof led the Marquess of Hastings to pronounce that the idea was taken from a castle of pastry. Martin's tomb, restored in 1865, is in the E. crypt of the chapel; the plain sarcophagus was once guarded by a marble grenadier, with arms reversed, at each angle. To the E. of the building is a lake, in the centre of which rises a fluted masonry column 130 ft. in height. General Martin served as a soldier under Lally in the regiment of Lorraine. He, and some of his comrades, taken prisoner at Pondicherry (1761) formed a company of Chasseurs attached to the Company's Army, and rose to the rank of captain. In 1776 he entered the service of the Nawabs of Oudh, but Warren Hastings allowed him to retain his rank and to enjoy promotion. In 1783 he formed the acquaintance of De Boigne, and took part with him in cultivating indigo and lending money to the Nawab, by which he acquired a large fortune. Dying at the Farhat Bakhsh before the building was finished, he directed it should be completed out of the funds left to endow a school. This school, opened 1840, is for the education of Anglo-Indian children.<sup>1</sup> There are similar institutions endowed by Martin at Calcutta and Lyons, his birthplace.

The *Dilkusha*, or "Heart-expanding," was a villa built by Sa'adat Ali Khan in the midst of an extensive deer-park. It stands S. of the Martinière, and is now a ruin. The grounds have been laid out as a flower-garden. There are some tombs of British officers in the adjoining ruins of the

Wilayat Bagh (to the E. on the river-bank), which was originally a zenana garden made by Ghazi-ud-din Haider in the European style; whence its name.

About 1½ m. S.E. of the Charbagh (junction railway station), on the Kanpur Road, is the Alambagh, with the grave and memorial of General Havelock. It is a walled enclosure 500 yd. square and was built by Wajid Ali. General Havelock's tomb is surmounted by an obelisk 30 ft. high, with an inscription.

#### Quarters N.W. of the Residency and across the Dumti

500 yd. to the N.W. of the Residency is the Iron Bridge, designed by John Rennie, engineer of the old Waterloo Bridge in London, and brought out from England in 1815 by Henry Jessop, but not erected till 1840-44. From it there is a view of the Farhat-Bakhsh-Chhattar-Manzil Palace.

Across the bridge to the right is the *Badshahbagh*, from which the shell came which killed Sir Henry Lawrence. Of the three buildings of which it was composed, only the Red Baradari remains. The gateways also are still standing. It was given to the Raja of Kapurthala in 1858, and was purchased for the Canning College (1912). At Hassanganj, the Fyzabad road turns to the right and leads to the Kokrail Bridge and (3 m.) Ismailganj, 1½ m. in front of Chinhat (6½ m.). The main road to Sitapur proceeds N. to the old Cantonment of Maridun (2½ m.).

1200 yd. N.W. of the Residency is the Great Imambara of Asaf-ud-daula, which is built on the W. slope of the *Machhi Bhawan*<sup>1</sup> enclosure. The fort was dismantled in 1877. The major portion of the site is occupied by King George's Medical College and Hospital, of which the foundation stone was laid on 26th

<sup>1</sup> "Kim," the hero of Mr Kipling's well-known story, was sent to school at the Martinière.

<sup>1</sup> "Fish House," so named after the fish which Sadfar Jang was permitted by imperial edict to use as his badge.



December 1905. The building was completed in 1912. With the Canning College, also affiliated to Allahabad University until 1921, and the Isabella Thoburn College for women, the Medical Colleges form the Lucknow University.

A stone bridge built by Asaf-ud-daula was replaced in 1912 by the Hardinge Bridge, and a road leads into the Sitapur Road past the Karbala of Mohsin-ud-daula and the unfinished Karbala, where his grandfather, Nasir-ud-din (d. 1837) is buried. Near the bridge, and on the right bank of the Gumti, is the so-called Mosque of Aurangzeb, built on the Lakshman Tila or Mound (p. 294). Between the Machhi Bhawan enclosure and the N. gate of the Chauk is Victoria Park.

The Great Imambara court contains a lofty mosque and two minarets on the W. side. The immense structure of the Imambara, at the head of steps on the S. side, was built by Asaf-ud-daula in 1784, partly to afford relief in the terrible famine of that time, which swept over all N. India.

The great central hall, which contains his unpretentious tomb, is 163 ft. long, 53 ft. broad and 49 ft. high, and is one of the largest vaulted galleries in the world.<sup>1</sup> European gentlemen are requested to remove their hats in the hall. At the end of the roadway passing in front of the Imambara is the Ruml Darwaza, or Turkish Gate, built in imitation of the Sublime Porte.

Beyond this gate is the Husainabad Imambara, and opposite it, on the N. side of the road, a beautiful garden, with the Husainabad Clock Tower and Tank and the Satkhanda, or seven-storeyed tower. This Imambara, which was built by Muhammad Ali Shah, 1837, and contains the tombs of himself and his mother, consists of two large enclosures, one of which is at right angles to the other. It stands in a large quadrangle,

which has a marble reservoir of water in the centre. One building is a mosque, the other purports to be a copy of the Taj. The hall contains the throne of the King, covered with beaten silver, and his wife's divan, with solid silver supports. Both the Imambaras, and also the Shah Najaf, are illuminated with thousands of oil lamps during the Muharram festival. The watch-tower, of which only four storeys out of seven were built, was commenced by Muhammad Ali Shah, but work ceased at his death. The octagonal tank is an extremely fine and picturesque work. On the N. side of it is a Baradari, now the offices of the Husainabad Trust, with portraits of most of the Kings of Oudh. The Daulat Khana was the palace of Asaf-ud-daula, and one house is known as the Asafi Kothi. The Clock Tower, to the W of the tank, was built in 1881, and is 220 ft. high.

Farther to the W. the Jami Masjid, begun by Muhammad Ali Shah, and finished by his wife, has the usual three domes and two minarets, and stands on a high platform, approached by flights of steps. Rather more than 2 m. N.W. of Husainabad, and beyond the waterworks pumping station on the Gumti, is the Musabagh. The last  $\frac{3}{4}$  m. to it must be accomplished on foot, on account of the brick walls which surround it.

#### Quarter W. of the Residency

To the W. of the Residency, and immediately to the S. of Victoria Park and the Medical College, is the N. gate (Gol Darwaza) of the Chauk, the principal street of the old city.

In the grounds of the Medical College is the Shah Mina, interesting on account of its importance in a popular cult. Sheikh Mina, whose proper name was Sheikh Muhammad, is the great saint of Lucknow, where he was born. It is said that the Sheikhs (p. 294) colonised Lucknow at his suggestion. The date of his death, according to an inscription

<sup>1</sup> Fergusson's *East. Arch.*, 2, 328-329.









# INDIA AND PAKISTAN WITH BURMA AND CEYLON

SHOWING INTERNAL AIR ROUTES

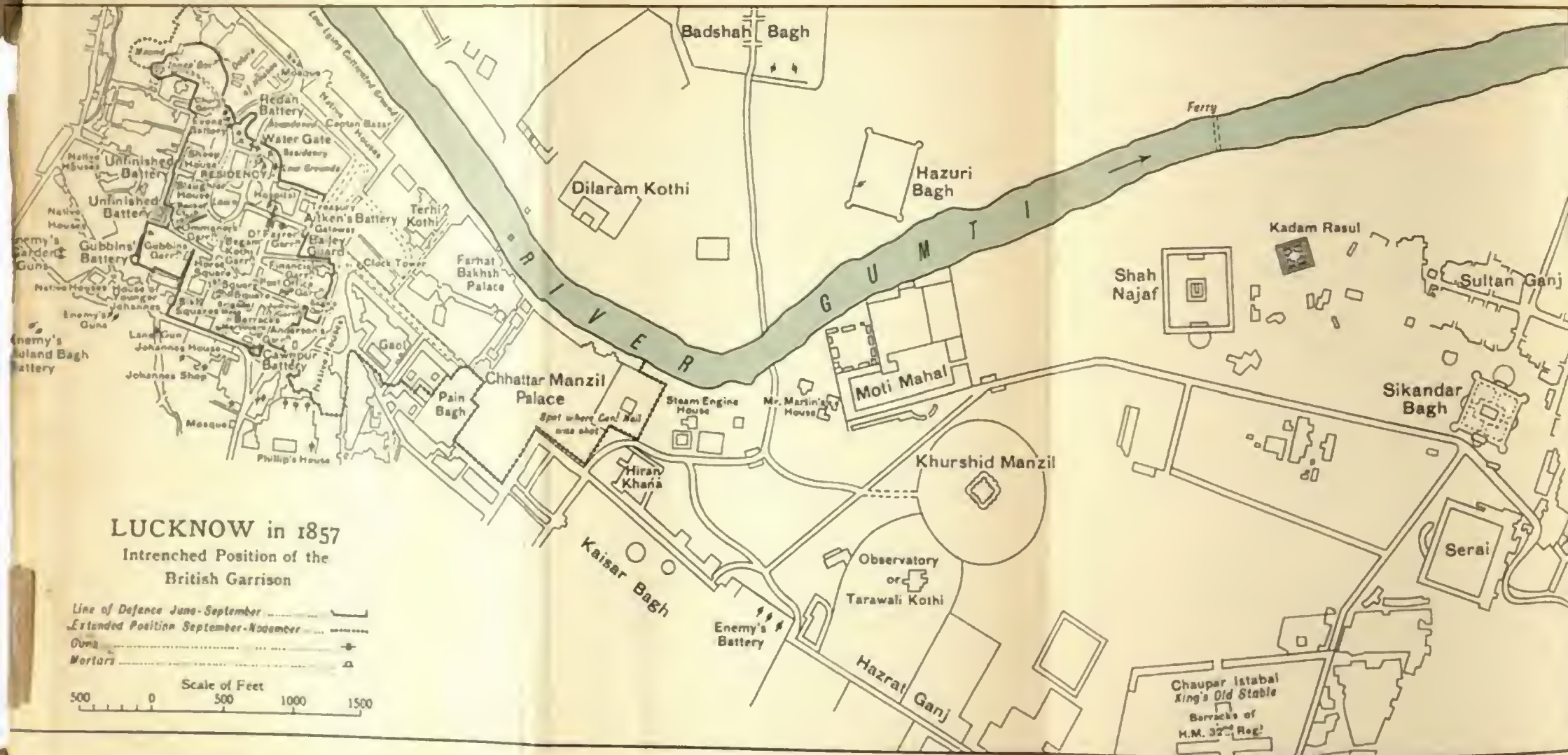
Scale of Miles  
0 50 100 150 200 250

Railways  
Main Roads (not parallel to Railways)  
Air Routes  
Places of special interest to tourists indicated by red underline thus CALCUTTA  
Pakistan shown in green













on his tomb, was 884 A.H., but elsewhere his death is recorded as having taken place in 870 A.H. (1465 A.D.). The tomb is largely visited by persons in legal difficulties, who offer a piece of cloth; and on Thursday evenings the crowd is particularly great.

In the W. of the city is the Dargah of Hazrat Abbas. It is reached from the Jami Masjid by going E. along Napier Street and then, turning to the right, down Sarai Mali Khan Road, past the imambara of Ilmas Ali Khan (entrance about 100 yd. down on the right). The shrine of Hazrat Abbas is about  $\frac{1}{2}$  m. farther on. A tank occupies the centre of the courtyard, which is surrounded with pillared porticoes. In the shrine is preserved the metal crest which is said to have surmounted the banner of a relative of the Caliph Ali who was killed in battle at Kerbela. The banners carried in the Muharram procession are brought to this building for consecration by touching the crest.

At the junction of Victoria Street and Aishbagh Road is the King's Hospital, originally in another building called the Dar-us-Shafa Kothi. The King's Poor House is close by. Both are supported from funds left for the purpose by King Muhammad Ali Shah (1837-42).

Before reaching the King's Hospital, a visit should be paid to a group of three buildings of the Moghul period, in a garden enclosure, on the Nadan Mahal Road, which connects Victoria Street with Canning Street.

The Nadan Mahal is the tomb of Sheikh Abdur Rahim Khan, the first Governor of Oudh under the Emperor Akbar. The building dates from about the year 1600 and is a good specimen of early Moghul architecture. The whole building, from the plinth to the parapet, was originally of Agra red sandstone. Its brackets are richly carved, and above the *chajja*, or projecting slab cornice, are traces of blue and yellow tile-work. The dome also was covered with tiles, which have almost entirely vanished. Within are two marble

sarcophagi, both bearing the *kalam-dan*, or "pen-box," placed on men's tombs only, thus disproving local tradition, which assigns the less elaborate tomb to the Sheikh's principal wife. In the centre is a headstone elaborately carved with inscriptions from the Koran.

A few yards to the E. of the Nadan Mahal is a pleasing little red sandstone pavilion, known as the *Sola Khamba*, from the sixteen pillars which support the roof; the brackets of the corner pillars are carved to resemble the head of an elephant. The pavilion contains five tombs, two of marble.

The tomb of Ibrahim Chishti, the father of Sheikh Abdur Rahim Khan, lies still farther eastward, now open to the Nadan Mahal Road. It is composed of *kankar* blocks, and was originally plastered and painted. An inscription over the S. door gives the date of the death of Ibrahim Chishti as 1543.

Kanpur (45 m. by rail) may be visited during a stay in Lucknow (for route, see p. 293). If the traveller is going S. he will find much to interest him at Jaunpur (p. 285), which can be reached (165 m.) from Lucknow Junction by the Doon express. From Jaunpur the journey can be continued to Benares Cantonment (Route 5) and Moghulsarai (p. 43).

## ROUTE 19

- (a) CALCUTTA (*Howrah*) by the North-Eastern Ry. loop-line to Lakhisarai and Mokameh by Nalhati Junction (for Azimganj), Tinpahar Junction (for Rajmahal), Sahibganj, Bhagalpur and Jamalpur (for Monghyr).
- (b) Mokameh North-Eastern Ry. metre-gauge line to Tirhut and Kanpur *via* Gorakhpur.
- (c) CALCUTTA (Sealdah) by North-Eastern Ry. to Plassey, Murshidabad and Lalga Ghat.
- (a) Calcutta by North-Eastern Ry. loop-line to Lakhisarai and Mokameh.

Howrah (p. 103).

67 m. Khana Junction (see p. 52). Here the loop-line branches off N. to 83 m. Adjal river.

91 m. Bolpur for Santiklnethan (Visabharati) University, founded (1901) by Sir Rabindranath Tagore (d. 1941), the famous Bengali poet.

137 m. Nalhati Junction. Branch to Azimganj City.

27 m. Azimganj Junction. The Bandel-Barharwa (p. 52) line on the W. bank of the Bhagirathi passes through here. Opposite Azimganj City Station on the E. bank (no connection) is Jiaganj (D.B.). Azimganj is an important centre of the Jains. The Bhagirathi is here 700 ft. broad, and rises in the rains 25 ft., when the current runs 7 m. an hour.

188 m. from Calcutta, Tinpahar Junction station (R.H.).

A branch line runs N.E. to

7 m. Rajmahal station (D.B.K.) in the Santal Parganas. The town stands on the W., or right, bank of the Ganges. It affords opportunities of seeing some specimens of the aboriginal tribes of Santals and Mal

Paharias.<sup>1</sup> The Santals supply labour in the coalfields.

Up to 1592 it was known as Agmahal, but when Raja Man Singh of Jaipur, Akbar's Rajput general, returned from the conquest of Orissa in 1592, he made it the seat of his Government, and changed its name to Rajmahal. In 1607 Islam Khan, Governor of Bengal, transferred the seat of Government to Dacca, but it was again brought to Rajmahal by Sultan Shuja in 1639. In 1707 Murshid Kuli Khan transferred the Government to Murshidabad, and Rajmahal fell into decay. In 1863 the Ganges shifted its channel, and Rajmahal was left 3 m. distant from the main stream. The river returned to Rajmahal in 1929.

Just beyond the railway station is the tomb of Miran, the son of Mir Jafir (p. 85), who put Suraj-ud-daula to death, and was killed by lightning in 1760.

N. of the station is the sub-Divisional Officer's Court (formerly the Moghul Governor's house). A little farther on are remains of a building called the *Sangi Dalan* ("Hall of Stone"). It is 100 ft. long from N. to S., and has three doors of black basalt in the centre. This is said to have been part of the palace of Sultan Shuja, son of Shah Jahan and Governor.

The *Maina Tank* is  $\frac{3}{4}$  m. due W. of the *Cutcherry*. At its S. end is a massive brick building, with an Arabic inscription; and 100 yd. to the S. is the Maina Mosque. There is a tomb of a Maina Bibi.

The *Hadaif* is 4 m. to the N.W. The road at  $1\frac{1}{4}$  m. passes a solid brick building on the right hand, called the Tanksal, or Mint, with walls  $5\frac{1}{2}$  ft. thick. The Hadaif ruins are about 200 yd. off the road to the left. The entrance to the quadrangle is by the E. gateway, which is much injured.

<sup>1</sup> See *The Story of an Indian Upland*, by F. B. Bradley Hirt (Smith Elder, 1906). A regiment of Paharia "Hill Rangers" was raised in 1780 by Augustus Cleveland (p. 462).



The mosque proper has a façade 200 ft. long, with seven arches, each 22 ft. high. In the centre of the quadrangle is a reservoir, with steps down to the water. The buildings are surrounded by dense jungle, but the actual structures have been cleared.

From Tinpahar station the loop-line continues N. to

206 m. Sakrigall Junction, waiting-rooms, railway steamer for Manihari Ghat and Katihar, across the Ganges, on the North-Eastern (metre-gauge) Ry.

211 m. Sahibganj, a centre of trade (D.B.). The industries are the collection of *sabal* grass (for paper manufacture), flour mills and oil mills; there are stone quarries near. Katihar (530 m.) is the junction for the main line of the old Bengal and North-Western Ry. to Kanpur.

257 m. Bhagalpur Junction (D.B.K.) (old name Sujanganj), headquarters of a Bihar District, on the S. bank of the Ganges. There is a monument here to Augustus Cleveland, who reclaimed the Santals from savagery and robbery.

A ferry connects a branch line to (23 m.) Thana Bihpur across the Ganges. Branch line also due S. (31 m.) to Mandar Hill, 700 ft. high. Vishnu is said to have cut off the head of Madhukaitab, a giant, and to have piled this hill over him. For a mile or two round its base old buildings are to be seen; also some stone figures. On the side is a spring. Akashganga (river of the sky), to which the only access is by a wooden ladder about 15 ft. high: on the left of the spring a colossal figure of Madhukaitab is traced on the rock. On an Asoka pillar the name of Magardhwaja Yogi is inscribed.

272 m. Sultanganj; famous for a Temple of Gaibinath, which is built on a rock in the middle of the Ganges, and is reached by boat.

282 m. Jamalpur Junction (R.) is a railway settlement built for the East Indian Ry. locomotive engineering workshops established here in 1862. They were damaged in the earth-

quake of 15th January 1934. A new railway colony has been built at Rampur, W. of the railway. Branch line to (5½ m.)

Monghyr (D.B.K.), on a promontory in the river. The Civil Station is inside an old Moghul fort, to which Mir Kasim moved (1762) from Murshidabad in order to be farther from Calcutta. The place is noted for the manufacture of arms and ebony work. There is a large cigarette factory. Within the fort, towards its N.W. corner, on the edge of the spur, are several picturesque temples.

In the earthquake of January 1934 the town suffered severe loss of life and property, but recovery has been rapid.

A ferry connects a branch line to Sahibpur Kamal, on the metre-gauge line of the North-Eastern Ry.; thence E. to Katihar, and W. to Barauni, for Chapra (p. 304).

3 m. to the E., on the hill called Pirpahar, stands a magnificent house, said to have been built by Mir Kasim's Armenian General, Gurghin Khan. A little to the S.E. of this are the sacred hot springs of Sitakund. Cleverly designed silver fishes are manufactured at Kharagpur (D.B.), 20 m. S.W. of Monghyr. Motor service available. This place has beautiful scenery.

254 m. Lakhisarai (Kiul Junction) for the main line (p. 51).

275 m. from Calcutta by loop-line, Mokameh Junction (D.B.K.) (p. 51). Branch to Mokameh Ghat.

(b) From Mokameh by the metre-gauge line of the North-Eastern Ry., to Tirhut and Kanpur, via Gorakhpur.

Mokameh Ghat is the starting-point for the Ganges ferry steamer to Semaria Ghat and the branches of the metre-gauge railway, connecting the whole country between Oudh and the Kosi river with the S. bank of the Ganges. From Semaria Ghat by train to

6 m. Barauni Junction. The main

metre-gauge line from Kanpur runs E. to **Katihar** (112 m.), crossing the Kosi river (26 m. from Katihar) by a bridge 3172 ft. long. There are branches to the river opposite Monghyr, Bhagalpur and Sahibganj.

The main line W. runs to Hajipur (54 m.), separated from Sonapur (57 m.) by the Gandak river, boundary of Oudh, and to Chapra (90 m.). Sonapur has a Fair in Oct.-Nov. There are usually many elephants for sale. Formerly there was a large annual gathering here of planters from Tirhut. It celebrates a fight between Gajendra (lord of elephants) and a huge crocodile. The platform here is 2415 ft. long. For stations beyond Chapra on this line see p. 305.

A branch line runs from Sonapur to Palazghat (8 m.), from which a steamer crosses to Dighaghat for Patna Junction (p. 48).

The main line to Tirhut proceeds from Semaria Ghat to Samastipur (D.B.K., 38 m.), from which a loop runs *via* Darbhanga Junction (24 m. N.), crossing the Bagmati river at Dhang (80 m.).

Darbhangā (alt. 157 ft.) is the residence of the Maharajadhiraja, of Brahmin descent and formerly the leading landlord in this part of India. The title of Raja was granted to the family in 1710 by Ali Vardi Khan, of Maharaja in 1839, and of Maharajadhiraja in 1920. The Anandbagh Palace is a very fine building. The Government Offices are situated at Laheria-Sarai (good D.B.K.), which is 3 m. by rail from Darbhanga Junction. At Rajnagar there is a palace built by the late Maharajadhiraja, but damaged by the earthquake of 1934, with an epicentre to the N.E.

From Dharbhanga Junction a branch line runs 12 m. N.E. to Sakri Junction where it forks, one branch running due N. *via* Madhubani to Jaynagar on the Nepal frontier, and the other due E. *via* Jhanjharpur and Nirmali to the Kosi river.

From Samastipur the railway to Tirhut runs to Muzaffarpur Junction

(D.B.K., 32 m. N.W.), headquarters of the Tirhut Division, and continues 50 m. to Motihari (D.B.), 63 m. to Sagauli, 77 m. to Bettiah (D.B.K.). A Capuchin Mission used to work in Nepal (1707-67).

Muzaffarpur District was badly damaged by earthquake in January 1935, and there were many casualties.

6 m. by road from Pusa Road station on the line between Samastipur and Muzaffarpur is Pusa, on the Gandak river. An Imperial Agricultural Research Institute (now removed to Delhi), was built on the initiative of Lord Curzon; Mr Phipps, an American gentleman, made a substantial donation towards its cost. The buildings were seriously damaged in 1934. The Botanical Section remains, and the rest is merged in the Agricultural Departments of the Government of Bihar. The District abounds in old temples and places of historical interest, being identified with the ancient Hindu Kingdom of Mithila mentioned in Hindu mythological works.

From Sagauli a branch of 18 m. runs to Raxaul, the starting-point for Katmandu (alt. 4350 ft.), capital of Nepal, which once extended to the Sutlej river. A Nepal Government Ry. runs from Raxaul to Amlekganj (24 m.). There are air-lines also to Calcutta and Patna.

16 m. N. of Bettiah, at Lauriya Nandangarh is a Buddhist stone lat—crowned by a lion—of sandstone, 33 ft. high, with a capital nearly 7 ft. in length. Funeral mounds near this column are said to be the only indisputably Vedic monuments yet identified in India. There is another column at Araraj, 22 m. S.W. of Motihari station. Two other pillars (one of 45 ft.) are lying on the ground, at Rampurwa and at Basarh (Vaisali). All four were set up on the road from Pataliputra (Patna) to Nepal.

#### *Main Line*

From Sonapur station the main line goes W. to Chapra (D.B.K., old name Saran), 202 m. from Kati-

har, at the confluence of the Ganges and the Gogra, once an important river-mart, with Dutch and English factories; headquarters of the Saran district.

A branch runs N. to Captainganj Junction. Another branch crosses the Gogra river by the Inchcape bridge, 3819 ft. long, and runs *via* Ghazipur and Benares Cantonment (Route 5) to Jhusi (near Allahabad).

79 m. from Chapra on this branch line is **Ghazipur** (D.B.K.). A mausoleum commemorates the death here on 5th October 1805 of Marquess Cornwallis, Governor-General. Ghazipur and Patna (p. 48) were the two opium agencies. The Patna agency was closed in 1911 and the cultivation of opium is carried on by a system of annual engagements and advances. From Aunrihar Junction (106 m. from Chapra), also on this line, a branch runs 37 m. N.W. to Jaunpur and another from Ballia *via* Phephna to Azamgarh (70 m.) and Shahganj (105 m.).

From Chapra the main line runs N.W. to (71 m.) Bhatni Junction for a branch to Benares Cantonment, crossing the Gogra river by a bridge 3912 ft. long. Gogra means laughter.

The main line continues to **Gorakhpur** (112 m. from Chapra), named after a Hindu saint and damaged by earthquake in 1934. It is the centre for the recruitment of Gurkha soldiers for the Indian army, and also the headquarters of the North-Eastern Ry. D.B.K. (permission of Chairman, Dt. Bd., required); Inspection Bungalow (permission of Dt. Engr. required). Gorakhpur to Fyzabad, by road, 79 m.; Fyzabad to Gonda, 29 m.

A loop-line runs N. to (40 m.) **Uska Bazar**, and to Gonda (p. 284).

The Tarai, N. of Uska Bazar (Basti Dt.), was the undoubted seat of the birth of Buddha, and of many of the scenes connected with his life and death. What has been identified beyond all doubt are (1) a stupa raised over part of the relics of Buddha at **Pipráwá**; and (2) the Lum-

bini Garden, now called the **Rummin Del** (in Nepal), where Buddha was born.

In the stupa here was found by Mr Peppé, owner of the estate, in January 1898, a relic-casket inscribed, "This relic shrine of the Divine Buddha is that of the Sákya," who received one-eighth of the relics and erected a stupa over them near Kapilavastu. At the garden was discovered a lat of King Asoka, split down the middle, with an inscription that "here Buddha Sákya-muni was born." This column had been once surmounted by a horse, and Hiuen Tsang (A.D. 629-645) recorded that he saw at the birthplace a pillar which had been split by lightning, and which bore a horse. The bell-shaped capital of it has also been discovered, and in an adjoining temple a relief of the birth scene of Buddha, in which his mother, Maya-devi, stands erect holding the branch of a sal-tree, and the child stands on the ground at her right, a usual motive. Kapilavastu lay 10 m. to 15 m. W. of this garden, and the site is possibly marked by extensive ruins at Tauliya Kot (in Nepal), 9 m. N.W. of Pipráwá.

34 m. E. of Gorakhpur, is **Kasia** (connected with each of these places by metalled roads), containing an Inspection Bungalow (permission to occupy can be obtained from the Chairman, Dt. Bd., Gorakhpur).

1 m. W. of Kasia are ruins believed to be the site of **Kusinagara**, scene of the death and cremation of Buddha. These comprise six groups; the first consists of an isolated brick stupa some 50 ft. in height on the W. edge of the Ramabhar Tal, bearing the name of Devasthan or Ramabhar Bhawani; the second is a small mound of ruins to the S.W. of this stupa and a short distance to the N.E. of the village of Anrudhwa. The third is the Matha Kunwarkot, about a mile W. of the Ramabhar stupa, comprising a temple with a colossal recumbent image of the dying Buddha, a large stupa, several monasteries and other buildings.



The fourth is a colossal statue of the seated Buddha, called Matha Kunwar, about 400 yd. S.W. from the kot, while the fifth consists of the remains of an enclosing wall and the last of a number of small earthen mounds and barrows, locally called Bhimawat, to the N. and E. of the kot.

Excavations made in 1896, and further work done in 1904-07, showed that the stupa and temple were the nucleus of a group of Buddhist buildings belonging to widely different periods, the later on the ruins of earlier monuments. Coins and inscribed objects prove that buildings may be dated to the Kushana and early Gupta periods. In the 5th or 6th century a portion of the buildings was destroyed in a fire, possibly due to an invasion of the Huns. Numerous clay seals inscribed "Convent of the Great Decease" have been found. The place is visited by Buddhist pilgrims mostly from Burma.

9 m. from Gorakhpur the main line crosses the Rapti river and proceeds to Gonda (207 m. from Chapra). At 239 m. it crosses the Gogra river by the Elgin bridge, 3695 ft. long, and runs to, 283 m., Lucknow (Aishbagh Junction) and, 328 m., Kanpur.

(c) Calcutta by North-Eastern Ry. to Plassey and Murshidabad.

Sealdah station (p. 88).

21 m. Nalhati Junction for Bandel Junction on the East Indian Ry. (Route 2) across the Jubilee Bridge. At Mulajore is a Power Station (1940) of the Calcutta Electric Supply Corporation.

46 m. Ranaghat, junction for the main line to Siliguri and Darjeeling (Route 20). Branch to Santipur (12 m.), whence N.G. railway and Nabadwip Ghat to Krishnagar City.

Santipur was once famous for its fine muslins.

The Murshidabad branch runs to

62 m. Krishnagar, Headquarters of the Nadia Dt., and residence of the Maharaja Bahadur of Nadia.

Nabadwip (Nadia), by the N.G.

railway from Krishnagar to Nabadwip Ghat, 8 m., or by the Bandel-Barharwa loop-line from Howrah, is a celebrated seat of Sanskrit learning, and is also a great place of pilgrimage, being known as the "Benares of Bengal." It was the birthplace of Chaitanya (1486-1527), the Hindu religious reformer.

93 m. from Calcutta, Plassey station. There is a good bungalow 3 m. from the railway station, close to the monuments on the battlefield; but travellers must make their own arrangements for meals and servants. There are no conveyances available.

The bungalow is in the charge of the Executive Engineer, Burdwan Division, Chinsura, Bengal; travellers should ascertain from him whether the bungalow will be vacant.

Plassey (Mira or Palasi, from the Palas-tree, *Butea frondosa*), is famous for Clive's victory in 1757. The position of the British forces is marked by a mound near the river-bank and the old monument, and has now been more fully indicated on the ground at the instance of Lord Curzon, who erected a second memorial.

The British force advanced from Chandernagore (p. 104) on 13th June, first to Katwa, and then across the Bhagirathi, between which and the Jalinghi Spill of the Ganges Plassey was situated, and advanced against Suraj-ud-daula's army at that place on the night of 22nd June. The battle opened the next day, 23rd, at 8 a.m., the French in the service of the Nawab facing the left of the British line, which touched the river, and the huge Indian forces of the Nawab forming a semicircle on the right front and right flank. About midday a heavy downpour of rain occurred, but the British guns, the powder having been protected, overpowered the advance made by the enemy a little later. The Indian forces then fell back to the entrenched camp; the Nawab was counselled by traitors to flee, and Mir Jafar separated himself.

Clive confirmed an order by Major Kilpatrick to advance, drove the

French from their position, and afterwards took the entrenched camp, the enemy then offering but little resistance. The British casualties amounted to 28 killed and 50 wounded out of 3000—650 only of these being European—and the Nawab's force lost about 200. Captain Eyre Coote, who had been a strong supporter of the counsel to fight, which Clive ultimately adopted, distinguished himself greatly.<sup>1</sup>

Landmarks mentioned in accounts have mostly disappeared, such as the Mango Tope, in which the British were entrenched (last tree before 1870).

116 m. Berhampore Court, 7 m. below Murshidabad (D.B.). The Krishnanath College here is affiliated to the Calcutta University. As the factory house at Kasimbazar, where Warren Hastings resided, had been destroyed by Suraj-ud-daula, Berhampore was chosen as a site for a Cantonment in 1765.

In the cemetery here are buried George Thomas, the Irish sailor who became Raja of Hansi (p. 275), and the infant son of Mrs Sherwood, whose *Little Henry and His Bearer* was at one time a nursery classic.

118 m. Kasimbazar. This was the British trading-station previous to 1756. The English were settled here as far back as 1658, and Job Charnock, the founder of Calcutta (p. 85), was "Chief" in 1681. Of the factory nothing is visible except a mound containing a portion of the fortifications. In the old Residency cemetery, opposite the site of the factory, are buried the first wife of Warren Hastings and her daughter. She was the widow of Captain John Buchanan, a victim of the Black Hole, and died in 1759, while Hastings was Resident (1758-61). There is an old *Dutch*

*Cemetery* lower down the river. Feringipur, the French factory, has been washed away. At Kasimbazar is the residence of Maharaja Srish Chandra Nandi, a descendant of Hastings' famous dewan, Kantu Babu.

122 m. Murshidabad, residence of the Nawab Nazims of Bengal, was called after the great Nawab Murshid Kuli Khan,<sup>1</sup> the original name being Maksudabad, whence the Muxadabad of old records. It was a prosperous place owing to its being upon the line of trade from the interior of India to the European settlements on the Hooghly, down the Bhagirathi river.

Murshidabad was famous for carved ivory, embroideries, etc. But now these trades are confined to a few families of carvers at Jiaganj and Khagra. An introduction to the Nawab Bahadur of Murshidabad, through the Magistrate and Collector, who resides at Berhampore, will facilitate the sight-seeing of the place.

The *Bera (Rafi) Festival* is still celebrated here, in honour of Khwaja Khizr (the prophet Elias) on the night of the last Thursday of the Bengali month of Bhadra.

The *Palace of the Nawab*, which with the surrounding buildings, enclosed by a wall, goes by the name of the *Nizamat Kila*, is situated on the river-bank about the centre of the town, and is in the Italian style, somewhat resembling Government House at Calcutta. It was built in 1837, the architect being General Duncan Macleod (1780-1856) of the Bengal Engineers. It contains an imposing circular Darbar-room, a Banqueting-room 290 ft. long, with a

<sup>1</sup> Clive took his title of Baron of Plassey in the Irish Peerage from the estate of Ballykilly in County Clare, which he purchased on his return from India, and which he renamed Plassey, after "the place where we gained our great victory in India, to which I owe all my good fortune." (Letter of 13th February 1761, to the Duke of Newcastle.)

<sup>1</sup> The well-known Subadars and Nawab Nazims of Bengal were Murshid Kuli Khan (known also as Jafir Khan, a converted Brahmin), died 1725; Shuja Khan, died 1728; Alivardi Khan, died 1766; Suraj-ud-daula; Mir Jafir and Mir Kasim. The famous Jain family of Murshidabad which bore the title of Jagat Seth, or World Trader, and played a prominent part in the affairs of India in the 18th century, resided at Mahimapur, 2 m. N. of Murshidabad.

picture of the Burial of Sir John Moore, by Marshall, at the W. end, and many other handsome apartments. The Armoury is well worthy of a visit. In the Library are some very rare MSS.

In the same enclosure is the *Imambara*, built in 1847.

Just outside the city is the *Katra*, containing the tomb of Murshid Kuli Khan. It was constructed on the model of the Great Mosque at Mecca, with two minarets 70 ft. high, but is now in ruins.

Near this, and 60 yd. from the road, is the *Great Gun*, the sister gun to one at Dacca. It is 17½ ft. long, with a girth of 5 ft. at the breech and a calibre of 6 in. The gun was left on its gun-carriage where a *pipal* tree grew, from a seedling, beneath it and supports the gun entirely. The inscription is in Persian, with the date 1637.

2 m. S. of the city is the *Moti Jhil*, or "Pearl Lake." The Muradbagh Palace, on the bank of the lake, was seized by Suraj-ud-daula in 1756. Here Clive held the first English *punlya*, or collection of revenue, in 1765, sitting side by side with the Nawab Nazim, Najim-ud-daula. It was the home of Warren Hastings in 1761 and later on of Sir John Shore, who admired its "cooling doves, whistling blackbirds and purling streams." The pleasure garden is still known as the Company Bagh; but the only buildings which survive are the mosque of Shahamat Jang, the nephew and son-in-law of Alivardi Khan, and the ruins of the Baradari built by Mir Jafir after Plassey. In the *Mubarak Manzil*, the old Court House of the East India Company, a little to the E. of the *Moti Jhil*, there was kept the black stone throne of the Nawab Nazim upon which Clive installed Mir Jafir after the battle of Plassey. The throne has been removed to the Victoria Memorial Hall at Calcutta (p. 94) and its place taken by a plain stone slab. The lake contains a good many crocodiles.

The *Khushbagh*, or "Garden of

Happiness," the old cemetery of the Nawabs, is opposite to the *Moti Jhil* on the right bank of the river. It consists of three walled enclosures. The entrance to the outer one, planted with flowers and shady trees, is from the E., close to where some ruined ghats stretch down to the deserted bed of the Bhagirathi. In the central enclosure are the tombs of the "good Nawab," Alivardi Khan, and his nephew and son-in-law Suraj-ud-daula. They are almost level with the ground, and are covered with embroideries. The third enclosure contains a tank and Musafir Khana (Travellers' House, not available). The *Ilira* (diamond) *Jhil*, where the Mansurganj Palace stood, is near the *Roshanbagh*, also on the right bank of the river, opposite to the present palace.

The *Nizamat College*, or Nawab's Madrasa, which was formerly kept exclusively for the relatives of the Nawab (who live free of charge in a special boarding-house), has now been amalgamated with the Nawab's High School under the name of the "Nawab Bahadur's Institution."

The *Cemetery of Jafarganj*, about 1 m. to the N. of the palace, contains the graves of the later Nawabs Nazim who were appointed by the English. Opposite the gate is a handsome mosque.

The *Jafarganj Deorhi* was the residence of Mir Jafir before he became Nawab. In the women's quarters was held the last secret conference with Watts, the chief of the English factory, before the advance on Plassey. Suraj-ud-daula was killed here by Mir Jafir's son Miran.

The Murshidabad District is noted for its *silk* industry. The villagers rear the silkworm at home, and sell the cocoons to the spinners, who export the skeins. Silk cloth and handkerchiefs are woven here on hand-looms.

From Murshidabad the railway runs on to

145 m. *Lalgola Ghat*, on the Ganges (occasional steamer service to Rajmahal, p. 302). Railway steamer



connection with Godagari Ghat across the river in E. Pakistan, from which an M.G. line runs to Amnura Junction (14 m.), where it links up with the Eastern Bengal Ry to Rajshahi and Ishurdi Junction.

## ROUTE 20

**CALCUTTA (Sealdah)** by the North-Eastern Ry. to

- (1) Katihar (for Malda, Gaur, Pandua and Purnea).
- (2) Kurseong and DARJEELING (routes into Sikkim).
- (3) Gauhati and Shillong *via* the Duars.

Before the separation in August 1947 of East Pakistan from W. Bengal, communications in this region centred on Calcutta, and those to the N. and E. have been disrupted by the creation of the new frontiers, so much so that travellers generally now proceed by air (to Bagdogra for Darjeeling and to Gauhati for Shillong) in order to avoid change of trains and delays at Customs posts. A new railway route *via* Katihar in lieu of that *via* Ishurdi and Parbatipur, has, however, been opened to Darjeeling and Shillong, which skirts round E. Bengal, and so avoids crossing the Pakistan frontier.

### (1) From Calcutta to Katihar.

5 m. Dumdum: junction for Khulna

63 m. Bardwan (p. 52).

95 m. Bolpur: station of Shanti Niketan, Sir Rabindranath Tagore's famous outdoor university.

142 m. Nalhati Junction (p. 302).

224 m. Sakrigali Ghat (p. 303). The

crossing of the Ganges by steamer to Manihari Ghat takes from 1 to 1½ hours.

250 m. Katihar. Junction for the main Oudh-Tirhut line to Kanpur and the branch lines to Malda, Gaur and Pandua, and to Purnea, Forbesganj, etc.

53 m. from Katihar Junction to Old Malda and

57 m. to Malda Court (English Bazar).

Old Malda lies at the confluence of the Kalindri with the Mahananda. It probably rose to prosperity as the port of the Muslim capital of Pandua. During the 18th century it was the seat of thriving cotton and silk manufactures, and the French and Dutch had factories here. The English factory was originally established in 1656 at Old Malda and was transferred in 1771 to English Bazar (Angrezabad). It was fortified with bastions, and the modern court-house and all the public buildings are within its walls.

English Bazar is on the right bank of the Mahananda, 4 m. below Old Malda. Arrangements may be made by writing to the Collector at Malda Court. From English Bazar to the N. of Gaur is about 4 m.; and to the Adina Mosque at Pandua about 13 m. The visit to either place will occupy a whole day. A boat may be engaged through the Station-master at Mochia, 4 m. off.

Gaur and Pandua, successive capitals of Bengal, are in ruins, having been built of brick. They show the Bengali roof. The sites have been brought under the plough, and the dense jungles which sheltered tigers and leopards no longer exist.

Gaur was the metropolis of Bengal under its Hindu Kings. Its most ancient name was Lakhnauti, a corruption of Lakshmanawati. But the name of Gaur also is of great antiquity, and is found in the *Gauriya Brahmana*. Its known history begins with its conquest, about A.D. 1200,<sup>1</sup> by

<sup>1</sup> Blochmann says 1198; Thomas, 1202; Major Raverty, 1194.

Bakhtiyar Khilji, whose successors ruled for more than three centuries. A son of the Emperor Altamish was Governor here, and the eldest son of Balban, Nasir-ud-din Bugra, became King of Bengal (1283-1325) and refused the throne of Delhi. He was succeeded by two sons and a grandson, and then, about 1338, Fakhr-ud-din rebelled and founded a kingdom of independent Afghan kings, made Pandua his capital, and robbed Gaur of building material. This accounts for the number of sculptured Hindu stones amongst the ruins of Pandua. Pandua was in its turn deserted about 1420.

Gaur, again the capital, was called Jannatabad ("Terrestrial Paradise"), a name which occurs in the *Ain-i-Akbari*. Humayan took it in 1537, but it was sacked by Sher Shah Sur in the same year and was absorbed into Akbar's empire in 1576. The city was entirely ruined by an outbreak of the plague in 1575. Contemporary narratives describe the place, in its prime, as extremely populous, containing the residence of the court and numerous seats of learning, and enjoying an immense trade.

The dimensions of the city proper, within the great continuous embankment, are  $7\frac{1}{2}$  m. from N. to S., and 1 m. to 2 m. broad. The W. side was washed by the Ganges, which flowed where the channel of the Little Bhagirathi now is. The E. side was protected by the Mahananda and by swamps. On the S. the Mahananda joined the Ganges, and left little space for an enemy to encamp. On the N. a fortification 6 m. long extends in an irregular curve from the old channel of the Bhagirathi at Sonatala to near the Mahananda at Bholahat. This rampart, in ruins, is 100 ft. wide at base.

In front lay the Sagar Dighi, 1600 yd. long by 800 yd. broad, dating from 1126. On the bank is the tomb of Makhdum Shaikh Akhi Siraj-ud-din and a small mosque, and S. of these is a ghat called S'adullapur,

leading down to the sacred river. S. of this rampart was the N. suburb, between which and the city was another strong rampart and ditch. Towards the Mahananda the city rampart was double, and in most parts there have been two immense ditches, and in places three.

1 m. inside the city to the S., on the Baghirathi, was the *Citadel*, 1 m. long from N. to S., and from 600 yd. to 800 yd. broad. The brick wall was very strong, with many flanking angles, and round bastions at the corner.

On the N. is the Dakhil Gate, built of small red bricks, and adorned with embossed bricks, which can still be seen on the towers at the four corners. The arch of the gateway is about 30 ft. high, and forms a corridor 112 ft. long.

In the S.E. corner was the palace, surrounded by a brick wall 66 ft. high and 8 ft. thick, with an ornamented cornice—hence called the *Bāis Gajl*, "Twenty-two Yards Wall."

At the S.E. corner of the citadel are two mosques; the smaller, *Kādūm Rāsul*,<sup>1</sup> built by Nasrat Shah (1518-1532) in 937 A.H. (A.D. 1530), is kept in repair by the Indian Government. In connection with this mosque is preserved a stone, bearing what is reputed to be a footprint of the Prophet Muhammad. Near the Kadam Rasul are the domed tomb of Fateh Khan and S.E. gateway of the citadel.

Half a mile N. outside the E. wall is a five-storeyed tower, known as *Pir Asa Minār*, which had a chamber with four windows at the top, to which access was gained by a winding stair. The correct name of this tower is Firoz Shah Minar, Pir Asa being a local corruption. It was probably erected by Husain Shah (1493-1519) in commemoration of his victories in Assam. Sir W. W. Hunter says: "For two-thirds of the height it is a polygon of twelve sides; above that circular

<sup>1</sup> The only detailed account of the ruins at Gaur and Pandua is contained in Ravenshaw's *Gaur*.

until it attains the height of 84 ft. The door is at some distance from the present level of the ground: and altogether it looks more like an Irish or Pathan round tower than a *minar*." There is, or was, an inscription on this monument which ascribed its erection to Firoz Shah (1490).

Half a mile N.W. again of this, and above the N.E. corner of the citadel, is the *Golden Mosque*, or *Baradwar*. It measures 168 ft. from N. to S., 76 ft. from E. to W., and is 20 ft. high. The entrance is by an arched gateway of stone 26 ft. in height and 6 ft. in breadth. The mosque originally consisted of four separate colonnades, arched and roofed over, and covered by handsome domes, in all 44 in number. Only one remains. Six minarets or columns of brown stone faced with black marble adorn the building; bands of hornblende about 12 in. in breadth embrace the column from the base to the capital, and are adorned with a profusion of flower work carved in marble. There was a raised platform at the N.W. corner of the mosque, probably for the use of ladies of the Court. The whole appearance of this building is strikingly grand, exhibiting the taste and munificence of the Prince who erected it—Nasrat Shah, 1526.

Half a mile E. of the Kadam Rasul, on the side of the main road, is the *Tantipara Mosque*, remarkable for the embossed brickwork on the front. It was probably built in 1475.

Half a mile S. again is the *Lattan Mosque*, also called the *Painted Mosque*, from the bricks being enamelled in green, yellow, blue and white, and arranged in bands.

Half a mile above it is the *Piasbari Tank*, with a small R.H. A tradition states that the water of this tank was formerly very impure and injurious to health, and that condemned prisoners were allowed only this water to drink. *Piasbari* means the "House of Thirst."

In the S. wall of the city is a fine central gate, called the *Kotwall Darwaza*, and S. from it stretched an

immense suburb called *Firozpur*. In it, 2 m. from the S. wall, is the *Lesser Golden Mosque*, the "gem of Gaur." It dates from about 1600. The carved stone panels in the front wall display very fine workmanship.

*Pandua* is 7 m. N.E. from Old Malda and begins at 11 m. from English Bazar. It was called by the Muslims *Firozabad*. The first independent King of Bengal, Fakhr-ud-din, made it his capital (p. 310). A road paved with brick, from 12 ft. to 15 ft. wide, passes through *Pandua*, and almost all the monuments are on the borders of it. Near the middle is a bridge the abutments of which have evidently been brought from the Hindu temples at Gaur, as figures of men and animals are sculptured on them.

On approaching the ruins from the S., the first objects that attract attention are the 17th-century shrines of *Makhdum Shah Jalal* and *Kutb 'Alam Shah*, called the *Chhe Hazari* and *Bais Hazari*, or 6000 and 22,000, from the area allotted for their endowment. To the N. stands the small *Golden Mosque*, with granite walls and ten brick domes. An Arabic inscription says that it was built by Makhdum Shaikh, son of Muhammad Al-Khalidi, in 1585. N. of this is a high building, called *Eklakhi*, as having cost a lakh. It is 80 ft. square, covered by one dome, and contains the remains of Ghias-ud-din (1389-1396), his wife, and his daughter-in-law.

2 m. beyond it is the tomb of Sikandar, father of Ghias-ud-din. It forms part of the great mosque, called the *Adina Masjid*, built about 1360 by Sikandar Shah, and shows traces of having been constructed out of Hindu and even Buddhistic remains, a "Buddhist railing," round the W. front. The Kibla (central hall) and Mimbar (pulpit) are gems of stone carving. It extends 500 ft. from N. to S., and 300 ft. from E. to W. This space is sub-divided by transverse brick walls and stone pillars into 127 squares, each covered by a



dome. On the outside are many small windows, highly decorated with carved tiles disposed in arches. The mosque proper is composed of a central apartment and two wings. The first is 62 ft. high in the centre from the floor to the middle of the dome. To the N. of it is a ruined gallery known as the Takht Badshahi. The only other ruin of note in Pandua is the Sataisgarh, said to have been the King's Palace. It is situated opposite the Adina Mosque, in the midst of dense jungle. The remains of numerous cells, believed to be baths, may still be noticed.

The Katihar-Malda line now terminates at Singhabad (69 m.). Another M.G. line runs N. from Katihar to Purnea (17 m.) and Forbesganj (59 m.), terminating at Jogbani (67 m.) on the Nepal frontier.

From Jogbani there is a motorable road to Bhirainagar in Eastern Nepal, near which it is proposed to establish a dépôt for the British Brigade of Gurkhas.

Purnea (alt. 121 ft.) produces more than two-thirds of the jute crop in Bihar. It was invaded by Gurkhas in 1809, and badly damaged in the 1934 earthquake. The first flight over Mount Everest (29,002 ft.) was made from Purnea on 3rd April 1933.

## (2) From Katihar on to Darjeeling and Shillong.

From Katihar Junction the North-Eastern Ry. crosses the Mahananda river and then forks, one branch, which used to connect with Dinajpur and Parbatipur, now dead-ending at Radhikapur, just short of the Pakistan frontier. The other branch continues N. to

310 m. Kishanganj.

430 m. Bagdogra for air-field.

443 m. Siliguri Junction (R., D.B.). N.G. railway on the Teesta Valley extension (p. 315) to Gielkhola station. 30 m., whence 11 m. by road E. *via* Teesta Bridge (1940, 550 ft. long) to Kalimpong (3933 ft.),

where are the St Andrew's Homes, established 1900 by Dr J. A. Graham for destitute children of European descent. The scenery along the route is magnificent. Kalimpong is a market for wool brought on mules from Tibet. Cars, by arrangement with the proprietor of the Himalayan Hotel at Kalimpong, from Gielkhola station.

A motorable road runs from the Teesta Bridge to (25 m.) Gangtok, the capital of Sikkim.

Another road from the Coronation Teesta Bridge runs to Bagrakot in the Duars.

A branch line runs 25 m. S.E. from Siliguri to Jalpaiguri (25 m.) and on to Haldibari (38 m.). This was formerly the main through route from Calcutta to Darjeeling, but is now a dead-end line.

Jalpaiguri (R., D.B.K., alt. 289 ft.). The Bengal Duars were ceded by Bhutan in 1863. The Duars Ry. now part of the North-Eastern Ry., runs through the district. There is a ferry over the Tista at Barnes Ghat near Jalpaiguri. There are many tea gardens in the district, and several reserved forests in which rhino, tiger and elephants are to be found.

Passengers for Kurseong and Darjeeling transfer at Siliguri to the *Darjeeling-Himalayan Ry.* (1879-81) on a gauge of 2 ft. The distance is 51 m., and the time occupied 5½ hours. The maximum gradient is 1 in 20. A rail motor runs daily on previous notice. Motor-cars (quicker and cheaper) for the journey by road are available. A military road (1839) was improved in 1861.

*Travellers are strongly advised to have extra warm clothing at hand, as the change of temperature is very great. Spectacles or veils should be used against the dust and blacks from the engine, especially on the front seats of the open carriages, from which the best views are obtained, but Diesel-driven engines have been used since 1941. Only hand luggage can be taken into the carriages.*

Siliguri was the base of the military

expedition of 1904 into Tibet, Lhasa being 359 m. distant by the most direct route.

After crossing the Mahanadi river, at Sukna station, 7 m. from Siliguri, the cars begin to ascend. The turns are very sharp, and at each a fresh landscape is opened out. The sides of the mountain are clothed with lofty trees and masses of jungle, with tree-ferns at higher altitudes. At about 15 m. a spur projects from the mountain, and the line runs on the edge of a precipice of 1000 ft. The line makes a complete loop at Gayabari, above

19½ m. Tindharia (R.), where railway workshops are situated, 2822 ft. above sea-level. At 25½ m. the line passes over the Pagla Jhora (mad water-course). The hillside at this point is continually sinking.

32 m. from Siliguri and 350 m. from Calcutta, Kurseong station (R., D.B.); there are tea-gardens here, and also several schools and colleges. Kurseong is 4864 ft. above sea-level. In damp weather leeches are numerous. The old Punkabari road crosses the line here, zigzags up the hill for nearly 2000 ft., and runs to Jor Bungalow, nearly parallel to the railway.

At 46 m. is Jor Bungalow, a collection of shops and huts on the narrow ridge or saddle which joins the Darjeeling spur to the Senchal Hill. Here the road to Kalimpong branches off; there are also roads to the Darjeeling Golf-course, near Tiger Hill, to the Darjeeling Waterworks, and to the Katapahar and Jalapahar Cantonments. At Ghoom station (47 m.) the main road to the Nepal frontier starts, and nearby the Auckland road to Darjeeling joins the railway. Ghoom station is the highest point on the railway, 7407 ft. About ½ m. from it, just above the road to the Nepal frontier, is the Buddhist monastery of the Yellow Sect, constructed by Lama Sherab Gyantso, near which is the interesting Buddhist burning-ghat. From Ghoom the train runs downhill to Darjeeling.

51 m. from Siliguri, DARJEELING\* (place or town of the thunder-bolt). Rickshaws, dandies and ponies can be hired just outside, and the Railway sends up passengers' luggage to any part of the town. There are several quite good hotels.

A ropeway runs to Biban Bari in the Little Rangit Valley, 4300 ft. below, with one span of 4680 ft.

The beauty of its situation, upon a ridge (about 7146 ft. high) above the bed of the Great Rangit river, a tributary of the Tista, the mountain-side scattered over with villas and bungalows, and the colossal background of Himalayan giants towering above it, together with its moderate temperature, tend to make Darjeeling a most agreeable residence, and have rendered it the most important sanatorium of Bengal.<sup>1</sup> Under British rule it was the summer headquarters of the Bengal Government.

From Darjeeling the highest Mountain Peaks in the world can be seen. Of these the loftiest is *Mount Everest*, 29,002 ft., visible from *Tiger Hill*, 8514 ft. (a 6-m. ride from Darjeeling) or from *Jalapahar*, though the distance is at least 120 m. Other peaks seen are *Kinchinjanga* (28,146 ft. high and 45 m. distant); to the W. of it, *Kabru* (24,002 ft.) and *Jano* (25,294 ft.); to the E. of it, *Pandim*, like a horn (22,010 ft.), with the "King's Minister," *Narsingh* (19,130 ft.), in front of it, and only 35 m. distant; and farther E. again the fine snowy peak of *Siniolchu* (22,620 ft.). Much of the surface of the highest peaks is too sheer for snow to lie.

The Mountain Scenery, in October to December and March to May, when unobscured, is unrivalled in grandeur, but often clouds veil the

<sup>1</sup> For Darjeeling and the neighbourhood, see *Tours in Sikkim and the Darjeeling District*, by Percy Brown (2nd ed., Calcutta, 1925); *Himalayan Journals*, by Sir Joseph Hooker (1854, reprint, 1905); *The Lands of the Thunderbolt: Sikkim, Chumbi and Bhutan*, by the Earl of Ronaldshay (Constable, 1923); *Round Kangchenjunga*, by Douglas Freshfield (Arnold, 1903); *Newman's Guide to Darjeeling* (7th Edition, Calcutta).

highest peaks for days together and there is no certainty of a view of Kinchinjanga. The eye looks across a vast chasm to the line of perpetual snow, about 17,000 ft. high, on the side of the stupendous Kinchinjanga. There is one special feature in the summit of Kinchinjanga, a wall of granite which appears to divide the summit into two portions. The effect is much more striking than if it were one great mass of snow. The grandeur of this scene is heightened by the colouring given to it by the rising and setting sun or by the moon.

The District of Darjeeling is divided into two portions—the N. is from 4000 ft. to 9000 ft. above the sea-level; the S., or *Morang*, consists of the foothills of the Himalayas and the plains to the District of Rangpur. Mountains which rise to between 12,000 ft. and 13,000 ft. divide it from Nepal. It was ceded by deed with the Raja of Sikkim in 1835. When Dr Campbell took charge, in 1839, there were only twenty families in the whole district; he remained Superintendent for twenty-two years, and established a convalescent depot at Jalapahar, the *Military Cantonment S. of Darjeeling*.

Darjeeling suffered severely from the earthquake of 1897 and a great storm and landslip of September 1899. On the *Mall* is the bandstand and a drinking-fountain erected to the memory of Sir Ashley Eden, Lieutenant-Governor 1877-82. At the Chowrasta is Brabourne Park (1939).

The foundation-stone of *St Andrew's Church* was laid by Bishop Milman in 1870. There are tablets in it to George W. Aylmer Lloyd, C.B., Lieut.-General, who visited the place 1829 as a Captain and died 1865, aged 76. To his influence with the Raja Bengal is indebted. Another tablet runs :

In Memoriam  
CHARLOTTE, COUNTESS CANNINO,  
November 1802

About  $\frac{1}{2}$  m. beyond the Church is Government House and several

schools. Near the Secretariat, and below the Victoria Pleasance Park (1902) is a Museum (1902) containing collections of butterflies, moths, wasps and ants.

The principal Bazar is in the centre of the town; on Saturdays and Sundays it is thronged by picturesque folk from all parts—Lepchas, Limbus, Bhutias, Tibetans, Nepalese, Paharias, Bengalis, Kashmiris and Marwaris.

The top of the ridge above the church known as Observatory Hill, is called by the Buddhists Dor-jeling-gang, or the hill of the thunder-bolt town. It was once crowned by a monastery, constructed by Lama Dor-je Legdenla. Buddhists and others offer prayers, ring bells, beat tom-toms, and make offerings. In the centre of the shrine are carved stones of Hindu-Buddhist deities, surrounded by bamboo poles, from which flutter paper of different colours, and cloth prayer-flags printed with the horses of wind and prayers for luck. Some way below the ridge on the E. side is an interesting Buddhist *Chorten*, or chaitya, and a Buddhist monastery of the Red Sect of a distinctly Tibetan type in the picturesque village of the Bhutia Basti. It is worthy of a visit, not only on account of the temple, but also to see the hill people who inhabit the small village. The Birch Hill Park for walks, picnics and views is a little over a mile from the railway station. The Victoria Falls are near Rosebank, the residence of the Maharajahdhiraja of Burdwan.

The Botanical Gardens are immediately below the Eden Sanatorium, on its W. side. Besides trees, there are collections of ferns and orchids.

The chief industry of the Darjeeling District is the cultivation and manufacture of *Tea* (see also p. 319). The first tea-garden was opened in 1850.

There is little game in the neighbourhood of Darjeeling, but for the botanist, and the lover of the picturesque, there are endless excursions. There are 600 varieties of butterflies.



Darjeeling is lit by electric light, from a hydro-electric power station at Sidrapong, 3000 ft. below on the W. side of the spur. The distance is about 5 m., and a tea-garden is passed through on the way.

At 1000 ft. below Darjeeling is a fine wooded spur called Lebong, where English fruit-trees flourish and the tea-plant also succeeds admirably: at Lebong is the Cantonment, with a large parade ground, used for gymnastics and races. Below is the village of Ging, surrounded by slopes cultivated principally with tea, also with rice, maize and millet. Above the Ging village there is a Buddhist monastery of the Zok-clien-pa Red Sect, a branch of the great Pami-ongchi monastery of Sikkim.

#### Excursions from Darjeeling

(1) With the aid of a pony, an interesting expedition may be made W. by Tonglu (Hunter's Farm) to Phalut, 49 m. in the direction of the snows. Coolies, laden, should do 12 m. a day in the hills; the load is from 40 lb. to 60 lb.

The distances along the Singalila Ridge, boundary of Nepal, are to:

*Jorpokri* (7400 ft.), 13 m.

*Tonglu* (10,073 ft.), 10 m.

*Sandakphu* (11,929 ft.), 14 m.

*Phalut* (11,816 ft.), 12½ m.

The views are magnificent, especially from Sandakphu. There is a good D.B. at each of these places. (See Hints to Travellers for accommodation, obtained from the Deputy-Commissioner's office.)

(2) Another excursion is to the Suspension Bridge over the Great Rangit river at Manjitar, to the N., and 6000 ft. below, which leads into Sikkim, the distance by the road being 1½ m. The zones of vegetation are clearly marked, first by the oak, chestnut and magnolia, which grow from 10,000 ft. to 7000 ft.; secondly, below 6500 ft., by the *Alsophila gigantea*, or tree-fern (to be seen from the Himalayas to the Malayan Peninsula, in Java and Ceylon); thirdly, by the

*Calamus* and *Plectocomia* palms (6500 ft. is the upper limit of palms in Sikkim); fourthly, by the wild plantain, which in a lower elevation is replaced by a larger kind.

At 6 m. from Darjeeling are the Badamtam Tea-garden and a R.H.; at 2 m. below again, an excellent view may be had of the Suspension Bridge.

At 10 m. N.W. from Darjeeling is the junction of the Rangit with the Rongnye. The Rangit's chalky stream runs through a dense forest. The Rongnye, clear, almost black, comes tearing down from the top of Senchal, 7000 ft. above. Its roar is heard and its course is visible, but its channel is so deep that the stream itself is nowhere seen.

Farther down is the junction of the Rangit with the Teesta, which is sea-green and muddy, while the Great Rangit is dark green and very clear. The Teesta is much the broader, deeper, and more rapid. Bathing is dangerous.

If time permits and the weather is favourable, it is worth while to follow the Teesta Valley down to Gielkhola station and proceed thence to Siliguri by rail (see p. 312).

(3) *Senchal*, 8163 ft., is clearly seen from Jalapahar, and is about 6 m. S.E. It used to be a depot for European troops, but was abandoned on account of its climate and the effect on the troops. The water for Darjeeling is taken in pipes from the Senchal springs. An expedition may be made to it, starting early in the morning. From Tiger Hill above Senchal, Mount Everest may be seen. Senchal is comparatively easy of access, and from Jalapahar the path along the ridge of the mountains may be seen. This path abounds in rare and beautiful plants, and traverses magnificent forests of oak, magnolia and rhododendron.

Nearly thirty varieties of fern may be gathered on this excursion in the autumn. Grasses are very rare in these woods, except the dwarf bamboo.

(4) *Kallimpong* (32 m.) can be

reached by a pleasant ride through the forest from Darjeeling, by way of (14 m.) Lopchu, (4½ m.) Pashok, and (3 m.) Teesta Bridge, from which point the remainder of the journey to (10½ m.) Kalimpong can be made by car (p. 312).

### Sikkim

The country of Sikkim was invaded by Gurkhas in 1810, but restored in 1814 by the British.

Visitors to Sikkim are required to carry a pass, and otherwise will not be allowed beyond the Darjeeling frontier. Passes are issued by the Deputy-Commissioner, Darjeeling.

The Capital of the State of Sikkim (Sukhim or "New-house"; in Tibetan, Den-jong, or "the rice country"), is Gangtok (5800 ft.), the residence of the Maharaja.

There are, in Sikkim, only 528 villages and 14,777 occupied houses. The high mountains, as viewed from Darjeeling, have been described above (p. 313), but the lower hills also contain much beautiful scenery, and possess features of special value for all who are interested in the pursuit of botanical studies, butterflies, and some branches of zoology (reptiles, birds, mammals). "Sikkim" . . . is estimated to contain about 4000 species of flowering plants under 160 natural orders; also 250 ferns and their allies, of which eight are tree-ferns." It has also 660 recorded species of orchids, 20 of palms, and about 23 of bamboos. The flora and the trees vary according to the three zones—the subtropical from 700 ft. to 4000 ft. elevation, the temperate from 4000 ft. to 11,500 ft., the Alpine from 11,500 ft. to 18,000 ft. Butterflies are extremely abundant, distributed among about 600 species; the moths are estimated at 7000 species.

The 44 monasteries present objects of interest to students of religions. Lamaism, or Tibetan Buddhism (a mixture of orthodox Buddhism with a preponderating amount of mythology, mysticism and magic), is the

State religion of Sikkim, professed by a large number of the inhabitants. The monks number about 1200. The principal monasteries are—(1) Sangachelling; (2) Pamiongehi; (3) Tashiding; (4) Phodang, at Tumiong; (5) Rhumtek, 8 m. from Gangtok. Many *chortens* (cenotaphs in memory of Buddha or canonised saints) are met with, as well as *mendongs*, or low prayer-walls, faced with blocks bearing the mystic sentence *om mani padme hum* and other prayers, in addition to rough paintings of the deities.

The abnormal rainfall of Sikkim, ranging from 30 in. annually in the dry upper valleys, but reaching to 180 in. in some other parts, renders travelling arduous and disagreeable during the monsoon months. Travelers to the snow-mountains should choose May or October.

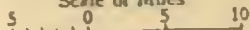
The main route into Sikkim is *via* Siliguri and the cart-road alongside the course of the Teesta river to Rungpo, and up the course of the Rongnye river to Gangtok. The Darjeeling-Himalayan Ry. extension runs from Siliguri to Gielkhola (p. 312).

From Darjeeling Sikkim can be entered by four routes—(a) to Phalut (already mentioned) and on to Chianbhanjan, thence northwards to Yampung, Jongri, and the snow-line, or eastwards to Dentam and the Sangachelling, Pamiongehi and Tashiding monasteries; (b) by the suspension bridge over the Rummam river, N. of Darjeeling, to Chakung, N. of and near to that river, and to the same monasteries; (c) by the suspension bridge at Manjitar, over the Great Rangit, to Namchi, Temi, Gangtok, and on to Tumlong; (d) by Pashoke and the Teesta suspension bridge to Kalimpong, Rikyisum, Pedong, and Rbenok, where the road bifurcates, one leading N. to Pakyong and Gangtok, the other N.E. to Chumbi, in Tibet, *via* Sedonchen, Lingtu and the Jelep La Pass.

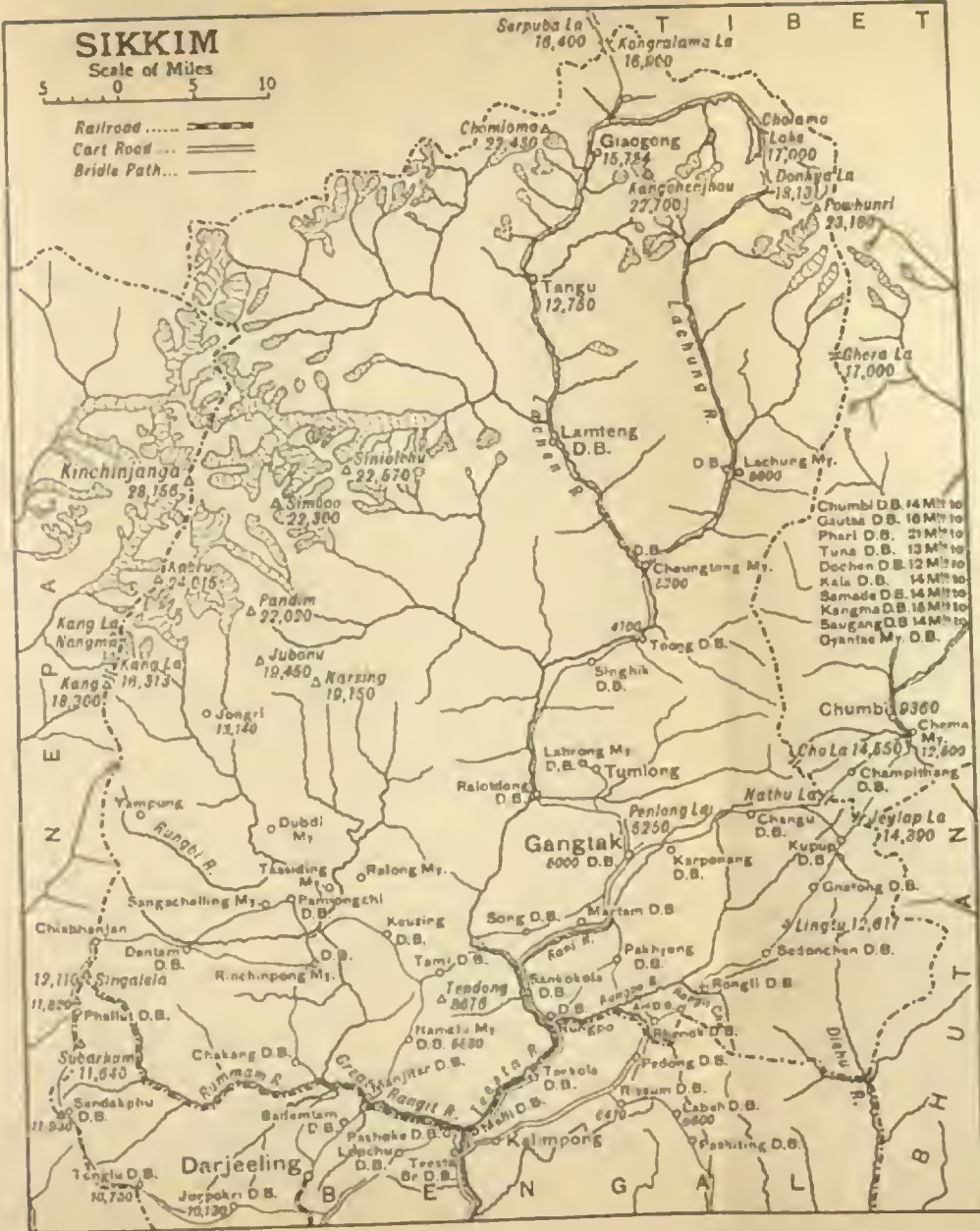
From Gangtok the track is continued northwards to Toong and

Scale of Miles

A horizontal scale bar labeled "Scale of miles" with markings at 0, 5, and 10.

Cart Road ..           

Bridle Path... —————







Chungiang, where it divides into the Lachen and Lachung valleys. The path up the Lachen leads to Tangu, Gyangong, and the Kangra La and Sebu La passes into Tibet; by the Lachung to the Ghora-la and Donkya-la.

These routes are further indicated in the following statements. On all of them there are D.B.s in charge of *chaukidars* (custodians). There are four beds in each bungalow, and the simplest furniture, but no reliable food-supply. Provisions and bedding must be taken, also saddles for use on hired ponies, and glare glasses. Coolies should manage 12 m. a day with 40-60 lb. loads. No journey should be undertaken without previous communication with the Deputy Commissioner of Darjeeling.

The bungalows are available only to persons provided with passes, issued by the Deputy-Commissioner of Darjeeling; or for certain bungalows, by the Executive Engineer, P.W.D., Darjeeling.

A separate pass must be obtained for each occupant, or for a party, for each bungalow, whether going or returning.

Details as to *Fees, Furniture, Provisions, Servants, Tours and Rates* are fully set out in the official Hints to Travellers, obtainable from the Deputy-Commissioner of Darjeeling.

### Routes into and in Sikkim

(Map faces p. 316)

(D.B. = Dak Bungalow,  
My. = Monastery)

#### Route I

There is a railway as well as a cart-road from Siliguri to the Teesta Bridge, and roads fit for motors from the Teesta Bridge to (a) Gangtok, (b) near Pedong.

Siliguri (D.B.) by road . . . 16½ m. to  
Kalijhora (D.B.) . . . 5½ ..  
Berrik (D.B.) . . . 4½ ..  
Riang (D.B.) . . . 5½ ..  
Teesta Bridge (D.B.).

#### Route II

Darjeeling . . .	14 m. to
Lopchu (D.B.) . . .	4½ ..
Pashoke (D.B.) . . .	4 ..
Teesta Bridge (D.B.) . . .	3 ..
Melli (D.B.) . . .	11 ..
Rungpo (D.B.) . . .	5 ..
Sankokola (Bardang) (D.B.) . . .	7 ..
Martam (D.B.) . . .	12 ..
Gangtok (D.B.) . . .	13 ..
(Raiotdong) Dikchu (D.B.) . . .	11 ..
Singhik (D.B.) . . .	9 ..
Toong (D.B.) . . .	5 ..
Chungtong (My., D.B.).	

#### From—

Chungtong (My., D.B.)

(a) 12 m. to Lachen (D.B.),

13 m. to †Tangu (D.B.),

(b) 10 m. to †Lachung (D.B.),

18 m. to Yumtang.

From Gangtok to Tumlong (and no farther), 13 m.

† Tents are required beyond Tangu and Yumtang.

#### Route III

Teesta Bridge (D.B.) . . .	10 m. to	
(6 m. by bridle-path)		
Kalimpong (D.B.) . . .	12 m. to	
Rikyisum (D.B.) 7 m.		
to Labah . . . 2 m.		
Pashiting (a forest bungalow here)		Branch to the Duars.

#### Into Tibet from—

Kalimpong (D.B.) . . .	12 m. to
Pedong (D.B.) . . .	5 ..
Rhenok (D.B.) . . .	9 ..
Pakyong (D.B.) 11 m. to	
Gangtok (D.B.) . . .	junction road to Gangtok.

#### From—

Rhenok (D.B.) . . .	3 m. to
Ari (D.B.) . . .	4 ..
Rongli (D.B.) . . .	9 ..
Sedonchen (D.B.) . . .	9 ..
Gnatong (D.B.) . . .	5 ..
†Kupup (D.B.) . . .	10 ..

† 16 m. to New Yatung.

Changu (D.B.)	12 m. to	
Champithang (D.B.)	11 m. to	
Chumbi (D.B.)	131 "	
Gyantse (see Map)		

} in Tibet.

*From—*

Changu (D.B.)	11 m. to	
(Karponang) Pusum		
(D.B.)	9 "	
Gangtok (D.B.)		

*Route IV (Circular)*

Darjeeling	12½ m. to	
Jorpokri (D.B.)	10 "	
Tonglu (D.B.)	14 "	
Sandakphu (D.B.)	12½ "	
Phalut (D.B.)	17 "	
Dentam (D.B.)	11 "	
Pamiongchi (My., D.B.)	10 "	
Rinchinpong (My., D.B.)	13 "	
Chakung (D.B.)	20½ "	
Darjeeling.		

(There is a direct road from Dentam (13 m.) to Rinchinpong (My., D.B.).

*Alternative Route*

Pamiongchi (My., D.B.)	10 m. to	
Kewzing (D.B.)	10 "	
Temi (D.B.)	11 "	
Namehi (My., D.B.)	7 "	
Manjitar (D.B.)	3 "	
Badamtam (D.B.)	7½ "	
Darjeeling.		

*Branch from—*

Temi (D.B.) (by an iron suspension bridge over the Teesta)	11 m. to	
Song (D.B.)	14 "	
Gangtok.		

*Routes into Tibet*

Since the Chinese Invasion of Tibet permission to cross the frontier is no longer obtainable, but in case the frontier should be reopened, the route is indicated below. The best months for the journey are between May and September.

Kalimpong (p. 312) makes the best starting-point. The track goes N.E. past Pedong and Rhenok, to

Rongli, Sedonchen and Gnatong (12,000 ft.) as in Route III. Between Gnatong and Champithang (in Tibet) the Jelepla is crossed (14,400 ft.); Chumbi is 11 m. from Champithang and Phari Jong (14,300 ft.) is 28 m. farther on. The route thence to Gyantse (13,200 ft., D.B.), the headquarters of the Indian Trade Agent, crosses the Tang-la (15,200 ft.) and, 42 m. beyond, the Kharola (16,500 ft.) and then the Khamba-la (16,800 ft.).

Transport animals can be arranged for at the Himalayan Hotel, Kalimpong.

(3) Siliguri to Gauhati and Shillong.

To circumvent the intervening block of East Pakistan, the Indian Government have linked up Siliguri with Assam *via* the Duars. The route to Assam from Calcutta is the same as that to Darjeeling as far as Siliguri. Thereafter it proceeds as below:—

Siliguri, linked *via* Bagrakote to 30 m. Mal Junction (branch lines to Patgram and Metelli).

95 m. Raj Bhat Khawa Junction (branch line to Buxa Road and Jainti).

102 m. Alipur Duars Junction: on line to Cooch-Behar and Gitaldaha. From Alipur Duars a connection has been made with the Assam Valley line at Fakiragram.

145 m. Fakiragram: junction with line from Lalmanirhat *via* Golakganj and Gitaldaha. From Golakganj there is a branch line to Dhubri on the Brahmaputra, where there is an airport giving connection with Calcutta.

The scenery just above Dhubri is beautiful. On the right are the Garo Hills, and on the left, if the atmosphere is clear, the grand range of the Himalayas towers in the background, with the wooded Bhutan Hills in the middle distance: the snowy range shows to special advantage at sunrise. At Goalpara wild hill tribesmen may often be seen, who have come down from the mountains to trade.



179 m. Bijnt: a road junction.  
 192 m. Sorbhog: the overspill from Mymensingh district has settled in this locality.

196 m. Barpeta Road.

227 m. Nalbari.

237 m. Rangiya: junction for line to Balipara and Tezpur.

258 m. Amingaon Ghat: the river is crossed by railway steamer to

260 m. Pandu Ghat: thence by rail or car to

265 m. Gauhati, on the air-line from Calcutta, and thence 67 m. by car to

332 m. Shillong, the capital of Assam (see p. 320).

## ROUTE 21

### ASSAM

Assam<sup>1</sup> is surrounded by mountainous ranges on three sides—on the N. are the Himalayas, shutting off the table-lands of Bhutan and Tibet; on the N.E. is a series of hills which form a barrier between the Upper Brahmaputra Valley and the more or less independent Mongolian tribes who live W. of the boundary of China; on the E. and S.E. lie the hills which march with those forming the limits of the Province of Burma and the State of Hill Tippera; on the W. and S. it is cut off from the rest of India by East Pakistan on to which debouch the two valleys of the Brahmaputra and the Surma.

The valleys are separated by the Khasia Hills and the Garo range, which projects westward and causes a bend in the Brahmaputra. The physical features of the Province are full of variety. The valley of the Brahmaputra, otherwise known as the Assam valley, on the N. is an alluvial plain about 450 m. in length and 50 m. in average breadth, so that one never loses sight of the hills on either side.

During the past half century Assam has suffered from several very severe earthquakes, which have seriously changed the topography of the country, affecting even the course of the great rivers.

### The Tea Industry

Assam is the principal centre of the Indian tea industry, with 1100

<sup>1</sup> Assam Report, census of 1911. Anyone specially interested in Assam should consult Sir E. A. Gait's *History of Assam* (Calcutta, 2nd Ed., 1926). See also *Sport and Service in Assam and Elsewhere*, by Lt.-Col. Alban Wilson (Hutchinson 1924).

gardens. China tea seed was introduced into India about 1848 by Mr Fortune, who was sent to China by the Hon. East India Company to collect seeds and plants. In 1823 indigenous plants had been discovered by Robert Bruce, Commander of a gun-boat in the 1824 Burma War, and an agent of the last Ahom King. The tea was first sold in Mincing Lane on 10th January 1839.

An introduction to some planter from friends or from London or Calcutta agents of a tea-estate will ensure a hospitable reception. There is a Research centre at Tocklai (1900).

The tea-planters of Assam did a great work during the evacuation from Burma in 1942 (see *Forgotten Frontier*, by Geoffrey Tyson).

The most convenient starting-point for describing the Assam routes is Gauhati, as it is the arrival station for most visitors to Assam, whether by air<sup>1</sup> from Calcutta, or by the roundabout railway route through the Duars, described on p. 318. Unfortunately the passenger river steamer service up the Brahmaputra from Goalundo, referred to in previous editions of this book, no longer operates, except on the stretch of the river above Gauhati to Neamati. The recent earthquake has made it difficult now for river-steamers to reach Dibrugarh in the cold weather.

**Gauhati** (D.B.); once the capital of Koch Kings, then of the Ahom (Shan) Kings (1681-1826), now the headquarters of Kamrup District. It possesses a University (1948) and a Museum (1917). The place was almost destroyed by the earthquake of 1897. It is situated on the S. bank of the Brahmaputra, which here resembles a lake with wooded shores. In the middle of the river are the island and temple of Umananda, and on the N. bank, on a projecting ridge, is another temple, on the top of a hill approached by winding flights of steps. The cele-

brated temple of Kamakhya, on the Nilachal Hill, 2 m. below the town, is the resort of pilgrims from all parts of India. The magnificent views repay a visit.

There is a river-steamer express service between Gauhati, Tezpur Ghat and Neamati Steamer Ghat operating on alternate days.

There is a daily motor service by a good road (63 m.) from Gauhati S. to Shillong. Motor owners should consult the *Assam Motor Manual for Shillong and Neighbourhood* (obtainable on ferry steamer at Amingaon).

The cars leave the railway stations at Pandu and Gauhati. Cars for luggage and servants accompany the first-class passenger car, which makes the 67 m. from Pandu to Shillong in 4 hours—only hand baggage allowed in passenger cars. The road from Gauhati runs S. through tropical forest, rolling grassy downs, and great pine-woods.

An airfield is under construction at Shillong, which will be a great convenience to travellers.

**Shillong**, headquarters of the Assam Administration, has an altitude of 4900 ft. There are several good hotels, which help to make the place a most pleasant summer resort, the temperature at the height of the hot-weather rarely reaching 80° F. The entire town was wrecked by an earthquake in 1897; but it has been rebuilt amongst the pine-woods that clothe the hill. The surrounding country is not unlike the lowlands of Scotland; there is every facility for riding and driving. There is an excellent golf-course, and also a race-course on which there are races every Saturday.

The Khasis, who inhabit the Khasi and Jaintia Hills, speak a language of which the nearest affinities are as far distant as Cambodia and Annam; they are remarkable also from the fact that descent to property is traced through the female line, as on the Malabar coast (p. 464). Their dancing, which takes place at certain festivals, especially during the month

<sup>1</sup> Dibrugarh, Tezpur, Jorhat, Mohanbari, Silchar, Imphal and Agartala are also airports linked up by services from Calcutta.

of June, is seen at its best at the village of Nong Krem, about 13 m. from Shillong, and accessible by car.

Shillong is connected by motor roads with Sylhet (86 m.) and Cherrapunji (36 m. S., 4455 ft., D.B.K.), famous for the highest average annual rainfall in the world—426 in. In 1861 the extraordinary amount of 905 in., was recorded, of which 366 in. fell in July alone. A cemetery includes many graves of soldiers who committed suicide in the old barracks. A steep bridle-path leads in 10 m. to Therria, in the Surma Valley, and so to Sylhet. Motor services run from Shillong to Cherrapunji and Sylhet, but are not fully regulated.

*From Pandughat (Gauhati) to Manipur and Dibrugarh by rail.*

From Pandu the North-Eastern Ry. runs past Gauhati to (62 m.) Chaparmukh Junction, whence there is a line to (17 m.) Nowgong (D.B.), 74 m. from Gauhati. The line continues to Silghat (D.B.), opposite Tezpur, on the Brahmaputra, 103 m. from Gauhati. The method of transit for heavy packages is usually by steamer from Calcutta to Silghat, thence by road (32 m.) or train to Nowgong.

The Assam Trunk Road (Gauhati-Dibrugarh) is motorable all the year round. Roads generally are metalled and bridged.

From Chaparmukh the line proceeds to (118 m. from Gauhati) Lumding Junction, where it connects with the hill section from Badarpur Junction (p. 322), and so with Chittagong. From Lumding Junction the line runs E. to (33 m.) Manipur Road (Dimapur) station. There are carved monolithic remains in the old Kachari fort at Dimapur.

### Manipur

From Manipur Road (Dimapur) the main road to Imphal, Manipur (134 m.) runs S. not far from the (abandoned) fort of Samaguting and Kohima (46 m.; alt. 4700 ft.; the limit

of Japanese invasion). The road is metalled throughout and motor lorries run between Manipur Road and Imphal. A lorry can be hired. Motor owners can make the trip comfortably in one day, providing there are no obstacles due to rain. The road ascends to 6700 ft., and then descends to the valley, the last 15 m. being level. The distance to Imphal is 134 m., and there are twelve well-furnished R.Hs. (no servants) at convenient distances. At Manipur Road there are a D.B. and small bazar and at Kohima (46 m.) supplies are also obtainable, but these are the only two places where anything can be procured.

Imphal, the capital of the State of Manipur, lies in a lovely valley, which is some 60 m. long and 30 m. wide, at a height of 2600 ft. above sea-level. The history begins in 1714, although tradition goes back for centuries before then. Burmese invasions were frequent, but the Treaty of Yandabo (1826) brought the State under British protection. The State covers an area of approximately 8456 sq. m. It has been administered by a Chief Commissioner on behalf of the Central Government since its accession to India in 1949.

The scenery on the valley and on the roads leading to it is most beautiful. The valley is surrounded by hills, which rise from 2500 ft. to 5000 ft. above it. The whole drainage of the valley escapes at the southern end through a gorge in the hills only a few hundred yards wide. There are several large lakes, on which in the cold weather excellent duck shooting is obtainable. In the swamps round these lakes a species of Thamin is to be found, but only from March to May, when the swamps are at their driest.

The people of Manipur are very fond of games. Hockey and polo are played everywhere, and the religious dances of the Nagas, Kukis, etc., are most interesting spectacles. Sixty-oar boat-races are rowed on the palace moat.



From Imphal a bridle-road, with R.Hs. (unfurnished and temporary) at every 13 m. or 14 m., leads *via* Bishenpur to (125 m.) Silchar and a jeep track (1944) to Sittaung in Burma, on the River Chindwin (102 m.). The journey from Silchar to Imphal occupies nine days.

From Manipur Road the line runs N. to Farkating (branch to Jorhat), on to Titabar and Mariani (from Titabar and Mariani two short branches of the Jorhat Ry. run *via* Chenimara Junction to Jorhat and thence to Kokilamukh on the Brahmaputra). From Mariani it is 33 m. by rail to Simuluguri Junction for two short lines, N. to Silsagar and Khowang and S. to Naginimara, a coal-field.

325 m. from Pandu is Tinsukia (D.B.K.), whence one branch, dividing at Makum, runs N. to Talap (D.B.) and to Saikhoa ghat, on the River Luhit, opposite Sadiya, starting-point for the Burma Road through the Hukawng Valley (an attack from Singpho in 1830 was repelled). Another branch runs S. through Digboi to Margherita (D.B.), called after the Queen of Italy, where the main Assam coalfield is situated. 5 m. farther E. the line ends at Ledo, which is the nearest station for Tikak; here the coal is dug out of the hillside. At Digboi are the oilfields and refineries of the Assam Oil Company.

From Tinsukia another branch (27 m.) connects with

Dibrugarh (D.B.K.), headquarters of the Lakhimpur District. It is also the terminus of the river steamer service and an airport. There is a considerable European population and a Medical School (1892).

From Dibrugarh the return to Calcutta can be made by air, or by river steamer to Gauhati, and thence by train from Amingaon, as on the upward journey. Before 1947 there was an alternative route by taking train to Tinsukia and thence *via* Lumding and the hill section of the railway to Badarpur, Akhaura and Chandpur; but now the Pakistan

frontier intervenes between Badarpur and Karimganj, and the journey has become most inconvenient. The hill section referred to above is 115 m. long. Opened in 1904, it runs S. through the North Cachar Hills, which have a normal annual rainfall of 150 in. at the lower end of the line, and are subject to periodical earthquakes. In 1915 abandonment of the line, seriously damaged by slips, was considered. At Lumding the elevation is 456 ft., but the railway rises in two places to about 1850 ft., with descents to three rivers. The most important of these is the Dyong (62 m. from Lumding) crossed by a viaduct 109 ft. high, and here there is a loop round a spur of the Barial Range at Haflong.

Haflong, headquarters of the N. Cachar Hills subdivision is  $3\frac{1}{2}$  m. from Lower Haflong station; the elevation is 2300 ft.; there is an hotel, golf-course and lake.

From Haflong the former through-route of the old Bengal-Assam Ry. continues S., and after crossing the Barak river reaches Badarpur, the junction for the line between Silchar and Karimganj.

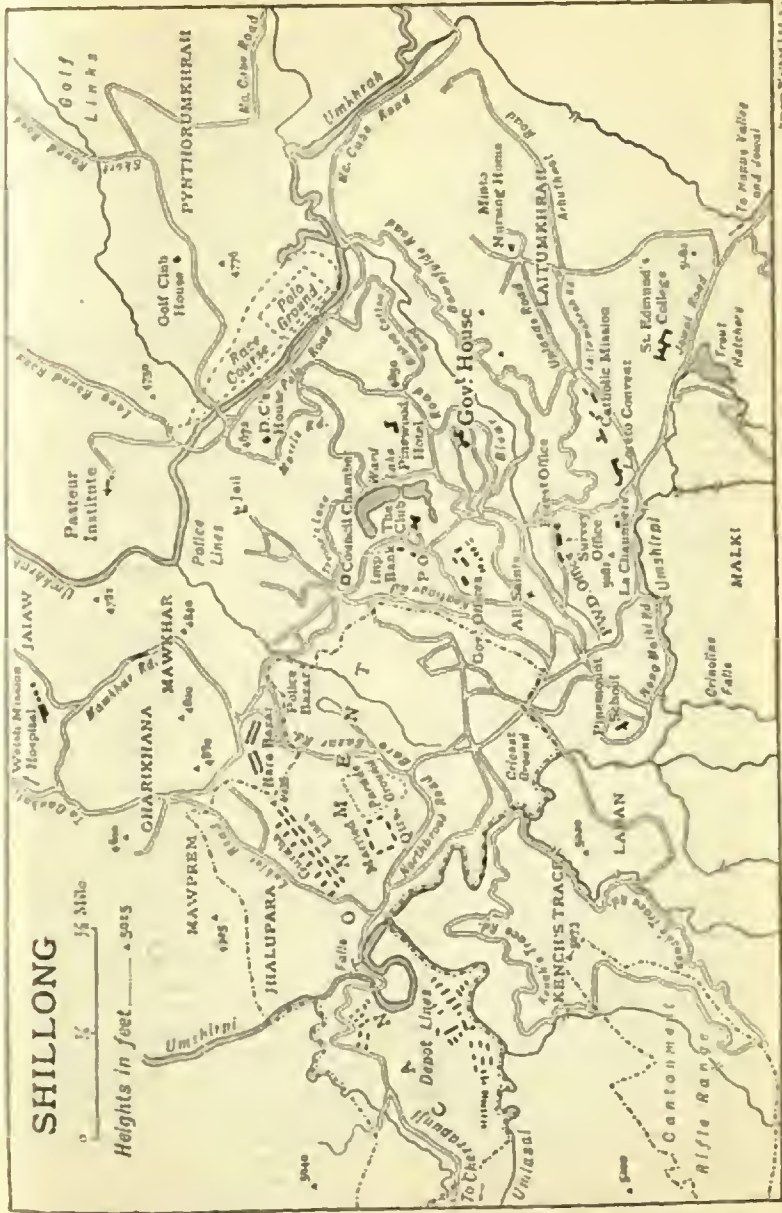
The railway line also continues 30 m. due S. to Hailakandi and Lala Ghat.

Silchar (D.B.K.), headquarters of the Cachar district, which was annexed by the British in 1830 and now forms part of Assam. There is a motor-road to Shillong (86 m.) and an airport regularly used by the Calcutta service. Excluding the hill subdivision, Cachar, along with part of the neighbouring Sylhet district, now in East Pakistan, constitutes the Surma Valley tea-growing area.

# SHILLONG

0 1/2 1 3/4 Miles

Heights in feet — 5015



## ROUTE 22

**CALCUTTA to MADRAS** by Balasore, Cuttack, Bhubaneswar (visit to Udayagiri Caves), PURI, (and the Black Pagoda), Ganjam, Vizianagram, Waltair for Vizagapatam, Bezwada and Nellore.

Distance 1032 m.; time occupied by mail train, 36 hours.

The Calcutta-Madras mail train travels over the Eastern Ry. from Howrah to Waltair, and the Southern Ry., from Waltair to Madras.

**Howrah.**—Calcutta (see p. 84).

5 m. Santragachi Junction for the Shalimar wagon ferry to the Docks.

20 m. Ulubaria (see p. 107), the former landing-place for Midnapur (by palanquin.)

26 m. the Damodar river.

35 m. Kola Ghat (R.). Here the railway crosses the Rupnarain river, a large tidal river flowing into the Hooghly, near its junction with which are the famous James and Mary Sands (p. 106).

Ghatal, an important trade centre, lies to the N. of the railway line. During the rains there is a daily steamer service from Calcutta; otherwise steamers proceed up to Ranichak, whence the journey is made by boats. Chief industries are the weaving of cotton and tussore silk cloths, the manufacture of bell-metal utensils, and of earthen pots.

72 m. Kharagpur (R., D.B.) is the junction for the line to Nagpur (see Route 7). The main workshops of the Eastern Ry. are here. The railway settlement is self-contained and carefully laid out. There are High Schools, Girls' School and Technical Schools. In the Museum are Neolithic implements and copper-plate grants.

From Kharagpur there is also a branch, crossing the Cossy river to

(8 m.) Midnapore (D.B.  $\frac{1}{2}$  m.), an old station of the East India Company, the revenue having been assigned by the Nawab of Bengal in 1760. This branch runs N.W. through Bankura to (105 m.) Adra junction between Sini and Asansol (p. 52). The road crosses by the Burge Bridge.

A cyclone and floods in 1942 caused a famine next year.

**Contai.**—36 m. by road from Contai Road Railway Station (94 m.) The S.E. of the district is a maritime tract lying along the Bay of Bengal, submerged by a tidal wave in November 1942.

**Kaukhal, or Concolly.**—A village on the sea-coast 3 m. S.W. of Khajuri. A lighthouse was built here in 1810.

The District is full of Sal jungle, in which black bear and leopards are to be found. In winter snipe and duck can be shot.

118 m. the railway crosses the Subarnarekha river: there is also a road ferry.

133 m. **Rupsa Junction**; N.G. railway to Baripada and Talband (71 m.) in Mayurbhanj State, where iron ore is obtained. The Mayurbhanj Museum contains neolithic implements and copper plate grants. Another (1929) is at Khiching, the old capital, with temples.

138 m. a flood-opening 1785 ft. long.

144 m. **Balasore** (R., D.B.  $\frac{1}{2}$  m., furnished). Sea fish are sent to the Calcutta market. Mahseer may be caught in the Burabalang river. The Orissa Trunk Road runs through the place, and there are roads to Mayurbhanj and Nilgiri (unbridged).

The place, of which the correct name is Baleswar, was once of great commercial importance, and the Dutch, Danes, English and French had factories here. Pipli (Philip's City), in the District, is supposed to be the first spot at which, in 1634, the English East India Company established a factory in Bengal. It was a Portuguese stronghold and slave market. The Balasore factory was founded in 1642, in accordance with



a grant issued by the Delhi Emperor. There are two old Dutch tombs, dated 1683, built like three-sided pyramids, about 20 ft. high, in a small enclosure near the town. The Dutch and Danish settlements were ceded by treaty in 1846. The Danish Settlement was in an area called Dinadardinga, on the Burabaling river.

There is a temple at Remina (6 m.) where pilgrims to Puri congregate. The god (Khirchora Gopinath), an incarnation of Krishna, is supposed to have settled here 800 years ago, but the temple is only about 100 years old, and the sculpture is crude.

183 m. **Bhadrak** (D.B.). From here the port Cbandbali (D.B.) lies 31 m. S.E. by road; regular steamer service to and from Calcutta (Outram Ghat).

198 m. the Baitarani river is crossed. There is no road-bridge. The river in Hindu ideas is the first gate to Jagannath, and an off-shoot of the Ganges.

210 m. Jajpur Road (D.B.K.) for Jajpur, 18 m. E. (D.B.). The road crosses the Burah river (unbridged); motor-bus service.

**Jajpur**,<sup>1</sup> capital of Orissa from about A.D. 500-950, was founded by Jajati Kesari (474-526), who celebrated the horse sacrifice at the Dasaswamedh Ghat on the Baitarani river. Here is the Navi Gaya (navel of a monster, Gaya Sur), where Hindu pilgrims offer rice cakes in expiation of the sins of their ancestors. The chief object is a pillar 32 ft. high, square, and composed of large plain blocks of stone. The shaft and capital are 26 ft. 7 in. high, and appear to be a monolith. The capital is carved to imitate lotus blossoms, and adorned below with lions' heads, from whose mouths depend strings of roses or beads. The capital once was crowned with a figure of the Garuda, or eagle-vehicle of Vishnu, said to have been hurled down by a Hindu renegade, Kala Pahad, in 1568; it is now in the

temple of Narsingh, 1 m. S. of the temple of Jagannath at Puri. The finest temple is that of Trilochan, the Three-Eyed; others are dedicated to Akhandaleswar and Agneswar. Jajpur is also called Biraja Khetra, from the temple of Biraja (Shiva's wife). On the Binjharpur Road is a well-built ancient bridge. In the compound of the Subdivisional Magistrate are three monolithic statues of Indrani on her elephant, Varahi with the boar, and Chamundi (p. 409) represented as the Goddess of Famine; and seven other statues, each 6 ft. high, have been placed in a temple. Near the P.W.D. Bungalow is also the mosque of Nawab Abu Nasir Khan, built in 1681.

There is a bungalow at Vyassoravar (2 m. from Jajpur Road station). In a tank here King Duryodhan hid himself after defeat in the Kurukshetra battle. From this place there is a metalled road (not bridged throughout) *via* Keonjhar, Chaibasa (Singhbhum), Chakradharpur and Ranchi for motoring to Patna, the capital of the Province of Bihar (p. 48).

The Nalatigiri hills contain Buddhist caves and inscriptions in Pali, and magnificent images of Buddha, dating A.D. 700-800. Motor-bus from Jagatpur Junction to Mahanga, 4 m. from the hill. P.W.D. R.H. on the Gobeeri river at the foot. A P.W.D. Bungalow is available at 2 m. from the hills.

217 m. near **Jenapur** is the Brahmani river, with a bridge 4640 ft. long. The scenery along the banks of this river and of the Mahanadi is beautiful, and if the visitor has a car, and time to spare, a motor tour *via* Cuttack, Talcher, Pal Lahara, Bonai-garh, Sambhalpur, Rampur, Baud, Nayagarh, and so back to Cuttack, is well worth doing, as this is an area of great natural beauty and is not over-populated. Some of the wilder aboriginal tribes live in this vicinity.

250 m. the Berupa river is crossed.

From 252 m. **Jagatpur Junction** a branch runs W. to Talcher (66 m.)

<sup>1</sup> There is an excellent little handbook of Cuttack, Jajpur, Bhubaneswar, Udayagiri, Puri, and Kanarak, by Mr Brown, formerly Judge of Cuttack.

and Angul is 14 m. W. again by motor-bus from Meramendali, the previous station.

252 m. the Mahanadi river is crossed by a bridge 6912 ft. long.

254 m. Cuttack\* (R., D.B.K.) is situated at the apex of the delta of the Mahanadi river, which rises in the Raipur district of the Central Provinces, and has a length of 529 m. and a width of 7000 ft. above the narrow gorge of Naraj, 7 m. W. of the town of Cuttack, where it divides into two streams and encircles the city on the N. and E., and on the S. by its branch, called the Khatjuri. The river during the rains pours down a prodigious flood, and an important stone embankment has been erected on the spit of land on which the city stands.

Cuttack is the headquarters of the Orissa Government,<sup>1</sup> pending construction of the new capital at Bhubaneshwar. The Secretariat and Legislative Council Chamber are at Chandawar. It was founded (p. 329) by Nrup (A.D. 920-935) of the Kesari, or Lion, dynasty. Its position as the key of the Orissa hill territory and the centre of the network of the Orissa canals gives it commercial importance. It is famed for its filigree work in gold and silver.

There are also a Circuit House and a Museum. The Ravenshaw College with imposing new buildings is affiliated to Patna University: there are also a Medical School and the Orissa School of Engineering. The Talcher coalfield at Ningundi is served by a railway from Jagatpur Junction, 2 m. N. of Cuttack. At Talcher the late Raja constructed a large walled-in sanctuary for wild animals.

The Fort (1 m. N.W.) is in ruins, and all that remains of it now is a fine gateway. It was built either by Ananga Bhim Deb (1189-1223) or Mukund Deb (1560-1568), last of the Ganga dynasty. The fort was taken by the British in 1803 from the Bhonsle Raja of Nagpur. In the public

gardens on the Taldanda Canal are a carved arch and other stones.

Near Cuttack are important weirs for regulating the flow of the rivers. Two of these, the Birupa and Mahanadi, may be seen in quitting the place. A road a little to the N. of the Taldanda Canal leads to the Jobra Ghat, where are the Great P.W.D. workshops and the Mahanadi Weir, which is 6400 ft. long and 12½ ft. high. It was begun in 1863 and completed in 1869-70. The Birupa river leaves the Mahanadi on its right bank, and the weir there is 1980 ft. long and 9 ft. high. Of the four canals which form the Orissa Irrigation System, two take off from the Birupa Weir, and one with its branch from the Mahanadi Weir.

Kendrapara (D.B.), 38 m. E. of Cuttack, is connected by road 32 m. to Jagatpur railway station (motor-bus), and by motor-launch service on the canal to Cuttack. A place of pilgrimage for Hindus where the idol Baldeb Jee, an incarnation of Vislinu, who killed the monster Kendra, is much revered. It is visited by up-country pilgrims, being known as *Tulasi Khetra*. There are four D.Bs. on the way.

Banki is situated at a distance of 28 m. to the W. of Cuttack. Two D.Bs. are on the way and a P.W.D. Bungalow is at Banki itself. It is an important centre of the Co-operative Credit movement in the Province. There is a temple of Charehi Kai, an incarnation of Durga, wife of Shiva. It is possible to motor from Cuttack to Banki at most seasons of the year, but the Khatjuri river has to be crossed.

256 m. the Khatjuri river bridge.

258 m. the Kuakhil river bridge.

272 m. from Calcutta is Bhubaneswar (D.B.K.), chosen to be the new capital of Orissa. It has an airport with three or four services a week on the Madras-Calcutta line. There is a Dt. Bd. Bungalow 2 m. from the station, and a R.H. (supplies should be taken) at Khandagiri, 6 m. to the N.W. of the station—permission to occupy it

<sup>1</sup> See Sir W. W. Hunter's *Orissa* (1872).

should be obtained from the Collector, Puri, or Subdivisional Officer, Khurda. The Chairman, Dt. Bd., Puri, may be asked for leave to occupy a room in the Dt. Bd. Inspection Bungalow at Bhubaneswar if this is desired. The best plan is to proceed from Cuttack by car to the Asoka rock at Dhauli (14 m., p. 331) near the Orissa Trunk Road S. of Chandka and then to the Khandagiri R.H., spend at least a day in examining the 63 caves there, and to proceed on the second morning to Bhubaneswar to visit the temples there. It takes 3 to 4 hours to walk round all the temples in and about Bhubaneswar, leaving time to drive to Puri in the evening (total distance 62 m.; ferry at Sardpur), or back to Cuttack.

The *Udayagiri (Sunrise) Hill*<sup>1</sup> is 110 ft. high, and the caves are at various levels. They date back to the Mauryan period. The first reached is the Swargapuri Cave, from which a path to the right (E.) leads round to the Rani ka Naur and Ganesh Gumpha caves, and winds upward and backwards to below the Hathi Gumpha, where it is joined by the path which runs up steeply to the left from the Swargapuri Cave past the Jaya Vijaya and Vaikuntha caves.

The *Swargapuri* has carvings on pilasters near the door, along the top of which runs a line of well-sculptured foliage with an elephant issuing from trees at the end of it.

The *Rani ka Naur*, or Queen's Palace (traditionally wife of Lalit Indru Kesari), faces E., and consists of two rows of cells, one above the other, shaded by pillared verandas, supporting the rock, with a courtyard, 49 ft. by 43 ft., cut out of the hillside; much has fallen.

The upper storey, which stands back, has eight entrances with sloping jambs, as at Barabar. At the N. end are two dwarf-pals, representing men in armour, with buskins and greaves, cut out of the solid rock in alto-

relievo; these are probably figures of the Yavana warriors who conquered Orissa. At either end is a rock lion. The back wall of the veranda has an extensive series of tableaux, difficult to make out. First on the left are men carrying fruit, a group of elephants, and soldiers armed with swords—this is probably a scene from Ceylon. Then comes a scene, repeated at the Ganesh Gumpha, of a combat over a woman—and then one of the winged deer presenting itself to the King. The last scene which can be made out represents a love episode.

The lower storey also has eight low entrances from a colonnaded veranda 44 ft. long, having a raised seat, or berm, along its whole inner line. It opened S. into an oblong chamber and N. into three rooms. Here also there is an extensive frieze; four fragments admit of description. The first represents a house, and a female figure looks out of each of the three doors, and one from the balcony, which is protected by a Buddhist rail. A similar rail runs in front of the lower storey, with a large tree by its side. In the second fragment a saint or priest holds a piece of cloth in his left hand and extends the right as in the act of blessing; one servant holds an umbrella, and another carries a sword. Next a devotee on his knees, and beyond two kneeling women bring offerings, one dusting the feet of a boy, who has one hand on her head. In the third fragment is a saddle-horse with three attendants, and the holy man with an umbrella held over him, and two attendants with swords. In the fourth fragment there is a group of six women, three carrying pitchers on their heads, and one kneeling and offering her pitcher to a figure, which is lost. On the right wing are scenes of a man and woman making offerings, and of a woman dancing to the accompaniment of four musicians.

The *Ganesh Gumpha* is almost due N. of the Rani ka Naur Cave, and much higher in the hill. It has only one storey, and consists of two com-

<sup>1</sup> See pp. 55-64 of *The Cave Temples of India*, and Fergusson's *Indian Architecture*, 2, 9-18.



partments with a veranda in front. There are three pillars in the front of the veranda, square and massive, and two others have fallen. The pillars have brackets, with female figures carved on them. The flight of steps leading to the veranda has a crouching elephant on either side, each holding a lotus in his trunk. The veranda wall is ornamented with a series of eight tableaux in high relief. This frieze and that in the Rani ka Naur Cave represent the same story, but in this cave the figures are more classical and better drawn. The scenes include an escape on elephant back, dismounting from the elephant, and resting in the forest. The Buddhist trisula (trident) and shield are carved on this cave.

The *Jaya Vijaya Cave*, a double-storeyed one, has a frieze with three compartments, the base being formed of a line of Buddhist rails. In the central compartment is a Bo-Tree (p 46.). Beside the tree are two male figures, that on the left with folded hands, and that on the right holding a bit of cloth tied to the tree and a small branch. Near the men are two females bringing trays of offerings. The semi-circular bands of scroll-work over the doorways are different, and beyond them are two turbaned figures carrying trays of offerings.

The *Vaikuntha* is a small two-storeyed cave, with the upper storey set back and a frieze of men and animals across the front. It was probably the prototype of the Rani ka Naur and Ganesh Gumpas.

75 yd. to the N.W. is the *Hathi Gumpas*, or "Elephant Cave," an extensive natural cave, improved by King Kharaveli of Kalinga (168-153 B.C.). It is perfectly plain, but has an inscription above it of 117 lines (translated by Prinsep), describing the King's career. To the left a boulder has been hollowed out into a cell 5 ft. square.

N. of the "Elephant Cave" is the *Pavana Gumpas*, or "Cave of Purification." About 75 ft. to the S.W. of the *Pavana Gumpas* is the *Sarpa*

*Gumpas*, or "Serpent Cave," having on the top of the entrance a rude carving of the hood of a three-headed cobra. Under this is the door, through which a man can just crawl; the interior is a cube of 4 ft. Beside the door is an inscription translated by James Prinsep.

50 ft. to the N. is the very interesting *Bagh Gumpas*, or "Tiger Cave," cut externally into the shape of the upper part of a tiger's head, with the jaws at full gape. The eyes and nose of the monster are still well marked, but the teeth are now imperfectly discernible. The head at top, where it joins the hill, is 8 ft. 8 in. broad. The gape is 9 ft. wide, and the entrance to the cell occupies the place of the gullet. To the right of the entrance is an inscription in the Asoka character. At the beginning of the inscription is a Buddhist monogram, and at the end a Swastika cross.

The *Khandagiri Hill*, close by, is 133 ft. high and faces E. It is thickly covered with trees. The path which leads to the top is steep, and at the height of about 50 ft. divides into two, one branch leading to the left, and to a range of Jain caves cut in the E. face of the hill (see below).

The path on the right leads to the *Ananta Cave*, which is a narrow Buddhist excavation, with four doorways and a veranda with pillars and pilasters with decorated sides. Instead of a capital, these have a projecting bracket, shaped like a woman. The lintel is heavy, and over it is a parapet supported on corbels. The frieze is in five compartments, and represents figures running with trays of offerings, athletes fighting with bulls and lions, and two lines of geese running with spread wings, each with a flower in its bill. In the semi-circular space under one of the arches is a nude female standing in a lotus-bush, and holding a lotus-stalk in either hand. Two elephants are throwing water over her with their trunks. This is a representation of Lakshmi, the first of the Hindu Pantheon to be revered by the Buddhists. In the other tympanum is

a scene representing the worship of a Bo-Tree. In the centre of the back wall of the cave is a Buddha in bas-relief.

The remaining caves are Jain, perhaps converted from Buddhist. The left path leads to a modern gallery, and to the S. to a range of three openings. There is here a Sanskrit inscription of the 12th century recording that the cave belonged to Acharya Kalachandra and his pupil Vellachandra. Next comes a range of eaves facing the E., divided into two compartments by a partition in the middle. On the back wall is a row of seated Dhyani Buddhas and some new images of Jaina Deva. At the E. end is an altar of masonry, on which are ranged a number of Jain images. The second compartment is very similar. On the back wall is a row of Dhyani Buddhas 1 ft. high, and below, females seated on stools, some four-handed, others eight-handed, with one leg crossed and the other hanging. Under all are lions *couchant*.

From this to the top of the hill is a stiff climb, and the steps in one place are very steep. On the summit of the hill is a plateau and an 18th-century temple to Parasnath. From it is a magnificent panoramic view 15 m. all round. The groves of mango and jack trees are most beautiful. In front of the temple is a fine terrace, 50 ft. square, with a raised masonry seat all round. To the S.W. of the temple is a smooth terrace of 150 ft. diameter, gently sloping to the W., called the Deva Sabha. In the centre is a small square pillar, with a bas-relief of Buddha on each side, and round it four circles of chaityas. Three small boulders, set in a triangle and covered by a dolmen of sandstone, stand in the inner circle. E. of the Deva Sabha, at 100 yd., is a tank cut in the solid rock, called the Akash Ganga, or "Heavenly Ganges." Immediately below the tank is a cave where the remains of Rajah Lelat Indra Kesari (A.D. 617-657) are said to rest.

**Bhubaneswar.**—The first mention

of Bhubaneswar, in the Records of the Temple of Jagannath, dates from the reign of Yayati, A.D. 474-526, the first of the Kesaris, or Lion dynasty of Orissa. He expelled the Yavanas, thought by Stirling and Hunter to be the Buddhists who ruled Orissa for 150 years after a successful invasion about A.D. 300. His successors reigned at Jajpur until Nripati Kesari, in A.D. 920-935, founded Cuttack and made it his capital.

7000 shrines once encircled the sacred lake; now 500 remain in decay, exhibiting every phase of Orissan art. Two styles of architecture run side by side. The first is represented by the temples of Parashuramesvara and Muktesvara, the second by the Great Lingaraj Temple. They are not antagonistic but sister styles, and seem to have had different origins.

On a short visit the Great, Raj Rani, Muktesvara, and Parashuramesvara temples should be seen.

"The Great Temple" is," says Fergusson, "perhaps the finest example of a purely Hindu temple in India." None but Hindus may enter the enclosure, the high walls of which are 7 ft. thick and of large cut stones without mortar. From the top, however, of a platform outside the N. wall a view of the interior may be obtained. Besides the Great Temple and the halls of approach to it there are also many smaller temples in the enclosure, of which a plain one, 20 ft. high, is the oldest; at the N.E. corner is a pavilion, perhaps built for a music hall, but now containing an image of Parvati.

The Great Temple was built by Lelat Indra Kesari (A.D. 617-657), and consisted originally of only a vimana and porch; the Nath and Bhog mandirs (below) added between 1090 and 1104. The presiding deity is Tribhuvaneshvara, "Lord of the Three Worlds," generally called Bhubaneswar. He is represented in the sanctuary by a block of granite 8 ft.

<sup>1</sup> *Indian Architecture*, 2, 99, where a plan and illustration of the Great Temple will be found.

in diameter, and rising 9 ft. above the floor, which is bathed daily with water, milk and *bhang*. There are three differently shaded portions, representing respectively Brahma, Vishnu and Maheswar (Siva). There are twenty-two *dhupas*, or ceremonies, daily, consisting in washing the teeth of the divinity, moving a lamp in front, dressing, feeding, etc.

"The Great Tower can be seen from outside the wall. It is 180 ft. high, and, though not so large, is decidedly finer in design than that at Tanjore. Every inch of the surface is covered with carving of the most elaborate kind; not only the divisions of the courses, the roll mouldings on the angles, or the breaks on the face of the tower but every individual stone in the tower has a pattern carved upon it." In the vertical sections seen from over the wall, "the sculpture is of a very high order and great beauty of design." The top of the spire is flat, and from the centre rises a cylindrical neck, supporting a ribbed dome over which is placed the Kalasha or "pinnacle." Twelve lions seated (*Sardulas*) support the dome, and over all is a broken trident. The shrine itself is called the Bara Dewal, and the original hall of approach to it, the Jagmohan. In front of the Jagmohan is the Bhog Mandir, or "Hall of Offerings," and E. of that the Nath Mandir, or "Dancing Hall."

Outside the enclosure are many small subterranean temples. The jungle to the S. of the Great Tower, to the extent of 20 acres, is said to be the site of Lalat Indra Kesari's Palace, and exhibits everywhere the remains of foundations and pavements.

N. of the temple is the tank called *Vindusagar*, "Ocean Drop," which is said to be filled with water from every sacred stream and tank in India and possesses in consequence, to a superlative degree, the power to wash away sin. In the centre is a Jal Mandir, or "Water Pavilion," consisting of several shrines. Here the god is brought to bathe one day in the year. In front of the central ghat of

this tank there is a magnificent temple, with a porch, a more modern dancing-hall, and a Bhog Mandir. All but the last are lined with brick-red sandstone, elaborately sculptured. The temple is sacred to *Vasudev*, or Krishna, and *Ananta*, or Balaram, and no pilgrim is allowed to perform any religious ceremony in the town or to visit Bhubaneswar without paying for permission here. Along the E. side of the tank will be noticed several temples of the same shape as the Great Temple.

½ m. E.N.E. of the Ananta Temple is one, about 40 ft. high, of *Kotilrithesvara*, "The lord of ten millions of sacred pools." It is evidently built of stones from some other edifice.

½ m. E. of this is the Temple of *Brahmesvara*, on a high terraced mound. It is most sumptuously carved, inside as well as out, and was erected at the end of the 9th century A.D. Close to its terrace on the W. side is a tank called Brahma Kunda. N.E. is an old ruined temple of basalt, to *Bhaskaresvara*, "Sun-god," and said to belong to the close of the 5th or the beginning of the 6th century.

At the N.E. corner of the Great Temple is a very handsome tank surrounded by a row of 108 small temples. About 900 yd. to the E. is a grove of mango-trees, called *Siddharanya*, "Grove of the perfect beings." Here many temples were built, of which more than twenty remain entire. Of these the most remarkable are Muktesvara, Kedaresvara, Siddhesvara and Parashuramesvara.

Muktesvara is the handsomest, though the smallest. It is 35 ft. high, and the porch 25 ft. high. The floral bands are better executed than in most of the temples; the bas-reliefs are sharp and impressive; the statuettes vigorous and full of action, with drapery well disposed; and the disposition of the whole is elegant and most effective. Among the subjects are a lady mounted on a rearing elephant and attacking an armed



giant: a figure of Annapurna presenting alms to Siva; females, half-serpents, canopied under five or seven-headed cobras; lions mounted on elephants or fighting with lions; damsels dancing or playing on the *mridang*; an emaciated hermit giving lessons. The scroll-work, bosses and friezes are worthy of note. The chamber of the temple is 7 ft. square, but outside measures 18 ft. In front of the porch is a Torana 15 ft. high. It is supported on two columns of elaborate workmanship, unlike anything of the kind at Bhubaneswar. Over it are two reclining female figures. It is said that it is used for swinging the deity in the Dol Festival.

**Kedaresvara.**—Close by a tank behind this temple is the Kedaresvara Temple, and near it, against the outer wall of a small room, is a figure of Hanuman, the monkey-god, 8 ft. high, and one of Durga standing on a lion. Her statue is of chlorite, and has the finest female head to be seen in Bhubaneswar. The Kedaresvara Temple is 41 ft. high, and has an almost circular ground plan; it is probably older than the Great Temple, and possibly dates from the middle of the 6th century.

N.W. of Muktesvara is Siddesvara, which is very ancient, and was once the most sacred spot on this side of Bhubaneswar. It is 47 ft. high, and has a well-proportioned porch.

The Parashuramesvara, 200 yd. to the W. of the Muktesvara, is considered by Fergusson (*Ind. Arch.*, 2, 97) the oldest temple at Bhubaneswar. The ground plan is a square, the porch is oblong and covered with bas-reliefs representing processions of horses and elephants in the upper linear bands under the cornice, and scenes from the life of Rama in the lower. The roof is a sloping terrace, in the middle of which is a clerestory with sloping eaves which prevent the direct rays of the sun, or rain, from entering.

Beyond the Muktesvara and Parashuramesvara temples, is the Temple

of Raj Rani. Fergusson (*Ind. Arch.*, 2, 103) says of it: "It is one of the gems of Orissan Art." It faces the E., and has a porch in front, both of dressed brick-red sandstone without mortar. The niches are filled with statues 3 ft. high, executed with great vigour and elegance. One pillar has three kneeling elephants and lions, with a Nagni or female Naga with her seven-headed snake hood. Over the door are represented the Navagraha, or "nine planets."

The famous Dhauli or Aswatama rock, on which is inscribed the best-preserved set of edicts of King Asoka in the official Magadha language, lies between 4 m. and 5 m. S.W. of Bhubaneswar. The rock is an isolated one on a plain in front of a low ridge; the face inscribed is 15 ft. by 10 ft., and above it are the remains of an elephant. The clearness of the 13 inscriptions (translated by James Prinsep in 1838), exposed to the sun and storms of twenty-two centuries, is wonderful.

283 m. Khurda Road, branch line to (27 m.) Puri. The great temple of Jagannath is seen soaring skywards long before Puri is reached.

310 m. from Calcutta PURI,\* or Jagannathpur; alt. 18 ft. The railway station is  $1\frac{1}{2}$  m. to the N. of the town, and the Civil Station runs along the seashore. It used to be the summer headquarters of the Orissa Government. There is a good Railway Hotel. The Church is about 80 yd. from the Collector's office. Excellent bathing can be had, not unlike that at Waikiki beach, near Honolulu. Mr B. N. Roy's museum of Orissan treasures has been moved (1939) to the Ashutosh Museum, Calcutta.

The town of Puri is about  $1\frac{1}{2}$  m. in breadth from E. to W., and  $3\frac{1}{2}$  m. long from N. to S. It is of great antiquity, and was probably the Dantapura where the sacred relic of Buddha's tooth was preserved until it was finally transferred to Ceylon. The population during the great festivals increases enormously. The town covers an area of 1871 ac.,

including the *Kshetra*,<sup>1</sup> or "sacred precincts." It is a city of lodging-houses, and the streets are narrow, except the *Baradand*, or road for the Car of Jagannath, when he goes from his temple to his country-house in June or July. This road runs through the centre of the town N. and S., and is in places half a furlong wide.

The Temple, or Sri Mandir, is in the centre of the town and stands upon rising ground known as Nilgiri or "the Blue Hill." The endowments provide a large income which is augmented greatly by the offerings of pilgrims. There are more than 6000 male adults as priests, warders of the temple, and pilgrim guides, and, including the monastic establishments and the guides who roam through India to escort pilgrims, there are probably not less than 20,000 men, women and children dependent on Jagannath. The immediate attendants on the god are divided into thirty-six orders and ninety-seven classes. At the head is the Raja of Khurda, whose ancestor resigned in 1816, but who in ecclesiastical matters represents the old rulers of Orissa. There are distinct sets of servants to put the god to bed, to dress and bathe him, and a numerous band of nautch girls who sing before him.

The title Jagannath (Juggurnath) (Sanskrit—"Lord of the Universe") is really a name of Krishna, worshipped as Vishnu; the immense popularity of the shrine is due to the doctrine preached that before the god all castes are equal. There are three images in the temple, representing Jagannath himself, his brother Balbhadr and his sister Subhadra. According to Babu Brij Kishore Ghose's *History of Puri*, the images are "bulky hideous wooden busts, fashioned in a curious resemblance of the human head, resting on a

sort of pedestal. They are painted white, black and yellow respectively; their faces are exceedingly large and their bodies are decorated with a dress of different coloured cloth." Jagannath and Balbhadr have "arms projecting horizontally forward from the ears," but the sister is "entirely devoid of even that approximation to the human form." A large diamond glitters on the head of Jagannath. Quaint representations of the images in a wooden shrine may be bought in the bazar. *Bhog*, or *Prasad* is offered several times a day and afterwards sold to the pilgrims.

The three images are bathed at the Snan Jatra, and every June are drawn in procession at the *Rathjatra*, which commemorates the journey of Sri Krishna from Gokul to Mathura (p. 203). The car (*rath*) of Jagannath is 45 ft. high and 35 ft. square, and is supported on sixteen wheels of 7 ft. diameter and prancing horses in front; those of the brother and sister are smaller.<sup>1</sup> Precautions are taken to prevent accidents. Votaries have been known to throw themselves beneath the wheels; but the number has been greatly exaggerated, although mentioned by many travellers. A spread of cholera used to follow the dispersion of the pilgrims from Puri. Much has been done to improve the sanitation and water-supply.

The sacred enclosure is nearly a square, 652 ft. long and 630 ft. broad, within a stone wall about 20 ft. high, with a gateway in the centre of each side. The door stands open, but it is not possible to see the temples, of which, besides the Great Pagoda, there are more than a hundred, thirteen of them being sacred to Siva and one to the Sun. The tower and temple frontage can be comfortably viewed from the roof of a lodging-house on the opposite side of the street—see to

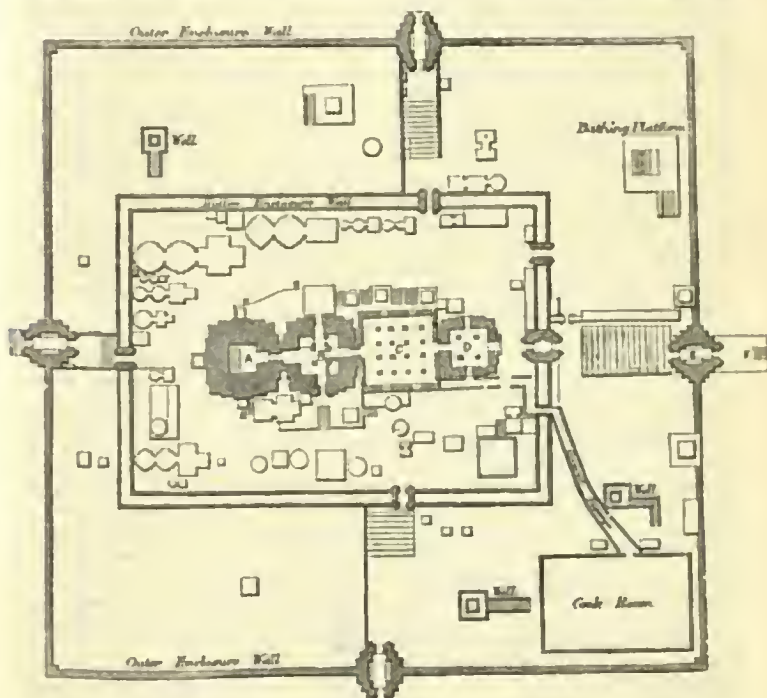
<sup>1</sup> The whole country round is divided into *kshetras*, the *Parrati* round Jajpur, the *Hara* round Kanarak, the *Padma* (or *lotus*) round Bhubaneswar, and the *Parushottama* round Puri. See the very interesting account of Orissa in the *Imperial Gazetteer*.

<sup>1</sup> The Tooth Festival of Buddha in Japan and Ceylon is also celebrated with three cars. Hence the theory that the Puri images were originally Buddhist symbols diverted to Brahmanical worship.

servants of the house. The Mahant of Emar Math also gives facilities from the Raghunandan Library roof.

In front of the E. gate an exquisite Pillar (F),<sup>1</sup> brought from the Black Pagoda at Kanarak, stands on a platform of rough stones, and, reckoning to the top of the seated

wall, having an interval of 11 ft. between the walls, and within this again is the temple proper. The "Hall of Offerings," or *Bhog Mandir* (D), is said to have been brought from the Black Pagoda at Konarak and re-erected by the Mahrattas in the 18th century. The *Nat*



Scale 200 ft. to the Inch

Plan of Temple of Jagannath. (Fergusson, *Ind. Arch.*, 2, 108.)

figure of the Garuda, or "eagle," which surmounts it, is 35 ft. high.

This gate (E) is known as the Lion Gate from two large lions of the conventional form, with one paw raised, which stand one at either side of the entrance. Within is a second enclosure surrounded by a double

*Mandir* (C), or "dancing-hall," also of late date, is a square hall measuring 69 ft. by 67 ft. inside. The walls are plain, with only two figures of dwarvals, called Jaya and Vijaya, and a marble figure of Garuda 2 ft. high.

The *Jagmohan* (B), or "Hall of Audience," where the pilgrims view the images, is 73 ft. square and 120 ft.

<sup>1</sup> These letters refer to corresponding letters on the plan.



high. The *Baradewal* (A), or "Sanctuary," of the same area, where the images are, is surmounted by a conical "tower," or vimana, 192 ft. high, black with time and surmounted by the Wheel and Flag of Vishnu.

The temple was erected first by Yayati Kesari. The building of 1198 was a reconstruction by Raja Anang Bhim Deo, in expiation of the offence of having killed a Brahmin. The image of Jagannath is said to have appeared about A.D. 318. It was thoroughly repaired in 1922-23.

There is a street about 45 ft. broad all round the temple enclosure. Turning to the left from the Lion Gate (E) along this road, the visitor comes to the S. gate, where steps lead up to the entrance. The entrance itself is 15 ft. high, and is ornamented with many figures. Above are depicted scenes from the life of Krishna. The supports of the massive roof are of iron.

Rather more than a mile to the N. of the temple, and approached by the broad Baradand, is the famous Garden House (*Gandicha Mandir*), to which the Car of Jagannath is brought and stays for eight days during the festival, dragged by 4200 professionals, who come from the neighbouring districts, and live at Puri gratis. It is broken up yearly, when the timbers are made into sacred relics, and another is made of exactly the same pattern. The images are also treated in this way at intervals of 12 or 24 years.

The Garden House is a temple within a garden enclosed with a wall. The principal gateway has a gabled roof, adorned with conventional lions. The gates to this temple are built upon the Hindu arch system, corbelled slabs supporting the roof, each projecting slightly over the one below. The temple is said to be very old; the interior, which strangers are permitted to enter, except during the Car Festival, is interesting as giving one an idea of the arrangement of the Great Temple. In one of the pillared halls kneels a Garuda on a column

facing the shrine. On the side of the temple there is a plain raised seat 4 ft. high and 19 ft. long, made of chlorite, and this is called the *Ratna Bedi*, the throne on which the images are seated. On the walls are some fine carvings of horsemen, etc. Outside, over the door, are various figures of women, 2 ft. high, supporting the roof; also carvings of Brahma with four heads, worshipping Narayan; of Krishna playing to the Gopis, etc.

The legend is that King Indradymna, King of Malwa, pitched his camp here when he discovered Puri, and set up an image of Narsingh, afterwards brought to the present temple. Here the Sacred Log from the White Island stranded, and here the Divine Carver made the images of Jagannath, etc., and here Indradymna performed the horse sacrifice a hundred times over.

1 m. S.W., on the seashore S. of the Circuit House, is the *Swarga Dwar*, or "Door of Paradise," where, when all the ceremonies are finished, the pilgrims bathe in the surf and wash away their sins. There is a stump of a pillar 4 ft. high on the right hand, near a small temple. On this pillar offerings are placed, which are eaten by the crows. On the left is the Lahore Math or Monastery. Bathers will be seen, the surf rolling over them. Afterwards they make heaps of sand, resembling a temple, and stick small flag-poles into them.

N.W. of the city are the Chandan Tank, the Mitani River, the Markhand Tank and Temple of Savitri. A *Bridge* built, according to Raja Rajendra Lal Mitra, in 1038-50, is 278 ft. long by 38 ft. broad, and has nineteen corbelled arches over the *Atara Nala*.<sup>1</sup>

20 m. N.E. from Puri is Kanarak (P.W.D. Inspection Bungalow; permit from Executive Engineer, S. Divn., Cuttack; supplies to be taken), celebrated for its *Black Pagoda*. From January (perhaps earlier) to June a car can approach close to the temple,

<sup>1</sup> See *Puri and its Environs*, by Robert Dunbar.

via Pipili on the Cuttack road and Gop, 53 m. (3 hr.). The shore route along the beach takes 10-12 hours by bullock cart by night.

Clearance of debris in 1904 led to a high appreciation of the temple. Sir John Marshall, ex-D.G. of Archaeology, has recorded that there is no monument of Hinduism that is at once so stupendous and so perfectly proportioned as the Black Pagoda. Stirling fixed the date in 1241; it may have been as early as the 9th century A.D. The spire was never completed. When Fergusson visited Kanarak in 1837 a portion of the Great Tower was still standing, but had gone by 1869. The pagoda is called *black* in contrast to the white-washed pagoda at Puri, and both were landmarks. The shrine at the W. end of the temple has been cleared, and it is possible to appreciate the splendid carvings on it, including the wheels and horses, which indicate the fact that the temple was the chariot of the Sun-god. There are many carved figures of green chlorite on the walls, but much of the decoration is licentious; inside is a beautifully carved throne, on which the idol once stood. The Jagmohan porch has a square base of 90 ft., and is built of red sandstone and laterite. The roof is covered with elaborate carvings free from all objectional features. Fergusson says that there is no roof in India where the same play of light and shade is obtained. "On the floor it is about 40 ft. square, and the walls rise plain to about the same height. Here it begins to bracket inwards, till it contracts to about 20 ft., where it was ceiled with a flat stone roof, supported by wrought-iron beams . . . blocks of short lengths, 3 in. or 4 in. square, built together, like bricks, and then covered with molten metal (*sic*, heated and welded into one long beam). The employment of these beams here is puzzling. They were not wanted for strength, as the building is still firm after they have fallen, and so expensive a false ceiling was

not wanted architecturally to roof so plain a chamber. It seems to be only another instance of that profusion of labour which the Hindus loved to lavish on the temples of their gods" (*Ind. Arch.*, 2, 107).

The entrance of the Jagmohan is on the E., guarded by stone lions, with strongly marked manes and one paw lifted up, resting on the backs of elephants, which are smaller in size. The height of the entrance, built of chlorite, is 16½ ft.; the roof was supported by two rafters of iron and four of stone. Near the temple lie several massive iron bars, varying from 7 ft. to 36 ft. in length.<sup>1</sup> The interior of the hall has now been completely filled up in order to save the outer walls. As the E. door is guarded by lions, the N. door by elephants, and the S. by horses trampling down men, who from their tusk-like teeth, crisped hair, knives and shields, are intended for aborigines. The spirit with which the horses are carved, and also the device on one of the shields of two climbing lizards, should be noticed.

To the S. of the Jagmohan porch is a large banyan-tree, and a garden with a *math*, or devotee's residence. Over the E. entrance used to be a chlorite slab, on which the emblems of the days of the week, with the ascending and descending nodes, were carved. Some English antiquaries attempted to remove this in 1893 for the Museum at Calcutta, but, after dragging it 200 yd., gave up the attempt, though the Indian builders had conveyed it 80 m. across swamps and unbridged rivers to Kanarak. The carved back portion lies 200 yd. to the E. of the temple, and is 20 ft. 10 in. broad. It is disfigured with oil and red paint. The front part is now in the Archæo-

<sup>1</sup> Other instances of the employment of large masses of iron occur at Dhar (p. 119) and at the Qutb Minar of Delhi (p. 229). These iron beams have probably something to do with the fable that there was once a lodestone in the tower of the temple, which used to draw passing ships on to the shore.

logical museum in the temple enclosure.

The sea, about 2 m. off, is only visible by climbing on to the *débris* of the temple. Black buck are to be found between Puri and Kanarak.

### *Main Line*

327 m. from Calcutta is Balugan. There the railway line skirts the Chilka Lake, some of the scenery along which is of great beauty—to the W. are the jungle-clad hills of the Eastern Ghats, while the lake is dotted with islands on which, as on the mainland, game of all kinds abounds, and in the cold season has a surface crowded with wild-fowl. The lake is 45 m. long, averages 10 m. in width, is separated by a narrow stretch of sand from the sea, and is shallow; the water is brackish, and there is a very slight tide at the southern end, the sea running into it at Manikpatnam. Trade is carried on in flat-bottomed boats of peculiar structure with lateen sails of bamboomattings. There is a P.W.D. Inspection Bungalow at Barkul, on the western shore of the lake. (Permission for occupation of the house from the Superintending Engineer, Cuttack.) This bungalow is connected by a good road, about 3 m. long, with Balugan railway station.

345 m. Rambha, picturesquely situated at the S. of the Chilka Lake. The large house on the margin of the lake was built by the egregious Mr Snodgrass<sup>1</sup> in 1792. At Jangada there is an Asokan rock edict.

356 m. Ganjam station for Old Ganjam, situated on the Rushkuliya, and formerly chief port and town of the District; in the early part of the 19th century it was ravaged by an epidemic of fever and abandoned in consequence. The ruined fort, commenced in 1768 by the first British Resident in Ganjam, recalls memories of former Residents and Chiefs in

Councils established in 1760 for the Northern Circars here, at Masulipatam and Vizagapatam.

361 m. Chatrapur station, beautifully situated on high ground above the sea. D.B. at railway station, furnished.

375 m. Berhampur (R., D.B.); now included in Orissa: once a British Cantonment. Motors can be hired. Chief buildings are the Jubilee Hospital, Town Hall, Kalikot College. It is noted for its tussore silk cloths and gold-embroidered turbans. Gopalpur (hotels), the seaport of the District, is 9 m. by road. A motor-bus service (S) runs from Berhampur to Aska (25 m.), where there is a sugar-factory, and to Russellkonda (50 m.); also to Udayagiri (27 m. farther).

Russellkonda (Russell's Hill) is the headquarters of the Malial tracts, inhabited by Khonds, a primitive tribe which used to practise human sacrifice as a fertility rite. Between 1837 and 1854 more than 1500 of these "Meriahs" (as the victims were called) were rescued by British officers.

Mahendragiri, the highest point of the Eastern Ghat (4923 ft.), in the Ganjam District, has on its top five unique structures built of massive stone. Three of these are temples of Kunti, dedicated to the god Siva, Yudhistira and Bhima. There is also a stone pillar on which are engraved the figure of a tiger, two fish, and an inscription. The Cholas of Tanjore, whose crest was the tiger, must have once extended their sway right up to Mahendragiri, and even further N. There is a private bungalow at the summit of the mountain, belonging to the Raja of Mandasa. There was once a proposal to lease the hill as a summer camp for the Government of Orissa.

437 m. Naupada Junction, N.G. line to (25 m.) Parlakimedi and Gunupur (56 m.).

466 m. Chicacole Road station (Srikakulam). Motor-bus service to Chicacole (8 m. by road; D.B., un-

<sup>1</sup> This was the gentleman who extorted a pension from the East India Company by sweeping a crossing in front of the India House.



furnished), which contains a noble mosque built in 1641 by Sher Muhammad Khan, the first Faujdar under Golconda of the Chicaole Sirkar. It was formerly celebrated for its muslins. The port of Kalingapatam, a former centre of the Kalinga dynasty, is a pleasant seaside resort.

509 m. Vizianagram Junction (R.), the headquarters of an extensive Zemindari estate once included in the Kalinga kingdom. The town, founded in 1712, adjoins the disused Cantonment. The fort (1 m. distant) is almost entirely occupied by the Palace, etc., of the Maharaja.

A Vizianagram and French force under de Bussy attacked Bobbili in January 1757, when, after putting the women to death, Raja Ranga Rao of Bobbili fell, sword in hand, in accordance with the old Rajput tradition. Not long after four of his old retainers murdered the Raja of Vizianagram. The tragedy is commemorated by an obelisk at Bobbili, erected in 1891.

A broad-gauge line, which runs N. to Bobbili and Parvatipuram (48 m.), was continued to Raipur in Madhya Pradesh. (p. 114) in 1931. It traverses much wild and beautiful country.

From Vizianagram Buddhist remains at Ramatirtham, excavated by the Archaeological Department, can be visited. There is a good road up to the foot of the hill; but arrangements must be made for crossing the river. (The Tahsildar should be consulted.)

547 m. Waltair Junction, the meeting-place of the Eastern and Southern railways, from which a short branch line runs to Vizagapatam and Waltair. At *Simhachalam*, a temple on the hill is a very fine specimen of the Orissa style. The village is about 3 m. from Simhachalam railway station; about 10 m. from Waltair. The Raja of Vizianagram is the owner. The temple bears inscriptions on almost all the pillars and walls. These date from the 12th century. As the place is malarious, a halt is not advisable. The great Vijayanagar

king, *Krishnaraya*, who was ruling Southern India (1509-30) from Vijayanagar, is said to have conquered the Kalinga country and to have set up a *pillar of victory* at, or near, Simhachalam. This pillar has not been traced.

2 m. Vizagapatam, chief town of the district is a sea and airport on the route between Calcutta and Madras. The natural harbour at Vizagapatam, which is formed by two almost parallel ridges jutting into the sea, one called the "Dolphin's Nose," is the only protected harbour on the Coromandel coast. It was improved by the Bengal-Nagpur Ry. Company and opened by the Viceroy in December 1933. The harbour has an entrance, 400 ft. wide, from the sea, a turning basin, three quay berths with four mooring berths, and the Scindia shipbuilding yard. It was in connection with this harbour that the broad-gauge line to Raipur was constructed.

The British in Vizagapatam surrendered to de Bussy (25th June 1757). Colonel Forde landed in 1758, and drove the French from the Northern Circars, which the Nizam had allotted to them in 1753 for the support of de Bussy's force. The Andhra Research University is here with a College of Arts. The suburb of Waltair to the N. of the town stands on elevated ground composed of red laterite rocks.

Waltair, "the Indian Brighton," has hotels and a T.B. sanatorium. The manufacture of *panjam* cloth and ornamental articles of ivory, buffalo-horn, and silver filigree work, are specialities of the district. In the district are sources of manganese, of which large quantities are exported.

18 m. N.E. of Vizagapatam is Bimlipatam, a small port, where coasting steamers touch. There are several 17th-century tombs in the Dutch cemetery. One in the Flagstaff cemetery has a crest with two storks.

567 m. Anakapalli: at a distance of about 2 m. there are Buddhist re-

mains, preserved as ancient monuments.

640 m. **Samalkot station junction** for (8 m.) **Cocanada Town** (Kakinada = "Crow Country") and (10 m.) **Cocanada Port**, connected with the Godavari river by navigable canals. Municipal R.H. at Cocanada. Ships lie in the Roads (Coringa Bay), which though shallow, are protected to the S. by a sandy promontory at the mouths of the Godavari. The jetties, wharves, and business houses are on the banks of a canal leading into the Roads. The branch railway formerly continued to Kotipalle on the Godavari.

671 m. **Rajamundry** (Rajamahendri) (R.), seat of the Orissa Kings and of the Vengi Kings, is regarded by the Telugus as their chief town. It contains a museum and a provincial college. It was the headquarters of Bussy from 1754-57, during which he held possession of the Northern Circars. The Gorge, about 50 m. to the N.W., where the Godavari issues from the hills forms one of the most beautiful pieces of scenery in Southern India—a succession of Highland lochs in an Eastern setting. A few miles down the river from Rajamundry are the head-works of the magnificent Godavari Delta Irrigation system, first designed by Sir Arthur Cotton (1852). The *anicut*, or dam, of masonry is 2½ m. in length, with an earth bank another 1½ m. long. In the middle of it is a well-wooded island. Near the mouth of the river is the former French possession of **Yanaon**, recently taken over by the Indian Government. A tidal wave flooded the delta when the volcano of Krakatoa blew up (1883).

674 m. **Godavari**. A railway bridge of 56 spans of 150 ft. (1900) crosses the river.

727 m. **Ellore station** (R.). Formerly capital of one Northern Circar; now known only for its carpets. The Godavari and Kistna Canal systems join here.

The **Kolair Lake** lies to the E. Branch lines from Nidadavolu, a

station on the main line, to Bhimavaram and Narasapur, from Bhimavaram to Gudivala on the Bezwada. Masulipatam line completely circumvent the lake.

764 m. **BEZWADA\*** Junction (R., R.R., D.B.), terminus of the former Nizam's State Railway from Warangal, now part of the Central Ry. (Route 25). Metre-gauge line to Dronachellam and (279 m.) **Guntakal Junction** (Route 27).

Bezwada (alt. 80 ft.) is a trading-place on the most frequented crossing of the Kistna river. A fort, erected here in 1760, has been dismantled. In making excavations for canals many remains were exposed, which show that the place was, in the Buddhist period, a considerable religious centre; and as such it was visited by Hiuen Tsang in A.D. 645. It is shut in on the W. by a granite ridge 600 ft. high, running N. and S., and ending in a scarp at the river.

At right angles to this ridge, and ½ m. from the stream, is a similar ridge sheltering the town on the N. Close to the E. end of this ridge is a sharp-pointed detached mass of gneiss, in which are Buddhistic caves and cells. On the S. side of the river, opposite to Bezwada, is a hill similar to the W. ridge, of which it is a continuation. It is 450 ft. high, and from Bezwada seems a perfect cone. On the S. side of the river, 1 m. to the W., is the **Undavalli Cave-Temple** (see below).

In the town are some old shrines with inscriptions from the 7th century downwards. At the **Victoria Jubilee Museum** (1890) there is a colossal figure of Buddha in black granite, which came from the hill to the E. of Bezwada. The river is here crossed by a great dam, or *anicut*, 3715 ft. long and 20 ft. above the bed level. From both ends canals take off and irrigate about 800,000 acres of land.

The telegraph line from Madras to Calcutta is carried across the Kistna river in a single span. The distance from support to support is 5000 ft., and the average height above

the river bed is about 400 ft., but in midstream the lowest wire sinks to 66 ft. above the crest of the *ancut*.

### Excursions from Bezwada

(1) In order to reach Undavalli village it is necessary to cross the Kistna from Bezwada by the railway or *ancut*, and go  $1\frac{1}{2}$  m. up the course of the river above and W. of Sitana-garam. There is a rock-temple of two storeys close to the village. In a recess facing N. is a five-storeyed Brahman excavation discovered (1797) by Colonel Mackenzie. The upper storeys are all set back, so that the façade represents the exterior of a structural building. The lowest storey across the whole front has three rows of seven pillars partially hewn out. The second originally had four compartments; at the back of one of these is a shrine cell with an altar, and in another is a relief of Vishnu and his wives. The façade on the front here has a frieze of geese, and a cell at the left end one of elephants and lions. The third storey contains a hall 53 ft. by 36 ft., with a figure of Vishnu seated on the serpent Ananta, and of Narayana, 17 ft. long, resting on the great snake Shesha. The top storey consists of barrel roofs of the shape used in all Dravidian temples. The date of the excavation must be much the same as those of Mahabalipuram (Route 31).

(2) 40 m. by road *via* Guntur is Amaravati, on the right, or S., bank of the Kistna river, once the capital of the Andhra kingdom. It was an ancient centre of the Buddhist religion, and the site of a great tope; but scarcely anything remains. Portions of it are in the British (main staircase), Calcutta and Madras Museums. The railings date A.D. 170, but the tope, still older, was perhaps 100 ft. high with a base diameter of 172 ft.

A branch railway 50 m. long connects Bezwada with Masulipatam (Machhlipatam or "Fish Town"; D.B.), principal port of the Krishna

District, one of the Northern Circars. It was taken by the Bahmani Kings (1476) from an Orissan Raja, and was a principal settlement, under Bantam, of the East Indian Company for trade on the E. coast, under a firm from Golconda. An agency was established here in 1611, after the failure of that at Pulicat, and a factory eleven years later; the Dutch and French also had factories here. There are Dutch tombs dating from 1624. In 1690 a farman of the Delhi Emperor confirmed the English privileges. In 1750 the French took it, and in 1753 the place was made over by the Nizam to de Bussy, but was carried by storm by Colonel Forde on the night of 7th April 1759. A Treaty with Salabat Jang, subadar of the Deccan, followed. The fort is now dismantled. The chintzes of Masulipatam were once famous. The C.M.S. has an important centre here, with a college, affiliated to the Madras University.

### Main Line

Immediately S. of Bezwada the Kistna is crossed by a bridge, 3736 ft. long, 12 spans of 292 ft., carrying both gauges (roadway also).

784 m. Tenali Junction (R.); a branch (37 m.) passes through here from Repalle on the E. to Guntur Junction (p. 396).

850 m. Ongole (R.).

901 m. Bitragunta (R.).

923 m. Bridge over the Penner river to Nellore (D.B.; alt. 57 ft.) on the right bank, a great Missionary centre. To the N.W. is the hill of Udayagiri, 3079 ft., with a fortress. Good snipe-shooting in the cold weather.

946 m. Gudur Junction (R.). Centre of the mica mining industry. Branch to (52 m.) Renigunta (p. 354) on the main line from Bombay to Madras (Route 23), and to Katpadi on the Madras-Bangalore line.

1010 m. Ponneri. 10 m. N.E. and 25 m. N. of Madras is Pulicat (Palaverkalu), the first Dutch Settlement in India. The fort, built in 1609, was



named Castel Geldria, and a representation of it is carved on one of the tombs in the old cemetery, decorated with many coats of arms. On the opposite side of a long lake the hamlet of Coromandel is popularly supposed to have given its name to the whole of the E. coast. The word, however, is probably a corruption of Chola-mandalam, "the realm of the Chola kings." English traders were so hampered here by the Dutch that they moved (1626) to Armagaon (40 m. N.) and then to Madras in 1639.

1021 m. **Enaur** (Ennore), a popular week-end resort from Madras, on a large backwater. Good boating and bathing.

1032 m. from Calcutta is **Madras Central Station** (Route 30).

## ROUTE 23

**BOMBAY to MADRAS** by Kalyan Junction, Neral (for Matheran), the Bhor Ghat, Lonavla (for the Caves of Karli and Bhaja), POONA, Dhond (for Ahmadnagar), Sholapur, Hotgi Junction, Gulbarga, Wadi Junction, Raichur, Guntakal Junction, Renigunta Junction (for Tirupati) and Arkonam Junction.

Rail 791 m. Mail train about 32 hours in transit.

The Madras mail of the Central Ry. leaves Victoria Terminus (Bombay) daily, and follows the same route as the Bombay-Calcutta mail (Route 2) as far as

34 m. from Bombay, **Kalyan Junction**. From Kalyan the Calcutta mail goes N.E. up the Thal Ghat, and the Madras mail ascends the Bhor Ghat. The section between Bombay and Poona has been electrified.

The country below the Ghats as far S. as N. Kanara is known as the Konkan—that above the Ghats from the Godavari (formerly from the Vindhya mountains) to the S. as the Deccan (Sanskrit, *dakshina*, "southern").

The first station on the Poona line, after leaving Kalyan, is

38. m. **Ambarnath**, "Immortal Lord," is a factory town. 1 m. E. is the Temple of Ambarnath, in a pretty valley. It is a specimen of genuine Hindu architecture, covered with beautiful designs, in which birds and the heads of the lion of the South are introduced. The roof of the hall is supported by four richly carved columns. The pediment of the doorway leading into the vimana (shrine) is ornamented with elephants and lions, and in the centre with figures

of Siva. A curious belt of beautiful carving runs up each face of the vimana. An inscription inside the lintel of the N. door gives the date of the building of the temple as =A.D. 860.

54 m. Neral Junction (R.). For Matheran leave the rail here, and ride or "dandi" up 8 m. In 1½ hours, or take the steam tramway to Matheran, 13 m. Ponies, munchils (palanquins) or rickshaws available, if ordered from Matheran.

Matheran, "the wooded head," or "mother forest," is an outlier of the Sahyadri range, varying from 2300 ft. to 2600 ft. above the sea-level, and is an agreeable summer resort. Lord's Hotel and the Rugby Hotel cater for European visitors. The crown of the hill forms a narrow undulating table-land running N. and S., covered with small tree growth with spurs separated by ravines on all sides, with precipitous slopes everywhere, sometimes 1500 ft. high, the spurs terminating abruptly in bluffs called "points." Among the finest of these are Porcupine, Hart, and Monkey Points to the N.W., from which Bombay Harbour can be seen, Chauk Point, the S. extremity, where the old road of ascent emerges; and several points on the E. from which Khandala and the Ghats are visible. The finest of all is *Panorama Point*, to the N. of the bungalows. The distance is a little over 4 m. The road leads through a thick jungle of beautiful trees, and about ½ m. from Panorama Point comes to a point parallel with Porcupine Point, where a precipice descends abruptly 1000 ft. At 100 yd. from its termination the road goes quite round the brow of the peak, and affords an extremely beautiful panoramic view. To the left are Hart Point and Porcupine Point, at the N. and N.W. extremities of a promontory shaped like the head of a battle-axe. Between Matheran and Prabal the mountain sinks down abruptly to the plain. From Panorama Point the Bawa Malang Range, 10 m. long, with

strange cylindrical or bottle-shaped peaks of columnar basalt, is visible some 15 m. to the N.

The extreme W. end is known as the "Cathedral Rocks." The huts of Neral village lie directly below, and beyond them is the curving line of the Central Ry. Bombay may be seen from this point on a clear day under the evening light.

62 m. Karjat Junction. A line runs S. (9 m.) to Khopoli on the Poona road, but is only used in the dry season.

The Bhore Ghat begins 1 m. from Karjat. The gradient is 1 in 37. The line first rises up the slope of the long spur which ends in the hill called Londgiri, which encloses the N. side of the Kampoli Valley, and at the height of 1000 ft. passes by a tunnel to another wooded valley on the N., which soon terminates in an extremely fine and beautifully wooded ravine. The old Reversing Station, 1350 ft. above the sea, is situated on an elevated spur, affording grand views of the ravine, but has been superseded by a realignment completed in December 1928. A cement-lined tunnel, 3000 ft. long and 35 ft. in width, was driven, and a bridge carries the line over the ravine. The works were executed by the Tata Construction Company. From the Reversing Station can be seen the curious sheer rock called "the Duke's Nose," and by the people Nāgphudi (the Cobra's Hood).

The hillsides form in the monsoon almost a continuous waterfall, surrounded by vivid green vegetation. The line now winds round to the E. side of the Khopoli Valley, and makes its way round the crest of the table-land to Khandala, which stands at the head of the ravine.

The Power Station of the Tata Hydro-Electric Works is in the Kampoli Valley, at the foot of a fall of some 1740 ft. by which water from three lakes, near Lonauli, descends in steel pipes, lying on the rocks at a steep angle. Here turbines generate a current at 5000 volts, transformed

in the station to a pressure of 100,000 volts, which is conveyed by wires on steel towers to Bombay, a distance of some 43 m. in a direct line.

78 m. Khandala (Hotels and Government Inspection Bungalow). This beautiful village is a favourite retreat for the inhabitants of Bombay in the summer months. It overlooks the great ravine. Above the head of the ravine, to the S., is the hill called the Duke's Nose, with a view over the Konkan. The ascent is by the S. shoulder, and is very steep. There is a *Convalescent Home* at Khandala in connection with St George's Hospital, Bombay.

The *Waterfall* on the right side of the ravine, near its head, is very fine in the rains, the upper of the two falls into which it is divided having a clear leap of 300 ft.

80 m. Lonavla (Lonauli) station \* at the top of the Ghat, 74 m. from Bombay by road (Hotels and R.). Here are the Railway School and Church, and a large railway colony. 2 m. S. is the Valvan Lake.

The great cave at *Karli* (7½ m.) and the caves of *Bhaja* (6½ m.) are accessible from Lonauli by car, which can go off the Poona Road at 68 m. S. to the Malavli station, ½ m. distant from the caves of Bhaja, or N. to the base of the rocky ridge of the Karli cave. An Indian caretaker resides within ½ m. of the Bhaja cave. The ascent to the Karli cave is nearly 400 ft. by a good path, with a fairly easy gradient; if a pony is required, it must be sent out from Lonauli.

85 m. Malavli station (P.W.D. Inspection Bungalow, permit from Executive Engineer, Poona). The celebrated *Hinayana* cave is on a hill about 4 m. from the station.

The following is an abstract of Fergusson's description of it: "The cave of Karli is certainly the largest, as well as the most complete, chaitya cave in India, and was excavated at a time when the style was in its

greatest purity, and is fortunately the best preserved. Its interior dimensions are 124 ft. 3 in. in total length, 81 ft. 3 in. length of nave. Its breadth from wall to wall is 45 ft. 6 in., while the width of the central aisle is 25 ft. 7 in. The height is only 46 ft. from the floor to the apex. The building resembles an early Christian church in its arrangements, while all the dimensions are similar to those of the choir of Norwich Cathedral." The nave is separated from the side aisles by fifteen columns with octagonal shafts on each side, of good design and workmanship. On the abacus which crowns the capital of each of these are two kneeling elephants, and on each elephant are two seated figures, generally a male and female, with their arms over each other's shoulders, but sometimes two female figures in the same attitude. The dagoba is plain and very similar to that in No. 10 cave at Ajanta,<sup>1</sup> but here a part of the wooden umbrella remains. The wooden ribs of the roof, too, remain nearly entire, proving beyond doubt that the roof is not a copy of a masonry arch; and the framed screen, filling up a portion of the great arch in front, like the centring of the arch of a bridge, remains. It consists of two plain octagonal columns with pilasters. Over these is a deep plain mass of wall, occupying the place of an entablature, and over this again a superstructure of four dwarf pillars. Except the lower piers, the whole of this was covered with wooden ornaments. The design appears to have consisted of a broad balcony in front of the plain wall, supported by bold wooden brackets from the two piers. This was the music gallery, or *Nakkhar Khana*, which we still find existing in front of almost all Jain temples. There are no traces of painting in this cave, but the cave has been inhabited, and the smoke of cooking-fires has blackened the plaster. Its inhabitants were *Saivites*, and the cave was considered a temple dedicated to Siva, the

<sup>1</sup> *Rock-Cut Temples of India*, p. 27. See also *Indian Architecture*, I, 142, and *Architectural Antiquities of Western India*, p. 4, by H. Cousens (India Society, London, 1926).

<sup>1</sup> Pp. 84-88.



dagoba performing the part of a gigantic lingam.

The outer porch<sup>1</sup> is 52 ft. wide and 15 ft. deep. Originally the fronts of three elephants in each end wall supported a frieze ornamented with a rail pattern, but at both ends this has been cut away to introduce

which Mr Prinsep deciphered in vol. 6 of the *Journal of the Asiatic Society*. It merely says: "This lion-pillar is the gift of Ajmitra Ukasa, the son of Saha Ravisabhoti"; the character, Mr Prinsep thinks, is of the 1st or 2nd century A.C."

The principal viharas at Karli to the right of the entrance to the chaitya are three tiers in height. They are plain halls with cells, but without any internal colonnades, and the upper one alone possesses a veranda. The lower fronts have been swept away by great masses of rock which have rolled from above. To the left of the chaitya are some smaller viharas and cisterns.

The Caves of Bhaja and Bedsa.<sup>1</sup>—Bhaja is a village  $\frac{3}{4}$  m. S. of Malavli railway station, and Bedsa is  $5\frac{1}{4}$  m. to the E. of Bhaja. The caves of Bhaja date from 200 A.C. There are eighteen excavations, of which the Chaitya No. 12 is the most interesting. It contains a dagoba, but no sculptures, and has its roof supported by twenty-seven sloping pillars. Outside there is a group executed in bas-relief, now much defaced, and marks show that a wooden front was once attached to the great arch. On both sides of the chaitya the hill has been excavated into the usual halls of instruction, with cells. A little way to the S. is a curious collection of fourteen dagobas, five of which are inside and the others outside a cave. On the first of the latter there is an inscription. The last cave to the S., some way beyond the others, is a vihara 16 $\frac{1}{2}$  ft. by 17 $\frac{1}{2}$  ft., decorated with excellent and interesting sculptures, including one of a prince on an elephant and another of a prince in his chariot, and three armed figures.

The caves at Bedsa lie 4 m. S.E. from Kamshet station beyond Malavli and date a little later than Bhaja. The plan of the chaitya resembles Karli, but is neither of so great extent nor so well executed, and

figures. Above was a thick quadrantal moulding, and then a rail with small façades of temples and pairs of figures.

"From the Sinhashtamba (lion pillar) on the left of the entrance Colonel Sykes copied an inscription.

<sup>1</sup> A modern temple to Ekviri, a title of Bhawani, the family goddess of Sivaji obscures the view of the arched doorway.

<sup>1</sup> A full account of these places will be found in *Cave Temples of India*, pp. 223, 225.



Cave at Karli.

appears more modern. It contains a dagoba; and its roof, which is ribbed and supported by twenty-six octagonal pillars 10 ft. high, seems to have been covered with paintings. There are four pillars about 25 ft. high in front, surmounted by a group of horses, bulls, and elephants, with a male and female rider upon them. These groups resemble those found on the Indo-Mithraic coins of the N. The hall of instruction has an apsidal end and a vaulted roof, and is situated close to the left of the chaitya.

96 m. Vadgaon (Wargaon) station (P.W.D. Inspection Bungalow, permit from Executive Engineer, Poona), celebrated for the stand of a British force under Lieutenant-Colonel Cockburn, on the 12th and 13th of January 1779, and for the conclusion of an armistice with the Mahrattas by General John Carnac of the Bombay Council, who was accompanying the force as a civilian. The Convention was, however, repudiated by Warren Hastings, and the war went on for four years.

116 m. Kirkee is only  $3\frac{1}{2}$  m., and better visited, from Poona. The plain S.E. of Government House, was the scene in November 1817 of a British victory over Baji Rao II, the last Peshwa.

Kirkee is the regimental centre of the Royal Bombay Engineers.

On the road to Poona is *Holkar's Bridge*, over the Mula river. About 60 yd. S.W. of the S. end of the bridge is *Holkar's Tomb*, a temple to Mahadeo (Siva) in an oblong enclosure, erected in memory of Vithoji Rao Holkar, who was trampled to death by an elephant at Poona in 1802 (p. 348), and of his wife, who became a *sati*. On the right of the road is an old English cemetery. Beyond the Mula the road passes the Deccan College, and then come the *Jamsetji Bund*, the *Fitzgerald Bridge*, and the *Bund Gardens*, for all of which see below under Poona.

The former Government House, now the home of the new Poona University, is at Ganeshkhind,  $1\frac{1}{2}$  m.

S.W. of Kirkee railway station. The name is derived from a small *khind*, or pass, between hills, about  $\frac{1}{2}$  m. S.E. of the house, which resembles a modern French château, and has a tall, slim tower, 80 ft. high, from the top of which there is a fine view, including Kirkee and the Parbati Hill. The house contains a painting by Wales of the signing of the Treaty against Tipu Sultan in 1789, and portraits of the last Peshwa, Nana Phadnavis and Madhava Rao Scindia.

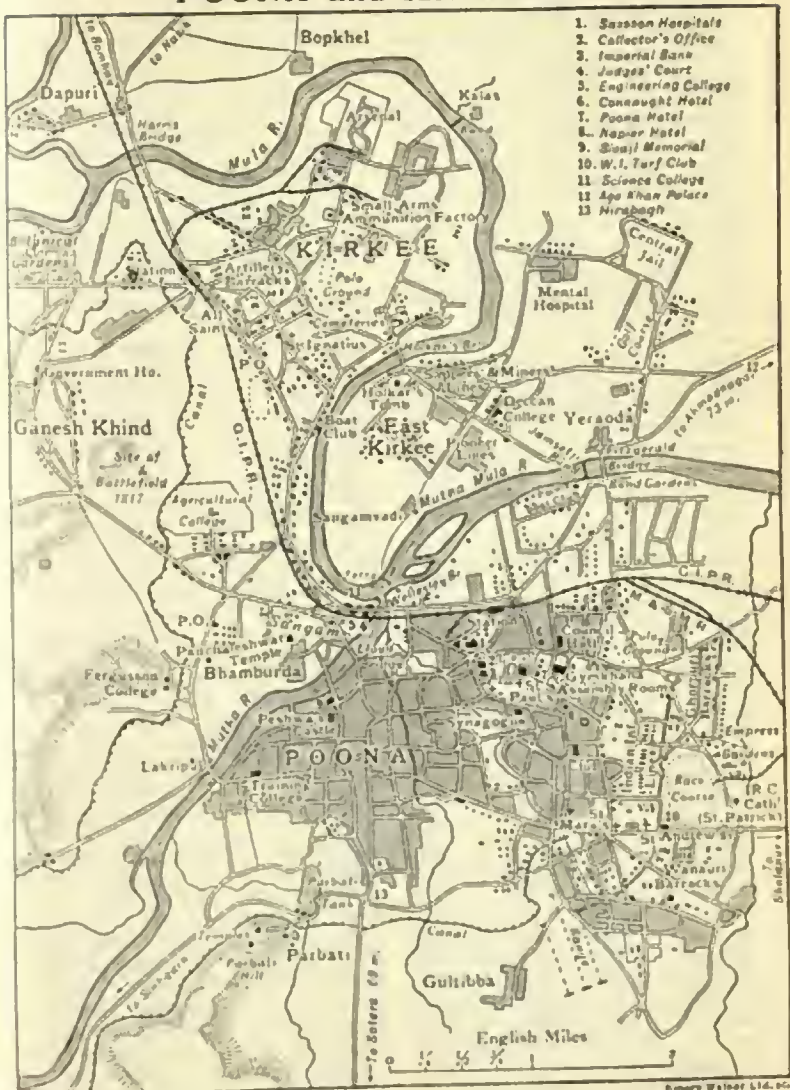
To the N. of Government House are the Botanical Gardens.

119 m. POONA,\* junction of the Central and Southern (M.G.) Rys. The Cantonment, which is on the Bombay, Belgaum, Colombo air-route is situated E. of the city, covering an area of  $4\frac{1}{2}$  sq. m. within its limits. The Civil Lines lie N.W. of the Cantonment. Poona (lat.  $18^{\circ} 31'$ , long.  $73^{\circ} 51'$ ; altitude 1905; pop. 485,486 in 1951) was, under the British régime, the headquarters of the Government of Bombay during the monsoon.

The first mention is in the Mahratta annals of 1599, when the parganahs of Poona and Supa (S.E.) were granted to Malaji Bhonsla (grandfather of Sivaji) by the King of Ahmadnagar. In 1750 it became the Mahratta capital under Balaji Baji Rao, the Brahman Peshwa, or chief minister (Pandit Pradhan), who deposed the descendants of Sivaji and imprisoned them in the Fort of Satara (p. 358). On 25th October 1802, Jaswant Rao Holkar defeated the combined armies of the Peshwa and Scindia, and captured all Scindia's guns, baggage and stores. By the Treaty of Bassein the Peshwa sought British help, and Poona was occupied by Wellesley in 1803. After the battle of Kirkee on the 17th November 1817, Poona surrendered to the British.

The city stands on the right of the Mutha river, before it joins the Mula. At its extreme S. limit is the Hill of Parbati, so called from a celebrated temple of the

# POONA and KIRKEE





goddess Durga, or Parvati, on its summit (see p. 348). A few miles to the E. and S.E. are the hills which lead up to the still higher tableland towards Satara. The *Aqueduct*, now unused, was built by one of the Rastias, a family of great distinction amongst the Mahrattas. It starts from a well in the hillside near Khadak-wasla, and supplied water to a reservoir at Sadashiv Peth. There are also extensive waterworks, constructed mainly through the liberality of Sir Jamsetjee Jeejeebhoy. On the road to the Bund Gardens, is the *Council Hall*, containing some pictures of interest, including those of Sir Bartle and Lady Frere, Lord Napier of Magdala, Sir Salar Jang of Hyderabad, Maharaja Khande Rao Gaekwar, and other notable men of Western India.

Opposite the Council Hall is the *Daftar* or *Record Room*, which contains priceless records of the Peshwas.

The *Sassoon Hospitals*, in the Gothic style, whose cost was borne by Sir Jacob Sassoon, are situated at the end of the Arsenal Road. There is a medical school for the training of sub-assistant surgeons attached to the hospitals. Fronting the main gate is the handsome *War Memorial*, erected by public subscription after the 1914-1918 war in honour of "the Men of all classes and creeds, who went forth from this City and District of Poona to fight for the Empire in the Great War."

Opposite the hospitals are the *Collector's Cutcherry* and the *Government Treasury*. Close by is a large building in grey stone, erected in 1915, to accommodate the Government Offices. About 250 yd. S. of St Paul's Church is the *Jews' Synagogue*, a red brick building with a tower, 90 ft. high consecrated 29th September 1867. *Mr David Sassoon's Tomb* adjoins the synagogue, which was built by him. The mausoleum is 16 ft. square and 28 ft. high. S. of St Paul's Church is *St Mary's Church*, consecrated by Bishop Heber in 1825. The font, in

the S.W. corner, is surrounded by stained-glass windows.

E. of St Mary's is the *Race-course*, about 1 m. long. Close also are the *Gymnasium*, *St Andrew's Presbyterian Church*, and the *Masonic Lodge*. To the E. of the Race-course are the celebrated *Empress Gardens*, containing grand specimens of tropical forest trees; and S. of these the handsome *R.C. Cathedral* dedicated to St Patrick. An *Industrial Museum* is in the Reay Market and one (1915) of Mahratta relics at 313 Sadashiv Road.

There are several mission establishments and schools in the city and suburbs.

The *Sangam* is the name given to the tongue of land at the confluence of the Mutha river, flowing from the S., with the Mula river, coming from the N.W.

The *Wellesley Bridge*, 482 ft. long and 28½ ft. broad, crosses the Mutha river to the Sangam promontory, close to its confluence with the Mula. This bridge, opened in 1875, takes the place of a wooden bridge erected to commemorate the victories of the Duke of Wellington in India.

On the left hand, after crossing the Wellesley Bridge, are the *Judge's Court*, the *Poona Engineering College*, and a long, low building (*Sangamvadi*), which stands on the site of the British Residency, burnt in 1817. At the E. end of Wellesley Bridge a path to the left leads to a garden containing temples. The first has a tower 40 ft. high. In the middle of the garden is a second temple. A third temple at the end of the garden was built by Holkar, who destroyed two other old temples to build it. All are dedicated to Mahadeo. At 300 yd. from the Engineering College is Mr Bomanjee Dinshaw Petli's house, called *Garden Reach*, built between 1862 and 1864. Permission to view is usually granted on application when the family is not in residence. The gardens are beautiful, and extend along the banks of the river. The ceiling of the drawing-room was beautifully decorated by Poona

artists. In it is a full-length portrait of Mr David Sassoon.

After passing the Engineering College, a side road over the level crossing leads to Bhamburda. The main road continues to Government House, Ganeshkhind (p. 344). The *Meteorological Observatory* was opened in July 1928, when the Indian Meteorological Department was transferred here from Simla. On the right is the *College of Agriculture*. Its white dome forms a conspicuous landmark. On the return from Ganeshkhind the city is reached by a road passing the *Fergusson College* (1884), the *Bhandarkar Oriental Institute*, and the *Women's College* at Hingne.

From Garden Reach it is a pleasant drive of  $1\frac{1}{2}$  m. via the Boat Club and Holkar's Bridge, to the *Jamsetji Bund* and the *Fitzgerald Bridge*. Across the bridge is Yeraoda (Yerrowda), where H.H. the Aga Khan has a palace (1860). The *Bund* of stone dams the Mula river, and on the S. side of it are the *Bund Gardens*, of 6 acres. Opposite the *Bund* is *Bund Hill*, on which stands an ancient temple, and the *Purna Kuti Palace*, erected by the late Sir Vithaldas Thackersey. Here the British guns were mounted during the crossing of the Yerrowda ford (17th November 1817, p. 344): and hence comes the alternative name of *Picquet Hill*. Above is the broad stream, 350 yd. wide, on which regattas take place, chiefly in February.

In E. Kirkee is the *Deccan College*, built of grey trap-stone, in the Gothic style. The College, which was removed to the present building in 1864, was originally the Poona Sanskrit College. The hall, 70 ft. long, used for the Library, contains portraits of former principals and professors, including Dr Wordsworth, a nephew of the poet, Sir Ram Krishna Bhandarkar and Prof. Kielhorn, the great Orientalists, Mr F. W. Bain, the author of *The Digits of the Moon*, and Sir Edwin Arnold; and also of the founder, Sir Jamsetjee

Jeejeebhoy, the first Parsi baronet. Another road leads N. to the Yeravda Golf-course and the Aga Khan's Palace.

The *Khumbharves Dharan Causeway* on the Mutha river at the approach from the Bombay Road is replaced by the Lloyd Bridge, which forms an impressive entrance to the heart of Poona city. The Law Courts are near the bridge. The streets of the City<sup>1</sup> are wide, and some of the older houses are substantial and picturesque. It is divided into nineteen divisions, called *peths*, some of them named after the days of the week on which the market was held. The Sadashiv Peth is named after the general killed at Panipat (1761). Amongst the industries may be mentioned the making of gold and silver thread and wire for embroidery and for a simple kind of jewellery, the stringing of beads and berries for ornaments, and brass-work of all kinds.

The most convenient way of entering the city is by crossing the Lloyd Bridge. The road leads past the interesting *Panchaleshwar Temple*, of great antiquity, and the *Sivaji Memorial Hall* and *Military School*, whose foundation-stone was laid by the Prince of Wales in 1922. The equestrian *Statue of Sivaji* (in front of the Hall) is the work of Mr V. P. Karmokar, an Indian sculptor, and was cast in Bombay, is 31 ft. high and weighs  $8\frac{1}{2}$  tons. Poona owes this striking memorial of the Mahratta hero largely to the Maharaja of Kolhapur (p. 360).

On the S. side of the Mutha is the magnificent gateway of the *Shanwar Wada* (Saturday Palace), which was built by Baji Rao, grandfather of the last Peshwa, and was burnt down in 1827. Only the walls remain. Excavations have disclosed the gardens of the palace with an elaborate system

<sup>1</sup> See *Thirty-four Years in Poona City*, by E. F. Elwin (Mowbray & Co., 2nd Ed., 1922); *Poona in Bygone Days*, by D. B. Patasnis (Times Press, Bombay, 1922).

of irrigation. The spikes in the gate were placed to prevent the forcing of the doors by elephants. Remains of frescoes are also to be seen. Within are the Guard-house and Nakkar Khana (drum room). Above the gateway is a small balcony. Here was the terrace from which, in 1795, the Peshwa, Madho Rao Narayan, fell, and died two days afterwards of his injuries, aged 21. Behind was the house of Nana Phadnavis, and W. is a temple of Onkareshwar. In front is a memorial to the Mahratta soldiers who fell in the 1914-18 War. A stone bridge leads to the village of Bhamburda and the Sangam, where tazias are thrown into the river on the last day of Muharrum.

Not far from the palace is a street in which, under the last Peshwa, offenders were executed by being trampled to death by elephants. One of the most memorable of these executions, on account of the princely rank of the sufferer, was that of Vithoji Holkar, brother of Jaswant Rao Holkar who, later in the year, won the Battle of Poona in vengeance. Baji Rao II witnessed the scene from a window of his palace, where, on the morning of the 1st of April 1802, he took his seat with his favourite Balaji Kunjar.

In the Budhwar, or "Wednesday," quarter of the city the visitor should on no account miss the delightful *Visram Bagh* Palace, with its beautiful pillars and courtyard, and its wooden porch. This almost perfect example of an old Mahratta palace has been used in turn as a Sanskrit College, a High School, and a Court. In Shukruwar (Friday) Peth the Scottish Mission has built a hospital, known as the N.M. Wadia Hospital.

### Excursions

The *Parbati Hill*, with its temples, is situated S.W. of the town, about  $3\frac{1}{2}$  m. from the Poona railway station; the road to *Singharh* leads to it past the *Hirabagh*, or "Diamond Garden." In a cemetery here is interred the celebrated African traveller, Sir

William Cornwallis Harris, Major in the Bombay Engineers, who died in 1848.<sup>1</sup> The *Hirabagh* had a lake and island and the villa of the Peshwas, mosque and temples. The lake has been drained for sanitary reasons, and the building is occupied by a social club. The *Parbati* temple was built by Peshwa Balaji Baji Rao in honour of the titular Raja at Satara. A long succession of steps and ramps leads up to the top of the hill and to the temples. At each corner of the first court are small shrines to Surya (the Sun), Vishnu, Kartikkeya (the Hindu Mars), and Durga; and in the centre is the principal temple dedicated to the goddess Durga or Parbati, the wife of Siva, so called from *Parbat*, "a mountain," as she is said to be the daughter of the Himalaya. In the temple is a silver image of Siva, with images of Parbati and Ganesh, of gold, seated on his knees. During the *Diwali* festival in October it is lighted up in a beautiful manner.

On the N.W. side of the enclosing wall is a Moorish-looking window, whence, it is said, Baji Rao watched the defeat of his troops at *Kirkee*. From the top of this wall, reached by narrow steps, there is an extensive view over Poona, *Kirkee*, and surrounding country, including *Parbati Tank*, to the E., and *Parbati village*, S. of the tank, over the *Hirabagh* to *St Mary's Church* and the *Jews' Synagogue*, far to the N.E.

S.W. is a ruined palace of the Peshwas, which was struck by lightning in 1817, the year of Baji Rao's overthrow by the British. A rupee may be given to the Brahman who shows the place, for the benefit of the temple and the numerous blind persons who frequent the hill.

At the foot of the hill is a square field, in the time of the Peshwas enclosed by high brick walls. At the end of the rains, about the time of the *Dassara*, gifts in money were presented to all Brahmans. In order to prevent the holy men from receiving

<sup>1</sup> He was the author of *Wild Sports in the West and the Highlands of Ethiopia*.



more than their share, they were passed into this enclosure, at the gate of which stood a vast cauldron filled with red pigment. Each as he entered was marked with this, and nothing was given till all had gone in. They were then let out one by one, and money was given to each. On one occasion the Peshwa is said to have lavished £60,000 in this manner. There are several other temples and shrines at the top of the hill.

About 6 m. from Poona is the Khondwa Leper Asylum, managed by the Mission to Lepers in India and the East. The asylum accommodates 200 lepers, and was opened in 1909.

### Excursions from Poona

A road runs 73 m. N.E. to Ahmadnagar, continuing to Nasik, 132 m.

15 m. N.E. from Poona, along the Ahmadnagar road, is the battlefield of Koregaon (Corygaum). Here a small force of Bombay sepoys, under Capt. Francis Staunton, kept a large Mahratta army, under the Peshwa himself, in check on 1st January 1818—one of the most notable achievements in the history of the Bombay Army. A monument 70 ft. high (1821) stands in a square enclosure on the right bank of the River Bhima opposite the village.

43 m. from Poona is the deserted Cantonment of Srur on the Ghod river. There are some interesting tombs in the cemetery. The D.B. is  $\frac{1}{2}$  m. farther on.

15 m. S.W. from Poona is Sinhgarh (the "Lion Fort").<sup>1</sup> At 12 m. from Poona, is passed the Kharakwasla reservoir, Lake Fife, where excellent sailing and fishing can be had. The pretty bungalow may be occupied with the permission of the Executive Engineer, Poona Irrigation Division. The dam, 107 ft. high, spans the valley of the Mutha river, and was the first (1879) of the large dams built in the Deccan. The water feeds the

Mutha Right Bank Canal, and supplies drinking-water to Poona and Kirkee. The National War Academy is nearby.

The ascent to Sinhgarh is in part almost perpendicular. Being 4162 ft. above the sea, it is cool. There are several bungalows here occasionally occupied by summer visitors from Poona. The famous stronghold is intimately associated with the history of Sivaji. It was taken, during his rebellion against Bijapur (February 1670), by the renowned Tanaji Malusre. The Mahrattas scaled the precipice in the darkness and surprised the garrison, but Tanaji was killed at the head of his men. The fine gateway should be noticed; and the figure of a Mahratta warrior in a small shrine which marks the spot where Tanaji fell. There is also a monument to Tanaji's left hand, which he lost before he received his fatal wound. The story is popular in Mahratta history.

Purandhar is another hill fort to the S.E., about 17 m. as the crow flies, and 24 m. by road from Poona. The upper and lower forts are situated more than 300 ft. below the summit, which is 4560 ft. above sea-level, and are protected by a perpendicular scarp. A treaty was signed here on 1st March 1776, between the ministers of the Peshwa and Col. Upton, the envoy of Warren Hastings, who marched across Central India from Calcutta and back to the East Coast. It is still used as a sanatorium for summer visitors. District Bungalow (for the use of officials on tour). Panthers are found in the hills, and deer and other game in the neighbourhood. The temple "Kedareswar" crowns the summit of the hill.

### Poona to Madras

167 m. from Bombay on the main line to Madras is Dhond Junction (R.), with a railway colony. From this place the Dhond-Manmad Chord of the Central Ry. runs N. The only place of importance on this line is

<sup>1</sup> See *Poona and its Battlefields*, by Col. L. W. Shakespear (Macmillan, 1916).

51 m. Ahmadnagar station, usually called Nagar (R., D.B., Inspection Bungalow), founded in 1490 by Ahmad Nizam Shah Bahri, son of a Brahman of Vijayanagar, the first of the Nizam Shahi dynasty, which ended 1636. His territory was the only part of the W. coast to which the ravages of Portuguese piracy did not extend. They maintained a friendly intercourse for many years with Ahmadnagar. The power of this State extended over the greater part of Berar and the province of Aurangabad and some districts in Khandesh, Kalyan, and from Bankot to Bassein, in the Konkan. The fort, but not the whole kingdom, fell into Akbar's hands in 1599, after sustaining a siege under Chand Bibi (killed), widow of Ali Adil Shah, of Bijapur, the "Noble Queen" of Meadows Taylor's novel. It was taken from the Nizam by the Mahrattas in 1760. In 1797 the fort was made over by the last Peshwa to Daulat Rao Scindia, from whom it was taken by Sir Arthur Wellesley, afterwards Duke of Wellington, on 12th August 1803.

The fort is  $2\frac{1}{2}$  m. N.E. of the railway station. The D.B. is N.W. of it. The gate on the Poona Road is called the *Máliváda Darwaza*. The town is 3 m. from the railway. Flishta, the historian (1570-1611), lived here.

The Emperor Aurangzeb (Alamgir) died at Ahmadnagar on the 3rd March 1707, at the age of 97, and his embalmed body is said to have rested in the walled enclosure known as *Alamgir's Dargah*, near the Cantonment, prior to its removal to the mausoleum at Aurangabad (p. 66). To the E. of the tomb, which faces a mosque, is a white marble Darbar Hall (fine view from the roof). 2 m. S.E. of the town is the *Pariabagh*, or "fairy garden," an old palace of Burhan Nizam Shah (1508-53), completed 1583.

$\frac{1}{2}$  m. N.E. of the town is the mausoleum of Ahmad Nizam Shah with walls inscribed inside in Arabic gold letters. A canopy nearby covers the grave of an elephant which helped to

capture (p. 392) Rama Raya of Vijayanagar at the battle of Talikot (1565). The Bagh Nizam is on the bank of the Sena river.

The tomb and mosque of Rumi Khan commemorate the maker of a great gun at Bijapur (p. 379).

Large schools and branch missions are maintained by the S.P.G., the American Mission, and Education Society.

The Tomb of Salabat Khan, commonly called that of Chand Bibi, is 6 m. to E., on a hill (alt. 3080 ft.). The building is octagonal and of three storeys. Below is the crypt, in which are two tombs. There is no inscription.

#### *Main Line*

184 m. from Bombay on the main line to Madras is Diksal station, 3 m. beyond which the Bhima river is crossed.

234 m. **Kurduwadi Junction** (R., D.B.). From here the Barsi Light Ry. leads N.E., through Barsi, to (86 m.) Latur, a great cotton and grain centre in H.E.H. the Nizam's dominions, and S. to (32 m.) Pandharpur and (118 m.) Miraj, where it connects with the metre-gauge line of the Southern Ry. from Poona to Belgaum. At Ashti, 19 m. S., in a battle (Feb. 1818), Bapu Gokhale was killed and the Satara Raja released.

**Pandharpur** (D.B.), on the right bank of the Bhima river, with a very celebrated shrine (1228) to Vithoba, an incarnation of Vishnu. Immense crowds of pilgrims visit the temple particularly in July, at the Ekadashi Fair. A pilgrim tax is levied at the time of the three chief fairs, to provide for the sanitary safety of the town. On the Bhima river there are eleven ghats, or landing-places. In the centre of the town, on high ground, stands Vithoba's Temple, inscriptions on which show that portions of it were standing in the 14th century. There are numerous other temples in the river bed.

283 m. **Sholapur station** (D.B.K.; pop., in 1951, 266,009; alt. 1560 ft.) means "sixteen villages." The fort

(S.W.), of Muslim construction, consists of a double line of lofty battlemented and towered walls, surrounded by a moat. In May 1818 Thomas Munro and General Pritzler marched against the remnant of Bajo Rao's infantry, attacked them under the walls of Sholapur, and routed them with great slaughter. The fort, after a short siege, surrendered.

The city, which lies N.E. of the railway station, has grown greatly owing to the development of the cotton industry. There are several mills and many schools.

Sholapur is the headquarters of the American Marathi Mission, which has several schools and also controls the Leper Asylum. There is a golf-course.

At Ashti, 16 m. S., General Sir Lionel Smith defeated Bapu Gokale in February 1818.

4 m. N.W. of the city of Sholapur, on the Osmanabad road, is the *Ekrukhi Tank* (1873), 6 m. in length, formed by an embankment of earth 7000 ft. long and 76 ft. high, across the Adhela river. Three canals from it irrigate the surrounding country. It also supplies the city with water.

43 m. N. is *Osmanabad*, or *Dharsiv*, in the Nizam's Dominions. Groups of Jain and Vaishnava caves, which may be assigned to the period from A.D. 500 to A.D. 650, lie round the town. At *Tuljapur*, 28 m. from Sholapur and 14 m. from Osmanabad, is the temple of *Tulja Bhawani* (*Durga*), which is visited by Hindus from all parts of India. Meadows Taylor lived here and mentioned it in a novel, *Java*.

292 m. *Hotgi Junction station* (R.). From this point a branch line runs S. to *Bijapur* and *Gadag Junction* (see Route 26).

323 m. *Dudnal*; the last station in the Bombay Presidency. The line now enters Hyderabad territory.

353 m. *Gulbarga station* (D.B.). *Gulbarga* was the first capital of the Bahmani Kingdom of the Deccan (1347-1525), but was abandoned by Sultan Ahmad Shah Bahmani in 1428 in favour of Bidar (p. 367). The

Bahmani Kingdom, founded at the close of the reign of Muhammad Tughlaq Shah, King of Delhi (1325-1351), by Hasan Ganju, who took the name of Brahman, dissolved into the five kingdoms of Bijapur, Golconda, Ahmadnagar, Bidar, and Berar. Bidar came to an end in 1609, and the last, Golconda, was taken by Aurangzeb in 1687. The *Maldan* stretches from the railway station to the city. The old fort in the background, black with age, and the numerous domes with which the plain is dotted, relieve the aspect.

The outer walls and gateways and most of the old buildings of the Fort are in a very dilapidated condition. The *Citadel*, or *Bala Hissar*, has suffered least; it is a solid block of masonry. On the top of it is a curious old gun, 26 ft. long, and having twenty pairs of iron rings attached to it, by which it used probably to be slung or lifted. Close by, at the S. extremity of the inner fort wall, are the remains of an old Hindu temple. A plan is on sale.

In the old fort is the *Jami Masjid*, built in the reign of Firoz Shah Bahmani (1397-1432). There is a tradition that it was built by a Moorish architect from Cordova as a replica of the great cathedral mosque in that city. Visitors are expected to take off their shoes. It measures 216 ft. E. and W. and 176 ft. N. and S., and covers an area of 38,016 sq. ft. It is peculiar among the great mosques of India in that the whole area is completely covered over by a large dome over the mihrab, one at each corner and 75 smaller ones. The light is admitted through the side walls, pierced with great arches on all sides except the W.

The grand old Tombs in the Eastern quarter, huge fortress-like buildings, surmounted by domes 100 ft. high, are the burial-places of Bahmani Kings. They are roughly yet strongly built, but with the exception of some handsome stone tracery there are no exterior ornaments. The interiors are more elaborately finished. Some little distance



from these tombs is the much venerated shrine or *Dargah* of *Banda Nawaz*, or *Gisu Daraz* (1321-1422), a saint of the Chishti family (see p. 177), who came to Gulbarga during the reign of Firoz Shah Tughlaq in 1413. The inner shrine is accessible only to Muslims, but others may enter the courtyard on taking off their shoes.

The structure is said to have been erected in 1640 by a descendant during the reign of Mahmud 'Adil Shah. Ahmad Shah Wali, Firoz Shah's brother, made many valuable presents to the saint, and gave him large *jagirs*, and built him a magnificent college close to the city. Some of his descendants still reside at his tomb. Close by are some buildings, consisting of a sarai of General Afzal Khan, mosque, and college (*Madrasa*) said to have been erected by Aurangzeb, who visited Gulbarga on several occasions. There is also a dome of polished ashlar masonry, built by Chand Bibi 'Adil Shahi as her tomb; but she was buried at Bijapur.

In the town is a cross-shaped bazar, 570 ft. by 60 ft., on pillars with sixty-one Hindu arches, with a block of buildings at either end.

370 m. *Shahabad* station (R.), known for its limestone quarries. Large quantities of the stone, and cement made from it, are exported.

376 m. *Wadi Junction*. From here H.E.H. the Nizam's Ry., now merged in the Central Ry., extended E. to Hyderabad and Bezvada (Route 25). Through carriage on the mail train.

427 m. *Krishna* station. Here the railway crosses the Kistna (= Krishna) river by a bridge of 36 spans, 3855 ft. long, into the Raichur Doab.

443 m. *Raichur* station (R.; alt. 1318 ft.).

In 1357 Raichur formed part of the dominions of the Bahmani Sultans. It was included in the Kingdom (Sirkar) of Bijapur, and was governed in 1478 by Khwaja Mahmud Gawan. When Bijapur became independent in 1489, Raichur was its first capital.

The *Fort* is about 1½ m. from the railway station. The N. gate, flanked by towers, is best worth attention. There is a stone elephant, not quite the natural size, carved out of a boulder about 50 yd. outside the gate. On the inner wall a carving shows a stone beam 41½ ft. long being carted. At right angles to this gate is another called the *Kasba Darwaza*. Outside the latter is the door of a tunnel, out of which the garrison could come to close the gate. Near the W. gate (Sikandaria) is the old palace, with immensely thick walls.

The *Citadel* (1294; 290 ft. above the plain) should be seen for the sake of the view. The ascent commences from near the N. gate. No mortar is used in the walls. On the left is a row of cells belonging to the *dargah*, or shrine, and at the E. end, overhanging the precipice, is a stone pavilion. Near this, on the E., is a mosque 18 ft. high; and on the S. side is a place for a bell or gong 7 ft. high, with stone supports and a stone roof. The whole surface of the top is 70 ft. square.

*Maski*, reached *via* Lingsugur (56 m W.), and then 17 m. S.E., has prehistoric remains.

461 m. The railway crosses the Tungabhadra river, which forms the boundary between Hyderabad and Madras, by a bridge 4060 ft. long.

487 m. *Adoni* (Adwani—D.B.K.), is the principal cotton-mart in the Deccan. According to tradition, the town was founded 3000 years ago by Chandra Singh of Bidar. After the Battle of Talikota in 1565 the Sultan of Bijapur appointed Malik Rahman Khan, an Abyssinian, to govern it, which he did for thirty-nine years, and died there. His tomb on the Talibanda Hill is still an object of religious veneration. He was succeeded by his adopted son, Sidi Mas'ud Khan, who built the lower fort and the Jami Masjid. In 1690 Adoni was taken, after a desperate resistance, by one of Aurangzeb's Generals, and in 1740 fell to the first Asaf Jah.

Salabat Jang granted it (1757) in

jagir to Basalat Jang, his younger brother, who endeavoured to form an independent State. He died in 1782 and was buried at Adoni, and a fine mosque and tomb were erected over his grave and that of his mother. In 1786 the citadel was captured by Tipu Sultan after one month's siege. He demolished the fortifications, and removed the guns and stores to Gooty. In 1792 it was restored to the Nizam and exchanged by him with the British in 1800 for other places. The citadel is built on five hills, two of which rise 800 ft. above the plain. Half-way up the rock is a fine tank containing good water, and never dry.

519 m. Guntakal Junction station (R.). From this junction the broad-gauge line continues S.E. to Madras. Metre-gauge lines run S. to Bangalore, N.E. to Guntur and (279 m.) Bez-wada, and W. to Bellary, Hospet (for Vijayanagar), Gadag and (160 m.) Hubli (Route 27).

536 m. Gooty station (R.). Nearly 2 m. S. of the railway station is its famous hill fortress, first built between 1509 and 1530 on a precipitous mass of bare rock. The Fort, which is 989 ft. above the plain and 2171 ft. above sea-level, is approached by a long, winding, paved pathway, which leads to the summit. It was the stronghold of Murari Rao Ghorpade, who helped Clive at Arcot in 1751, and was taken by Hyder Ali in 1776, after a siege of nine months. The water having failed, Murari was taken prisoner, and soon died.

At the foot is the English Cemetery, where rested until 1831 the body of Sir Thomas Munro, Governor of Madras, who died at Pattikonda, in Kurnool, on 6th June 1827. His remains now lie in St Mary's Church, Fort St George, Madras, but a cenotaph stands in this cemetery. There is a R.H. for Indians in the town, erected by Government to the memory of Sir Thomas Munro.

560 m. The Penner river is crossed.

566 m. Tadpatri station (R.). Bus service between Tadpatri and Anantapur. The town was founded during

the time of the Vijayanagar Kings, about 1485, when the highly decorative temples of Rameswaraswami and Chintalarayaswami were built. They are about 2 m. from the railway station. The one on the river-bank was never finished, but is the more imposing. Fergusson (*Ind. Arch.*, 1, 403, pictures on pp. 405-6) wrote: "The wonders of the place are two gopurams belonging to the second (the Rameswara), which is now a deserted temple on the banks of the (Penner) river. One of these was apparently quite finished."

581 m. The Chitravati river is crossed.

589 m. Mangapatnam. A serious accident occurred in 1902, when a bridge was washed away and the mail train ran into the gap.

632 m. from Bombay and 162 m. from Madras is Cuddapah (Kadapa) station (R.). The town (alt. 430 ft.) was formerly the capital of the Nawabs of Cuddapah. Situated between the Mahrattas, the Nizam and Mysore, they were gradually crushed and reabsorbed (1792) by the Hyderabad State. In 1800 the Cuddapah, Kurnool and Bellary Districts were ceded to the East India Company, and Thomas Munro was appointed the first Collector of all three. Places of interest, historical and archaeological, are few, the principal being Gandikota and Siddhavattam Forts (railway stations, Kondapuram, 17 m. from Tadpatri, and Vontimitta, 14 m. from Cuddapah, respectively). There are R.Hs. at both. The W. taluks are noted for their ground-nut and cotton crops; while in the Penner river-bed, near Cuddapah, are grown the melons for which the district is famous.

Jammalamadugu (R.H., 13 m. from Muddanuru station, 34 m. from Cuddapah) is a Mission centre. Owing to the many broad and unbridged streams in the district the roads are not suited to motor traffic. Persons travelling in the district must make their own arrangements for meals at R.Hs.

659 m. The Cheyair river is crossed by a bridge 3500 ft. long.

710 m. **Renigunta** (R.), junction with the metre-gauge branch of the Southern Ry., between Gudur (p. 339) and Katpadi Junction (183 m.) on the Madras-Bangalore line.

*On the line from Renigunta S.E. to Katpadi, are*

6 m. **Tirupati** East station (D.B.), celebrated for one of the most sacred Hill Pagodas (Sri Venkateswara Perumal) in S. India; it stands at the top of the "holy hill" called *Tirumala* (part of the Seshachalam range) and is about 8 m. from the railway station. Wooden and brass idols are a speciality of the lower town. There are several gopurams on the ascent visible from below. The antiquity of the temple is indisputable, but its origin is involved in obscurity. The idol is an erect stone figure 7 ft. high, with four arms, representing Vishnu. In the temple at Tirumala are copper statues of the Vijayanagar Raja Krishnaraya and his two Ranis, and of Venkatapatiraya. No one but Hindus may enter the area. The Seshachalam range is 2500 ft. high and quite bare, and has even peaks. On the seventh peak, Sri Venkataramanachellam, is the pagoda, surrounded by a broad belt of mango, tamarind and sandal trees. In front of it is a Hall of 1000 Pillars. A picturesque stepped way leads from it to the temple gate, which is a fine one; admission to the temple is not granted. E. of the temple is a tank, and a bungalow, belonging to the Mahant.

14 m. **Chandragiri** station. The walled Fort is built on a large rounded mass of granite rising 600 ft. above the valley. Below the hill is the *Palace* of the Vijayanagar Rajas. After the defeat of Talikota (1565) the capital was changed in 1600 to Chandragiri. But this was taken by the Golconda Ruler in 1646, occupied by the Nawab of Arcot in 1750, by Hyder Ali in 1782, and ceded by Tipu in 1792.

In the palace Sri Ranga Raya (1639) made to the East India Com-

pany the original grant of the land on which Fort St George (Madras) was built. It is most picturesquely situated in the fort, and at the back of it is a high, rocky hill. The best way to visit it is to drive from Renigunta.

32 m. **Pakala**; junction for a metre-gauge line to (142 m.) Dharmavaram, junction for the Guntakal-Bangalore line (Route 27, p. ).

51 m. **Chittoor** (alt. 988 ft.; D.B.K.  $\frac{1}{2}$  m. from station); 24 m. by road from Ranipet (Route 29). Haidar Ali died on 7th December 1782 at Narsingh Rayanapet, near Chittoor, where a monument marks the spot. A view may be had from Chase's Folly, one of the surrounding hills; a road, originally built by the Judge who gives his name to the hill, leads to the summit. There are some remarkable tombs in the old cemetery.

#### *Main Line*

\* From Renigunta station the main line continues S.E. to

751 m. **Arkonam** Junction (R.). Here the Southern Ry. branch to Jalarpet and Bangalore (Route 29) meets the Raichur N.W. line. A metre-gauge branch runs S. to Conjeeveram and Chingleput (Route 31).

768 m. is **Trivellore** (Tiruvallur) station, 30 m. by road from Madras. There is a large Vaishnava temple here of Viraraghava (see p. 449). 4 m. from the station is the site of the old fort of *Triposore*, at one time the station for the East India Company's cadets, and afterwards for pensioners.

794 m. from Bombay is **Madras** Central station (Route 30).



## ROUTE 24

POONA to GOA by Wathar (for Mahabaleshwar), Satara, Miraj Junction (for Kolhapur), Belgaum, Londa Junction, the Braganza Ghat, and Marmagão.

The metre-gauge line of the Southern Ry. to (245 m.) Belgaum and (277 m.) Londa Junction, for Goa, branches off to the S. from the broad-gauge line of the Central Ry. to Madras (Route 23), 2 m. E. of Poona railway station (see p. 344).

48 m. Nira station. The Lloyd Dam at Bhatgar, which is close to this station, forms the source of supply to the Nira canals system. Its length is 5333 ft., the area of the lake is 14½ sq. m., and the catchment area is 128 sq. m. The cost in 1928 was over 1½ millions sterling. The reservoir completely submerges a former dam and Lake Whiting (1885). It feeds the old Nira Left Bank Canal and a new Right Bank Canal, each over 100 m. long and irrigating 4000 sq. m. Its value for the prevention of famine is incalculable. These irrigation schemes have been fully developed, and the estimated value of the crops raised in 1934-35 amounted to two and a half crores, nearly two millions sterling.

Passing through three hill ranges, the line next reaches

69 m. Wathar station (R.).

Passengers can alight here for Mahabaleshwar, the principal hill station of Bombay about 40 m. distant by road to the W.

Motors can be had by giving notice to the mail contractor at Mahabaleshwar. Cars and buses, or single seats, can be hired also direct from Poona (Panchgani motor service, details from Station-master, Poona). It is a charming drive of about one

hour, the first part through rolling country to

10 m. the Shirgaon Ghat.

21 m. Wai (D.B.) is situated on the left bank of the Krishna river, which is lined with pipal and mango-trees, and with handsome flights of stone bathing-ghats. Behind the city rise hills. One hill, 4 m. to the N.W., rises very abruptly, and has a hill fort on the top; it is called Pandavgad, according to the tradition that Wai is the Vairatnagar visited by the Pandavas (Introd., p. xli). The river is lined with handsome temples: the nearest to the D.B. is dedicated to *Ganpati*: the next to *Mahadev*; and one, at some distance, to *Lakshmi*. They form the great charm of this most picturesque spot. The *mandapam* or canopy, in front of Mahadev's temple, is very light, and a fine specimen of carving in stone.

Wai is a spot much famed in Hindu legend. Here, according to old tradition, the Pandavas spent part of their banishment and performed many great works (Introd., p. xli). On this account, and likewise because of its proximity to the source of the Krishna river, Wai is a place of great sanctity; and the Sanskrit school established here was once in much repute.

On leaving Wai the road begins a steep ascent to

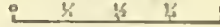
28 m. Panchgani (two hotels), containing several boarding-schools. From Panchgani the road descends a little for one-third of a mile; the country round is covered with low jungle and patches of cultivation. About 1 m. from Mahabaleshwar, a small lake made by the Raja of Satara is passed on the right; it winds and is about 810 yd. long, and not quite 200 yd. broad.

Mahabaleshwar,<sup>1</sup> the leading hill station of Bombay, was founded in 1828 by Sir John Malcolm, then Governor. There are two seasons—April and May and after the rains from October. From 1st October to

<sup>1</sup> See *Mahabaleshwar*, by D. B. Parasnis (Bombay, 1916).

# MAHABALESHWAR PLATEAU

Scale of 1 Mile



Main Road —————  
 Rides —————  
 Coolie Path —————  
 Heights in feet —————



15th June mail motors run daily from Wathar to Mahabaleshwar; and direct from Poona to Mahabaleshwar (more convenient route, 75 m.). There are four leading motor-service companies. There is also access by launch from Bombay to Dharamtar and thence by road (91 m.), or by road all the way. The climate is delightful from October to March. April and May are distinctly hot, with cool nights. In June mists prevail and torrential rains (from 150 in. to 400 in.) fall till the beginning of October. Christmas is a favourite season, and the climate usually dry and invigorating. The heavily wooded plateau has an abrupt descent to the E. of 2000 ft., and to the W. of from 3000 ft. to 4000 ft. In clear weather the sea can be seen, which is in a direct line only about 30 m. W. Orchids and lilies flower in April and May, and ferns and general vegetation are seen at their best in October, in which month butterflies abound.

There is a charmingly situated Club, with residential quarters, and numerous furnished bungalows available on rent for the season. Frederick's Hotel is on the road from Panchgani, overlooking the golf-links and about 500 yd. E. of the Club; the Race View Hotel is on the Cassum Sajan Hill. Rooms should be booked well in advance during April and May.

There are excellent walks and rides. Golf, polo, tennis, etc., can be played and there is a library and reading-room at the Frere Hall, the N.E. half of the club building. Good vegetables are grown, and in the season strawberries can be had. Panthers are common, and tigers are occasionally found on the plateau; but the ordinary visitor is hardly likely to get any shooting. The plateau is very extensive. Its proximity to the sea makes the climate cool and equable. The view to the W., looking down upon the Konkan or narrow strip between the ghats and the sea, is very impressive.

The chief view-points and expeditions are Elphinstone Point and

Arthur's Seat (overlooking the abrupt descent into the Konkan); Old Mahabaleshwar, with a very sacred temple, from which the Kistna is said to rise; Connaught Peak, with view of the Plateau; Lodwick Point (4067 ft.), with view of Pratapgad; Bombay Point, with perhaps the finest view of all; Kate's Point, on the road to Panchgani; the Falls of the Yenna into a lake 1000 ft. below, lie to E. and the Dhobi's Waterfall to W.

For local transport, tongas, landaus and victorias are available. Motors are only allowed on the hill under strict regulations, which can be ascertained on application to the Superintendent.

Pratapgad (Partabgarh) (D.B.) is a picturesque hill fort crowning a precipitous rock remarkable as the stronghold (1656) of Sivaji—founder of the Mahratta Empire. A charming drive of about 9 m. down the Fitzgerald Ghat on the road to Mahad leads to the foot of the hill, whence a steep path ascends to the gates of the fortress. Chairs are available at the D.B.

Sivaji, having provoked hostilities with Bijapur, whose army he could not meet in the open, determined to parley with its General, Afzal Khan, at a personal interview, on condition that the two commanders should meet unarmed, in the midst, between the two armies, with only one armed attendant. They accordingly met in white robes, apparently muslin; but Sivaji wore defensive mail under his robe and turban, and carried concealed in his left hand a weapon called a Wāghnakh, "the tiger's claws," consisting of four sharp steel claws attached by rings to his fingers. The Khan seized and stabbed him, but Sivaji drove these claws into him, tore out his vitals, and despatched him with a hidden dagger. His head was struck off and buried under the Afzal Burj in the fort. Meanwhile the Mahrattas, concealed in ambush in the jungle, rushed out upon the Bijapur forces and cut them to pieces, taking great booty.



*From Wathar station the main line proceeds to*

78 m. Satara Road station. From here it is a 10 m. drive to Satara (2203 ft. high; motor-cars available; D.B.K.), in a hollow between two ranges of hills, which rise above it on the E. and W. and partly overlap it on the S. The hill on the W. is the termination of a spur from the Mahabaleshwar Hills. From this hill to the city water is conveyed 4 m. in pipes, and there are also two fine tanks. The city has many historic recollections, and the station is one of the most salubrious and pleasant in the Deccan.

The ruling family of Satara was descended from Sahu (the grandson of Sivaji), who was brought up at the Moghul court.

The Old Palace is the Judge's Court. The *New Palace*, near the centre of the city, was built for Appa Sahib (Raja Shahaji) between 1838 and 1844 by a British engineer, who also built the bridges over the Verna and Kistna rivers. On the façade are several mythological pictures, much defaced by the weather. On the W. side of the court is a hall (83 ft. long, 45 ft. broad). The roof is supported by sixty-four teak pillars, with four more in front.

About 200 yd. beyond in a pretty garden and villa may be seen the crown jewels of the Satara family, Jai Bhawani, the famous sword of Sivaji, and his other arms. The sword is 3 ft. 9 in. long in the blade and the handle is 8 in. long, but so small that a European can hardly get his hand into it.<sup>1</sup> Like most of the famous blades in India, it is of European make, and has the stamp of Genoa. The *Wāghnakh*, or "tiger's claws," described on p. 357, has rings which pass over the first and fourth fingers, but are too small for a European hand. The shield is of rhinoceros

hide, and has four stars or bosses of diamonds. The gold casket for holding Sivaji's seal is ornamented with diamonds, rubies, pearls and emeralds, and there is an inkstand and pen-holder of gold and gems. The quilted coat which Sivaji is said to have worn when he killed Afzal Khan may also be seen. It is only a cloak of thick quilted silk, which is inconsistent with the appearance of muslin. It is lined with red silk, is richly embroidered with gold, and is very heavy. The dagger is very handsome, and is 18 in. long. In the handle are fine diamonds, emerald and rubies.

The Historical Museum (1930) contains a collection of documents invaluable for research, and other relics of the Mahratta Empire which was made by the late Rao Bahadur B. D. Parasnis. The pictures belonging to the collection are kept at "Happy Vale," which belonged to the Rao Bahadur and includes some fine Moghul paintings. They can be seen upon application to the Historical Research Society.

The Fort of Wasota on the S. side of the town is accessible by a path. The stone gate is very strongly built, with buttresses 40 ft. high. The interior contains a bungalow, one small temple, and the remains of the Raja's palace. The fort, taken by the British on 10th February 1818, is stated in a copper-plate record to have been built by a Raja of Panhala who reigned in 1192.<sup>1</sup> By him, too, were erected the forts of Walratgad and Pandavgad, near Wai, and Chandan-Wandan, near Satara.

**History.**—Long before the time of the Adil Shahi dynasty at Bijapur the Fort of Satara was used as a State prison, and Sivaji, who captured it in 1673, after a siege of several months, unwittingly furnished for his descendants a prison in which they were confined by the Peshwas

<sup>1</sup> There are other weapons at Kolhapur and elsewhere which claim to be the original Bhawani sword. The balance of probability favours the Satara sword. A number of other relics of Sivaji are in the Bombay Museum (p. 11).

<sup>1</sup> *Grant Duff*, I, 26 (edition of 1921). The prince was Bhoj II (1178-93); he is said to have built fourteen other forts, including Pawangarh and Panhala (p. 861).

from 1752. In 1698 Satara was made the capital by Raja Ram, son of Sivaji and Regent. Aurangzeb, with a great army, in 1699 pitched his tents on the N. side.<sup>1</sup> His son, Prince Azam Shah, was on the W. side, at a village since called Shahpur; Shirzi Khan invested the S., and Tarbiyat Khan occupied the E. quarter. Chains of posts between the different camps effectually secured the blockade. The fort was defended by Pryagji Prabhu, hawaldar, who rolled down huge stones from the rock above, which did great execution. The blockade, however, was complete, and the besieged must have been compelled to surrender had not Parshuram Trimbak, who had thrown himself into the Fort of Parali, purchased the connivance of Azam Shah, and replenished stores. The grand attack was directed against the N.E. angle, the rock being 42 ft. high, with a bastion on the top of 25 ft. of masonry. Tarbiyat Khan undertook to mine this angle and at the end of four and a half months had completed two mines. The storming party, confident of success, was formed under the brow of the hill. The Emperor moved out in grand procession to view the attack, and the garrison crowded to the rampart. The first mine burst several fissures in the rock, and caused a great part of the masonry to fall inwards and crush many of the garrison; but the second and larger mine burst outwards and destroyed upwards of 2000 of the besiegers. Pryagji was buried by the first explosion close to a temple to Bhavani, but was dug out alive. This was regarded by the Mahrattas as a happy omen, but provisions fell short, and Azam Shah would no longer connive at their introduction. Proposals of surrender were therefore made through him, and the honour of the capture, which he so

ill-merited, was not only assigned to him, but the very name was changed by the Emperor to 'Azamtara.

In 1705 the fort was retaken by the Mahrattas, through the artifice of a Brahmin named Anaji Pant. He ingratiated himself with the Moghuls under the character of a mendicant devotee, amusing them with stories and songs, and, being allowed to reside in the fort, introduced a body of Mawalis, and put every man of the garrison to the sword.

In 1818 Pratap Singh, eldest son of Shahu II, was released and installed as Raja. He held the principality twenty-one years, but, being found guilty of conspiring to establish the dynasty, was sent prisoner to Benares in 1839, being succeeded by his brother, Appa Sahib (Shahaji) on whose death without issue, in 1848, the territory was annexed.

**Mahuli.**—This place, at the confluence of the *Kistna* and *Venna* (*Yena*) rivers, is about 3 m. E. of Satara. It is considered a place of great sanctity. *Kshetra Mahuli* is the name of the village on the opposite (left) bank downstream, built in 1825, and dedicated to Radha Shankar.

On the same bank is the temple of *Bholeswar Mahadev*, built in 1742. The next temple is on the same bank, dedicated to Rameswar, and was built in 1700, with a flight of steps leading up to it. On the W. bank of the *Kistna* and the N. of the *Venna*, is the Temple of *Sangameswar Mahadev*, built in 1679. Below it and at the junction of the rivers is a triangular plot of ground, with the tombs of a Gosain named *Banshapuri* and his disciples. That of the Gosain is an octagonal building of grey basalt, with open sides surmounted by a low dome. The largest temple on the S. side of the *Venna*, at its confluence with the *Kistna*, is sacred to *Visheswar Mahadev*, and was built in 1735. A shivlinga marks the cremation of Sahu, when his widow committed sati, and there is a monument to his dog.

<sup>1</sup> A pillar on the W. of the village of Karanja, about 2½ m. N.E. of Satara fort, and N. of the Poona-Satara Road, marks the site of the Emperor's camp.

The fine bridge over the Kistna river below the confluence of the rivers was opened in 1915.

84 m. **Koregaon**, not to be confused with **Corygaum** (see p. 349).

160 m. **Miraj Junction station** (R., D.B.). Terminus of the Barsi Light Ry. from **Kurduwadi** and **Pandharpur** (p. 350). **Miraj** is the centre of two former small **Mahratta States**. A short line of 6 m. connects **Miraj** with **Sangli**, the capital till 1947 of another **Mahratta State** (1136 sq. m.). With the coming of independence these states lost their separate identities, and were absorbed in **Bombay**.

*A branch line runs W. to*

30 m. **Kolhapur\*** station (alt. 1849 ft.), capital (1731) of what was formerly the leading **Mahratta State**, with an area of about 3117 sq. m., now, however, merged with the rest in **Bombay**. It is celebrated on account of the antiquity of its temples, and is distinguished for its fine modern buildings.

The **Maharaja** traces his descent from **Sivaji** through **Raja Ram**, the younger son. His title of **Chhatrapati** (lord of the umbrella or paramount sovereign) was one of those which were assumed by **Sivaji** at his coronation (1674).

Among the leading buildings are the **New Palace** and the **Albert Edward Hospital**. Opposite the hospital is the **Town Hall**, situated in the **Public Gardens**. The **Rajaram College** is near the **Old Palace** in the centre of the town, and fronting it is the **Kolhapur General Library**. The former **Residency** is close to the **New Palace**. Nearby is **All Saints' Church**, served by the S.P.G. clergy, whose **Mission House** is 300 yd. off. The **Irwin Agricultural Museum** contains **Andhra** coins. A **Nakkhar Khana**, or music gallery, forms the entrance to the **Palace Square**. To the right on entering is the **Rajwada**, or **Old Palace**, with a stone gateway in the centre and wooden pillars. On the second storey is a **Darbar-room**, in which there is a picture of the **cenotaph** at **Florence**,

erected over the spot where the body was cremated of **Maharaja Rajaram I**, who died there in 1870, while returning from **England**. In the third storey is an **Armoury**, in which are many curious swords, one of which may have belonged to **Aurangzeb**, for it has in **Persian** the name **Alamgir** but the date 1012 A.H. (A.D. 1604). There is also a **Persian sword** given by **Sir John Malcolm** to **Pratap Singh**.

Adjoining the **Treasury**, in the S. face of the square, are other *Government Offices*, and behind them the shrine of **Amba Bai**, the tutelary deity of **Kolhapur**. The old great bell of the temple, now in the **Irwin Museum**, is inscribed: "Ave Maria Gratiae Plena Dominus Tecum," and may have been captured from the **Portuguese** at **Bassein** (1739). It was replaced by one brought by **H.H. Shri Shaju Maharaj** from **England** after attending the **Coronation** in 1902.

N. of the town is a sacred spot—the **Brahmapuri Hill**—where the **Brahmins** undergo cremation. About 100 yd. N. of this, close to the **Panchanganga river**, is what is called the **Rani's Garden**, where the bodies of the ruling family are cremated. From this spot is seen a bridge over the river, with five arches (1878). Beyond **Rani's Garden** is a massive stone gateway, 20 ft. high, which leads to the **Cenotaph** of **Raja Sanibhaji** (d. 1760) just opposite the door, to that of **Sivaji** (d. 1721), and, more to the left, that of his mother, **Tara-Bai**, widow of **Raja Ram**.

**Ratnagiri** (D.B.) is 82 m. from **Kolhapur** via the **Ambaghat** (1822). **Thibaw**, last King of **Burma**, was interned here (1886) until his death in 1916. This was the birthplace of **Gangadhar Tilak** and **G. K. Gokhale**.

*Hill Farts of Panhala and Pawan-garh.*—**Panhala** lies 12 m. N.W. of the capital, up a steep ascent. There is an excellent road up the 1000 ft. into the fort.

**Jotiba's Hill**, close to the road, and also about 1000 ft. high above the plain, is covered with temples (none of great age). Near the hill are the



*Pawala Caves* (of Buddhistic origin; one large hall with fourteen pillars and an irregular *chaitya* cave). The road passes under the scarp of *Pawangarkh* fort, which is about 1500 yd. from the E. gate of Panhala. The two main entrances were taken down when the fort was demolished in 1844.

The fortress of *Panhala*, 2992 ft. above sea-level, is one of the most interesting in the W. of India. It was the stronghold of a Raja Bhoj II in 1192, who reigned over the territory from the Mahadeo Hills, N. of Satara, to the River Hiranyakeshi in Kolhapur State. It was taken by the Sultans of Bijapur, who restored it in 1549; was captured in 1659 by Sivaji, who made some of his most successful expeditions from it; and surrendered to the Moghuls in 1690, but recovered 1707. In a rebellion of 1844 it was stormed and taken by the British.

At the *Char Darwaza* (quadruple gate) is a temple of Maruti; passing on, there is a Muslim tomb of granite on the left, and a temple of *Sambhaji*, also on the left. The Sivaji Tower, or Sujja Kothi (1600), is a building of two storeys, facing E. and standing at the brink of a precipice. About  $\frac{1}{2}$  m. S.W. of the tower are stone granaries which enabled Sivaji to stand a siege of five months. They are 30 ft. high, 57 ft. broad, and 130 ft. long. At the W. side of the fort is the *Tin Darwaza*, a triple gate handsomely sculptured. To the right at about 40 yd. distance, is the breach made by the British when they stormed the fort in 1844.

180 m. The Kistna (or Krishna) river is crossed.

213 m. Gokak Road station (R.) (conveyances available).  $3\frac{1}{2}$  m. from here are the falls of the Ghataprabha river, known as the Gokak Falls. In the rainy season they are very fine. The height of the falls is 176 ft., and the pool below is very deep. Near the falls, on both banks, are groups of old temples. The Gokak cotton-mills overlook the falls, and are worked

by turbines supplied with water from the falls. They are on the right bank of the river, which is crossed at this point by a suspension-bridge. There are the remains of many dolmens S.E. of the village of Konur, 1 m. from the falls. The Gokak Canal is fed by a reservoir formed by a dam at Dhupdal across the Ghataprabha river, and irrigates 30 sq. m.

246 m. Belgaum station (H.R., D.B.), called Shahpur Belgaum, from the neighbouring town of Shahpur, which lies to the S. It is situated in a plain 2520 ft. above the sea, on the Bombay, Poona, Bangalore air-line. The fort stands to the E. of the town. It is built of stone and oval in shape. It was taken by Khwaja Mahmud Gawan, Minister of Humayun the Cruel, of the Bahmani dynasty, in 1473. Sir T. Munro, captured it on the 10th of April 1818, attacking from the North.

At 120 yd. distance is the ruined Nakkar Khana, or music gallery, and on the left is the fort *Church*, containing various memorial tablets to British officers.

Beyond the Nakkar Khana to the E. is a neat, plain mosque, known as the *Masjid-i-Sata*. Over the entrance is an inscription in Persian with a date equivalent to 1519, the year in which it was built by Azad Khan, a famous Bijapur captain and governor of Belgaum. Farther S. is a *Jain Temple*, built of laterite. There is a low wall at the entrance, along which are carved figures of musicians. The façade has four pillars and two pilasters, all of a very complicated character. An inscription in the old Kanara language, beautifully cut on a slab of black porphyry, in the Bombay Museum of the Royal Asiatic Society, states that Malikarjuna, whose descent for three generations is given, built the temple.

The *second Jain Temple* is within the Commissariat Store Yard. The roof is a most complicated piece of carving, rising in tiers, with cornices about 2 ft. broad, which rest on bar-like corbels from the pillars. The

principal entrance faces the N.W., and has one elephant remaining at the side, much mutilated; there is a quadruple pendant in the centre. The niches are shell-shaped. There are four porches, 7 ft. square each, and each with four black basalt pillars. There is no image. Dr Burgess says: "The pillars of the temple are square and massive, but relieved by having all the principal facets, the triangles on the base and neck carved with floral ornamentations. The door leading from the mandapam to the temple has been carved with uncommon care. On the centre of the lintel is a Tirthankar, and above the cornice are four squat human figures. On the neat colonnettes of the jambs are five bands with human groups, in some of which the figures are little more than an inch high, yet in high relief; inside this is a band of rampant *sinhas* (lions), with a sort of high frill round their necks. Outside the colonnettes is a band of *chakwas*, or sacred geese, another of *sinhas*, and then one of human figures, mostly on bended knees."

Shooting passes can be had from the Conservator of Forests, S.C., Dharwar, for the jungles in the S. of Belgaum District and in the neighbouring District of N. Kanara.

The Bombay-Bangalore road leads to Dharwar (47 m.).

277 m. **Londa Junction (R.)**. The railway to Goa proceeds W. To the E. a line runs to Hubli Junction and Bezwada, at the head of the delta of the Kistna river. A third line goes S.E. to Bangalore (Route 28).

On the line to Goa is

293 m. **Castle Rock station (R.)**, (1907 ft.). Here, at the frontier of the Portuguese territory of Goa, the line continues as the West of India Portuguese Railway, which in 51 m. runs down the **Braganza Ghat** to Mormugão, the seaport of Goa. In the first 10 m. the line passes through a dozen tunnels, ranging from 150 ft. to 838 ft. in length. The grade is 1 in 40. The line runs through magnificent scenery.

307 m. **Dudh Sagar station**, or the "sea of milk," where there is a very fine waterfall.

325 m. **Collem**: Portuguese frontier offices.

436 m. **Margao** (Hotel dos Aliados); important town. Motor-bus to Panjim, 25 m.; or launch for Panjim may be boarded at Rachol, 5 m. from Margao.

360 m. **Vasco da Gama**. The old port and an important commercial centre; quaint old-world vessels may be observed in the harbour.

363 m. The terminus of the railway is on the quay at the Port of **Mormugão**, which is the property of the West of India Portuguese Ry. Coy., leased to the Southern Ry. From the station a flight of stone steps leads to the Antico Palacio Hotel. There is a fine view from the balcony over the bay towards the headland on the N., under which is Panjim, the capital of Portuguese India. Alternative routes to Panjim are (1) Launch leaves Mormugão at 7.45 and 9.20 a.m. (15th Sept. to 31st May) for Dona Paula and Panjim: time 1½ hr. Check locally. A motor-bus runs (taxis also) from Dona Paula to Panjim. (2) Detrain at Sanvordem and take steamer through inland creeks *via* Old Goa to Panjim at noon. Return *via* Mormugão. (3) The Scindia Steam Navigation Coy. runs a service thrice weekly between Bombay and Panjim, and once a week between Bombay and Mormugão. Time 21 hr. (Cabin fare exclusive of food according to the latest information—Panjim, Rs. 41; Mormugão, Rs. 62, or 75. A small embarkation tax is also levied on passengers leaving Panjim and Mormugão.)

**New Goa**, otherwise Panjim (best hotel the Imperial). More than half the Indian population are Christian descendants of Hindus converted by the Jesuits and other religious orders. With Vasco da Gama (1524) there came to Goa members of the Portuguese nobility, some of whose descendants are still living in Goa. Panjim stands on the S. bank of the

Mandovi, which is navigable by steam launches as far as Sanvordem. The streets are broad and the squares are ornamented by statues.

A row of handsome buildings lines the quay, including the *Old Fort*, now the Secretariat and formerly the residence of the Governor-General, who removed hither from Old Goa about 1760, and in 1843 by Royal Decree made this the seat of government. The Government House contains portraits of Viceroy's since 1520. To the S.W. is the *Palace of the Archbishop*, who is Primate of the Roman Catholic Church in India. It contains some life-sized portraits of the Archbishops.

To the W. are the *Barracks* of the small standing army and police. In front of them is a statue of Afonso d'Albuquerque (p. 366), the founder of Old Goa, brought from there.

A good road leads from New to Old Goa about 5 m. higher up the valley. (Motors available; 3 hours should be allowed; lunch to be taken.) The road first crosses a causeway thrown over the swamp to *Ribandar* village. From here coconut plantations and dwelling-houses line the way, which commands a fine view N. across the river to the hilly, wooded country beyond, and includes a conspicuous round hill, crowned by a Church and conventual buildings, upon the river-island of *Divar*. *En route* are passed the later Archbishop's Palace and the Fountain of Banguinim, which used to supply water to Old Goa.

Old Goa (*Velha Goa*, "Senhora de todo o Oriente," Camoens, 2, 51) owes its origin to Afonso d'Albuquerque, who carried by storm a small coast-town of the Bijapur State in 1510, founded by horse-dealers from Bhatkal. It rose rapidly into prosperity and importance, and by 1565 became a very wealthy city (*Goa dourada*), the capital<sup>1</sup> and seat

of Government of the then vast Portuguese territory, with a population of 200,000—*ilha illustrissima de Goa* (Camoens). Moreover, it was the first Christian colony in the Indies and the scene of the labours of St Francis Xavier in 1542-52. But decay followed rapidly on the fall of Vijayanagar, with which a very profitable trade in horses was carried on. Its site proved pestilential, and it was deserted by its inhabitants. It is now literally a city of ruins, and the stranger approaches, unconscious that he is passing former human habitations. Goa nevertheless remains a city of magnificent churches and convents, four or five ranking as first class and in perfect preservation.

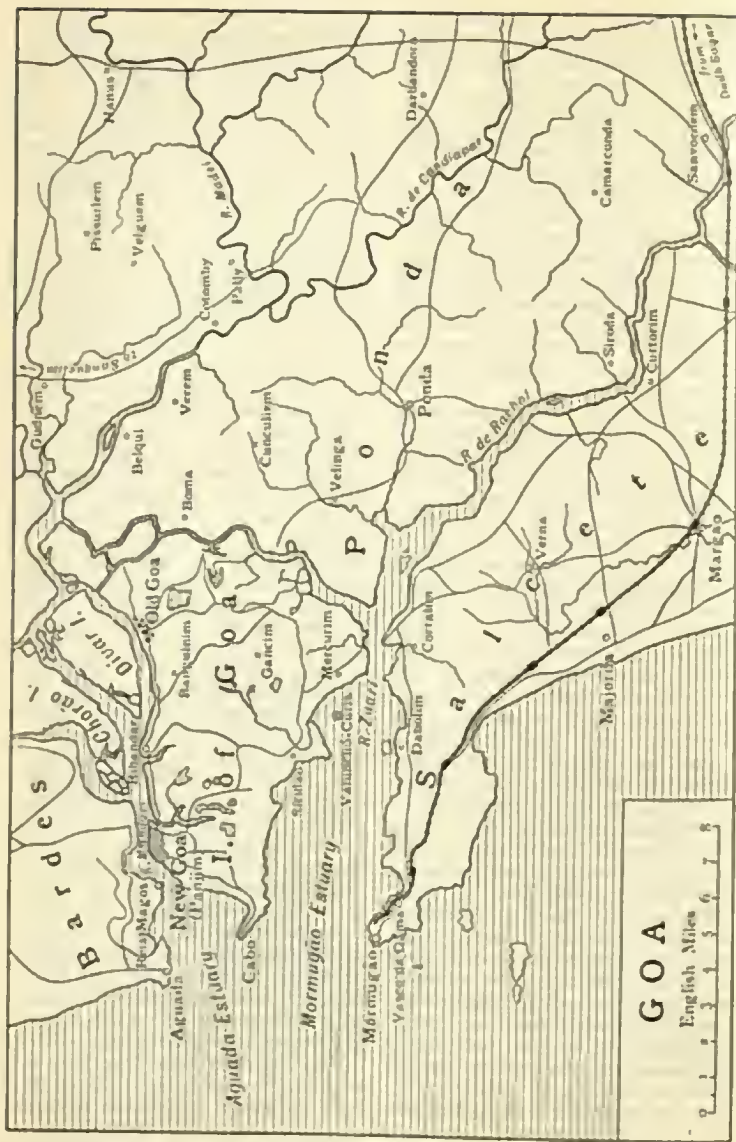
The road from Panjim leads past the Arsenal on the left and the hill of the Church of the Rosary on the right into a large central square, named the *Pelourinho* from the stocks in it, and surrounded by churches and convents. The most important of these and the holiest, because it contains the body of St Francis Xavier, is the *Basilica of Bom* (the Good) *Jesus*, on the right (S.) side, erected in 1594. Its handsome façade runs on into that of another great building with lofty halls and lengthy corridors, all empty, the *Convent of the Jesuits*, which was finished in 1590, thirty-eight years after the death of St Francis, and had the merit of rearing and sending forth over the world a devoted band of missionaries. The order was suppressed here in 1759, the other monastic orders in 1835, when their property was confiscated to the State. The endowments of the churches, however, have not been forfeited, and the Archbishop and the secular clergy of Goa still receive allowances from Government.

The Church of *Bom Jesus* may be entered by a side door from the *Jesuits' College*, passing the *Sacristy*.

<sup>1</sup> Goa in its palmy state is admirably described by Captain Marryat in his *Phantom Ship*; by C. Bechhofer in *A Wanderer's Log* (Mills & Boon, 1922); and

by J. C. Molony in *A Book of South India* (Methuen, 1926). J. N. Fonseca's *Sketch of the City of Goa* (Bombay, 1878) is full of information.





Near it hangs a portrait of St. Francis Xavier at the age of 44—a dark face of sweet expression.

The Tomb and Shrine of St Francis Xavier (1696) occupy a side chapel, richly adorned; the walls are lined with pictures illustrating some of the acts of his life. He was in India (1542-47), went to Japan and died (1552), and was canonised (1622) by Pope Gregory XV.

The monument consists of three tiers of sarcophagi, of jasper and marble, the gift of a Grand Duke of Tuscany. The upper tier is ornamented with panels curiously wrought in coloured marbles so as to represent scenes in the life of the saint; the whole is surmounted by the silver coffin taped and sealed, and adorned with reliefs also in silver, and with figures of angels in the same metal supporting a cross. The coffin, weighing 600 marks of silver, is unlocked by three keys, in the keeping of the Governor-General, the Archbishop, and the Administrator of the Convent, and has been frequently opened, disclosing to public view the body, which was long in wonderful preservation, but has now shrunk to a mummy. The phalanx of one thumb is kept in a reliquary. The body of the saint was translated here from the Sanchão's Island, where it was originally buried.

In the body of the church is a solid silver statue of the saint.

250 yd. distant, on the opposite side (N.) of the square, stands the Cathedral of St Catherine,<sup>1</sup> built in 1562-1623, the church next in importance to the Bom Jesus, and known as the *Se Primaçal*. It is 250 ft. long, 180 ft. wide, with façade 116 ft. high, with a high altar at the W. end. It alone of all the churches retains a staff of priests—twenty-eight canons—who perform the service throughout the year. From the terraced roof of the cathedral solemn and terrible sights were seen in the square below, when the great bell of this church

tolled to announce the celebration of an *auto-da-fé*.

In front of the cathedral stood the *Palace of the Inquisition*, with its dungeons and prisons, established in 1560 and suppressed in 1814, now an overgrown heap of ruins an acre in extent.

N.W. of the cathedral is the *Archbishop's Palace*, a magnificent residence, still occupied occasionally.

W. of the cathedral is the once gorgeous *Convent of San Francisco d'Assisi*, the oldest here, having been adapted from a mosque. It was, however, rebuilt 1521, except the porch, which is original.

S. of the Inquisition, at the N.E. corner of the square, were the buildings of the *Misericórdia*, enclosing the Church of *Nossa Senhora de Serra*, built by Albuquerque in fulfilment of a vow at sea, and in which he was originally buried. From these the Rua Direita led to the river front and the Viceroy's Palace. The Arch of the Viceroy, which still bears the deer crest of Vasco da Gama, stands over the principal landing-place known as the *Ribeira dos Viceroyes*, which extended W. to the Quai of the Galleys (*Ribeira dos Galés*) and E. to the Customs House (*Alfandega*) and the Great Bazar. On the Arch is sculptured the figure of a saint; his foot is on the neck of the heathen and the sword in his right hand is pointing towards India. The Palace is a ruin.

E. of the Palace and the bazar and about  $\frac{1}{2}$  m. N. of the Church of Bom Jesus is the *Church of St Cajetan*, perhaps the best preserved, built 1665, and surmounted by a dome and by two low towers; the façade is of red laterite, whitewashed. The convent is now the *Museum*, where some curiosities of the olden time are preserved. Beyond lay the convent of the Dominicans, with that of the Carmelites on a hill, and the famous missionary College of *Saint Paul*, or *Santa Fé*, which is about  $\frac{1}{2}$  m. E. from the Bom Jesus. The *autos-da-fé* used to take place in the

<sup>1</sup> Goa was recaptured on St Catherine's Day; 25th November.

Campo San Lazaro, near this. At the W. end of the town, near the Arsenal, was the famous Royal Hospital, founded by Albuquerque, the first established by Europeans in the East.

**Portuguese India.**—The territory of Goa has a coast-line of about 65 m., and includes the small island of Anjediva, near Karwar. It is divided into two tracts, known as the Old and New Conquests (*Velhas e Novas Conquistas*), and these are subdivided into four and seven sub-district charges respectively, at the head of each of which is an Administrator and a Municipal Council. Damão (p. 153) is divided into two such charges, while Diu, an island and small coastal area on the S.E. coast of Kathiawar, constitutes one only; these two are under separate Governors subordinate to the Governor-General, who is also Governor of Goa. There is a High Court (*Tribunal de Relação*) of second instance at Goa, consisting of five judges, which has jurisdiction over Maçao and Timor as well as over the Portuguese possessions in India, and a subordinate judge in each "comarca" (judicial sub-district). Panjim has a Lyceum, a normal school, and a medical school; and primary schools exist in the Goa country.

The scenery in the districts is often very fine, and some delightful excursions by car or rail may be made, e.g. to

(1) The waterfalls at Arvalem (17 m.) and Dudhsagar (44 m.).

(2) Chandranate Hill, which affords a wonderful view (33 m.).

(3) Aguada Fort (5 m.).

(4) Arcas de Ponda, with splendid views and walks (18 m.).

(5) Dona Paula Bay (3½ m.), excellent bathing.

River and sea trips may also be made in launches provided by the Port Authorities through the many waterways. Good shooting is available in the forests of Sanguem and Canacona, and on the Island of

Morcego excellent sea-fishing is to be had.

Afonso d'Albuquerque, the conqueror and founder of Goa, was born in 1453, and was therefore fifty years old when he visited Cochín and Quilon on his first journey to India in 1503. In 1506 he occupied Socotra on behalf of the Portuguese Crown, and in November 1509 he became Governor of the Eastern possessions. Panjim was taken from and retaken by Bijapur in 1510, but was recovered on 25th November following. During the next two years Albuquerque was occupied with the affairs of Malacca; in 1513 he attempted to capture Aden, but failed; and in 1514 he caused a fort to be erected at Calicut after the Zamorin had been poisoned. In February 1515 he proceeded to Ormuz and obtained possession of the fort there, and died on his way back from that place to Goa on 18th December 1515. His body was finally transferred to Lisbon, and now rests there in the Church of Nossa Senhora da Graça.<sup>1</sup>

From 1580 to 1640 Portugal was absorbed into Spain and in 1639 the Dutch tried to capture Goa.

By a Treaty of 1800 Goa was occupied by British troops, and again in 1808 on the invasion of Portugal by the French.

The Indian Union is now pressing for its incorporation in India, but the Portuguese Government take the view that Goa is administratively part of Portugal, and so cannot be given away.

<sup>1</sup> See *Albuquerque*, by H. Morse Stephens (Oxford 1892). *Portugal in Quest of Preter John* by Elina Saneau (Hutchinson).



## ROUTE 25

WADI JUNCTION to Bidar, HYDERABAD, Golconda, Secunderabad, Kazipet Junction, Warangal, and Bezwada.

*On the Central Ry. main line from Poona to Madras (Route 23) is*

376 m. from Bombay, Wadi Junction station (R.) (see p. 352); the western terminus of the broad-gauge section of the former Nizam's State Ry., which runs to (115 m.) Hyderabad and thence to (338 m.) Bezwada, where it connects with the main line of the Southern Ry. from Calcutta to Madras (Route 22). This railway, as far as the Eastern frontier, was constructed by a Guaranteed Company (1874), but is now merged into the Central Ry.

10 m. from Wadi, Chittapur station. About 1 m. to the S. is Nagal, a deserted town, with ruined temples dating from A.D. 1050. In one of them is a life-size bull cut out of a solid block of basalt.

16 m. Malkher Road station for the old Rashtrakuta capital of Malkhed (2½ m.). Yatagiri (30 m. S.) was a Chalukhya capital until A.D. 1050.

24 m. Seram station. A richly carved temple, of 1200, dedicated to Siva.

44 m. Tandur station (R.). Duck and snipe shooting in the cold weather.

57 m. Dharur. Railway bungalow, which may be made available on application to the Station-master, Secunderabad. The jungle to the S. of the line is a forest reserve.

70 m. Vikarabad (R.; alt. 2057 ft.); named after Nawab Vikar-ul-Umara (Minister 1893 to 1901) in whose jagir it was. 3 m. from the station, on the summit of one of the Ananthagiri hills, is a shrine with an image of Vishnu.

*Branch line (57 m.) to Mohamadabad Bidar, (108 m.) Udgir, and (168 m.) Puril Valjnath (p. 69).*

Bidar (D.B.), Vidarba, has a striking situation on a level plateau, alt. 2208 ft., and was an Air Force station during the last war. It was the capital, after 1428, of Bahmani Kings and then of the Barid Shahi dynasty (1492-1609). It was taken (1656) by Amir Jumla, vizir of Shah Jahan. The fort (plan on sale), 6 m. in perimeter, was built in 1428 by Ahmad Shah Wali, the ninth Bahmani King, who moved here from Gulbarga (p. 351).

The *madrasa* of Khwaja Mahmud Gawán,<sup>1</sup> the able Wazir of the Bahmani King, Muhammad Shah III, has been partially restored. The many-coloured encaustic tiles on the façade deserve notice. The grave of Salabat Jang is in the enclosure of the tomb of Multani Pasha. The tombs of twelve Bahmani Kings are in the village of Ashtur to the N.E. of the town, including that of Humayun the Cruel, known as the Khuni Sultan (1458-61). The tombs of the Barid Sultans are W. of the town. They are well preserved by the Archaeological Dept. of Hyderabad State.

The industry of Bidar, *Bidri* work, or *Tutanaig*, of silver and gold inlaid on iron, has been revived at the Industrial School, and attractive pieces are now available.

The Chalukyan capital of Kalyani from 1050 is 36 m. N.W. of Bidar. Hazar Khotri caves.

81 m. Bhalki. Fort and temple of Khandi Rao.

108 m. Udgir. Fort taken by Shah-jahan, 1636. Battle and Treaty with the Mahrattas, 1760.

48 m. from Udgir and 25 m. from Nander (p. 69). Fort of Khandar Sharif (2143 ft.).

145 m. Pangaon. Temple.

<sup>1</sup> This Minister, who long upheld the Bahmani dynasty, was unjustly put to death in 1481 by Muhammad Shah III. This caused revolt and the break-up of the Kingdom.

*On the main line.*

80 m. Gollaguda. Buddhist remains. (2 m.).

88 m. Shankarapalli; waiting-rooms at the station. 2 m. to the W. is the Rajampet State Stud Farm.

100 m. Lingampalli station (D.B.). Groups of underground temples are to be seen in the neighbourhood. Small game shooting in the jungle; also duck and snipe in the tanks. (Permits from the Conservator of Forests at Hyderabad.) Soon after this the country is dotted with outcrops, extending to Bhongir, 28 m. E. of Hyderabad.

5 m. to the N.W. of Lingampalli, on the road from Hyderabad to Bidar, is Patancheru, an important centre of Jain worship from the 7th to the 10th centuries A.D. The temples have disappeared, but colossal statues of Mahavira have been found under mounds or below the Brahmanical constructions. A Rural Reconstruction Centre operates here with great success.

112 m. Begampet station (see p. 376) The aerodrome on the Bombay-Madras and Delhi-Madras runs is here.

112½ m. Husain Sagar Junction (p. 375). The line turns S. along the Husain Sagar and enters

115 m. HYDERABAD station \* (broad gauge) 1½ m. from the nearest city gate (Afzalganj). The metre-gauge station (pp. 372, 376) is 4 m. distant. The capital of the State of the same name, 82,000 sq. m. in area, now part of the Indian Union. There is a good hotel (Rock Castle) on Jubilee Hill near the Begampet railway station.

The city of Hyderabad, which stands on the S. bank of the Musi river (pop. 1,085,074 in 1951) was founded (as Bhagnagar) in 1589 by Muhammad Kuli, the fifth Kutb Shahi King of Golconda. In 1687 Golconda (5 m. to the W., see p. 373) was taken by Aurangzeb, and a subadar governed the Deccan until the Nizam-ul-Mulk, Asaf Jah, defeated the Moghul Governor of Khandesh in 1724.

The present Nizam succeeded his father in 1911 at the age of 25. The title of "Exalted Highness" was conferred on him in 1918, and in 1936 Berar was added to his title, the heir-apparent being styled Prince of Berar. He is the seventh (three not being recognised) since the independent dynasty was founded in 1724 by Asaf Jah Nizam-ul-Mulk (Subadar in 1712). They are directly descended from Nizam Ali (1762-1803), who was the fourth son of Asaf Jah.<sup>1</sup> Other sons of Asaf Jah played a part in the rivalry of the French and English East India Companies in S. India.<sup>2</sup> The administration has been reorganised since the incorporation of the State in the Indian Union, and there is now an elected Assembly and popular Ministry.

Hyderabad maintains a considerable manufacture of textile fabrics, carpets, velvets for horse-trappings, and a material composed of cotton and silk. Red earthenware is extensively made here. Glass, sugar and paper factories have also been established.

In shape the City is a trapezoid, and is surrounded by a stone wall, which was commenced by Mubariz Khan, the last Moghul governor, and completed by the Nizam-ul-Mulk. It has some remarkable buildings, which it owes principally to Sultan Muhammad Kuli, its founder (1581-1612). The *bazars* are thronged with representatives of all parts of India. A City Improvement Board has been at work for some years, and wide

<sup>1</sup> Nasir Jang (d. 1750), Muzaffar Jang, grandson (d. 1751), Salabat Jang (deposed 1761 and died at Bidar 1763), Nizam Ali (d. 1803), Sikandar Jah (d. 1829), Nasir-ud-daula (d. 1857) and Afzal-ud-daula (d. 1869). The late Nizam succeeded in 1869 at the age of three. Asaf Jah was the son of the first Ghazi-ud-din (p. 237), Subadar of Berar, and the real conqueror of Golconda; he died 1749 and is buried at Rauza (p. 59).

<sup>2</sup> The second Nizam owed his throne to the East India Company, and the third and fourth were French nominees. Nizam Ali, the fifth, aided alternately with Haidar Ali and the English, but ultimately aided Lord Cornwallis in the first siege of Seringapatam in 1792.





avenues in the City and towards Khairatabad and Secunderabad mark the scene of their labours.

On the N.W. side are four *Gateways*—viz., on the extreme E. the Chadarghat Gate; next, to the W., the Delhi or Afzalganj Gate; then follow the Char Mahal, and the Old Bridge (Purana Pul) Gates in succession. In the S.W. side there is, first, the Dudh Baoli Gate, then the Fateh Darwaza and the Aliabad Gate, which is in the S.W. corner. On the S. side are the Lal Darwaza and the Gaulipura Gate; and on the E. are the Mir Jumla, Yakutpura and Dabirpura Gates.

The Musi river, on the N. side, is crossed by four *Bridges*. Farthest to the E. is the Oliphant Bridge, which was erected in 1831 by Colonel James Oliphant, of the Madras Engineers, afterwards (1844-56) a Director of the East India Company and Chairman of the Court in 1854. The next bridge to the W. is the Afzalganj Bridge, which leads to the broad-gauge railway station. Upstream the Musallam (also called the Muslim Jang) Bridge, built in 1898 by the late Nawab Laik-ud-daula, and the Old Bridge (Saak in 1777) were the only ones which withstood a terrible flood of 1908. The Char Mahal Gate is slightly to the N. of the Musallam Bridge.

The road from the broad-gauge railway station crosses the river by the Afzalganj Bridge, W. of which is the High Court. The site of the Champa Gate, demolished in 1918, is marked by a few steps near the High Court. Facing these buildings, and on the N. bank of the Musi, are the *River Gardens* and the *Osmania General Hospital*, built in the Indo-Saracenic style. Adjoining the hospital on the N. is the *Afzalganj Masjid* (Mosque), a fine building with four lofty minarets. On the other side of the road is the *Victoria Zenana Hospital* for women, the foundation-stone of which was laid by H.M. Queen Mary, then Princess of Wales, in 1906. The establishment can be inspected by ladies only.

The *Osmania University*, formerly near the Afzal Gate, is now at Adikmet, about 6 m. from the City. It covers an area of 1500 acres. The University, founded September 1918, is named after the present Nizam, who is its Patron. There are faculties in Arts, Science, Law, Theology, Medicine and Engineering.

A broad street, known as *Patharghat*, or the Stone Causeway, runs through the city from the Afzalganj Gate to the Aliabad Gate. At the junction of four roads, and about  $\frac{1}{2}$  m. from the Afzalganj Gate, is a stately rectangular building with four minarets, hence called the *Char Minar*, 186 ft. high and 100 ft. wide on each side; it was built in 1591 and is a masterpiece of the Kutb Shahi period. Just before reaching it the road passes under an arch called the *Machhl Kaman*, or "Arch of the Fish," the fish being a badge of high rank under the Moghuls. There are four arches (*Char Kaman*) 50 ft. high across the streets, one to each quarter of the compass, with a fountain in the centre. W. of the Char Minar is the *Mecca Masjid*, the principal mosque in the city; the gateway was completed by Aurangzeb in 1692. It has four minars and five arches in front, occupying one side of the paved quadrangle 360 ft. square—date 1614. In the quadrangle are the graves of all the Nizams from the time of Nizam Ali (d. 1803). On the E. of the main road, a narrow lane leads to the *Jami Masjid*, erected in 1598 by Sultan Muhammad Kull, and the oldest in Hyderabad.

The *Chaumahalla Palace* lies to the S. of the Char Minar; from the Chauk a fine gateway leads to a large quadrangle. At the S.W. corner of this a narrow road leads into a second quadrangle; a passage from the S.W. corner of this leads into a third quadrangle, beyond which are the ladies' apartments (*zenana*). The buildings on each side resemble the Shah's Palace at Teheran.

In a side street 200 yd. beyond the Palace is the *baradari*, in which the

well-known Maharaja Chandu Lal, who was Peshkar (Minister) from 1806 to 1843, died in 1843. It is a highly ornamented Hindu house.

Near the W. wall of the city is the vast palace or *baradari* built by Nawab Tegn Jang, the first Shams-ul-umara, who died in 1786. It covers a large space, is handsomely furnished and contains a gigantic suit of armour and sword belonging to Tegn Jang, whose stature is said to have been 6 ft. 6 in.

The *Jahannuma*, also built by the Shams-ul-umara, in a suburb of the same name outside the Aliabad Gate, is reached by a good road. This is the old Portuguese quarter of the city; services are still held in a chapel which dates from about 1800.

Near the Afzal Gate and a few hundred yards on the left is the Palace of the famous Sir Salar Jang, whose able administration of the State lasted from 1853 to his death in 1883. The great drawing-room contains a number of portraits of former Residents and other distinguished personages. Close to it is the Chini Khana, about 14 ft. square and 12 ft. high, covered with china cemented to the walls. Within the same enclosure are Sir Salar Jang's *baradari* and *Lakkar Kot* (wooden palace). Across the road is the *Badshahi Ashur Khana*, which is well worth a visit. The original part of the building, which consists of a hall, was built by Muhammad Kuli Kutb Shah in 1597. The walls are adorned with Persian enamels, which are extremely rich in colour.

In the N.E. quarter of the city, between the Yakutpura Gate and the Dabirpura Gate, is the *Purani Havell*, or old Palace, which was built by Asaf Jah, Nizam-ul-Mulk. On the road leading from the Chadar Ghat Gate to the Gaulipura Gate, about 200 yd. to the N.W. is the *Darus-Shafa* or hospital, which was built by Sultan Kuli Kutb Shah, and consists of a paved quadrangular courtyard surrounded by chambers; it is no longer used as a hospital. Opposite

the entrance is a mosque, which was erected at the same time.

The former Residency, now a Women's College, can be approached from the city through the Chadar Ghat Gate and across the Oliphant Bridge. It stands about  $1\frac{1}{2}$  m. S.W. of the broad-gauge station, and N.E. of the city, in the suburb of Chadarghat, and is surrounded by the Sultani Bazar. The Residency grounds are spacious and full of grand old trees, and are enclosed by a wall, which was strengthened by Colonel Davidson after an attack upon the Residency on the morning of 17th July 1857. That attack was made by a band of Rohillas and others, and was repelled by the troops at the Residency under Major Briggs, Military Secretary. The bastions commanding the approaches were erected then.

On the site of the Residency there was formerly a villa belonging to a favourite of Nizam Ali, and in it Sir John Kennaway, who was appointed Resident in 1788, was received. The present Residency was built 1803-08. The design was planned by Lieut. S. Russell, of the Madras Engineers, a son of John Russell, R.A., the artist (1744-1806).

The N. front (Grand Entrance) looks away from the Musi river. A flight of 22 wide granite steps, flanked on either side by a colossal lion, leads up to a portico, 60 ft. long and 26 ft. broad. Six Corinthian columns support the roof. The Darbar Hall measures 60 ft. in length and 33 ft. in breadth, and is 50 ft. high; some of the furniture came from the Pavilion at Brighton. To the W. and E. are the private apartments. Among the trees are some enormous specimens of the *Ficus Indica*, the trunk of one measuring 30 ft. round. There is also a gigantic tamarind-tree and even larger mahogany-tree. The park (which is not open to the public) contains an obelisk raised to the memory of Lieut. William John Darby, who was killed in 1815 within the city of Hyderabad, while gallantly

leading the Grenadiers in a charge against some rebels. In a small cemetery behind the Residency are the graves of four Residents and also of two members of the notorious firm of Palmer & Co., financiers of the State (1814-23). Since the departure of the British Resident in 1947, the buildings have been occupied by a Girls' College.

Within the Sultan Bazar is the Pestonji Kothi (also known as the Kothi of Raja Narsingh Gir), a large building erected on a high stone basement by the famous Parsi bankers Pestonji & Co., who farmed the revenues of Berar from 1839-45. Close to this is St George's School and Church with a European staff. King Kothi, the residence of the present Nizam, is also in the vicinity, but it is not open to the public. To the S.E. of King Kothi is an old building, known as Rumbold's Kothi. On the roadside, not far from the Bank, is the remarkable tomb (built in Muslim style) of William Palmer (1867), who was styled "King" Palmer, and was the head of the banking firm bearing his name.<sup>1</sup> N. of the church are the *Nizam's College*, an institution which prepares for the degree examinations of Madras University, and the Roman Catholic Chapel, a two-storeyed building standing on the summit of a hill. Near the chapel is one of the old French gun-foundries erected by M. Raymond (p. 373). It is not unlike an immense racket court.

The metre-gauge railway station (for Bangalore) lies to the E. of the Residency near the river. It links up with the Chadarghat Road from the Residency to Secunderabad station. On the W. of this main road and about 1 m. S. of Secunderabad station is the *Mushirabad mosque*, a typical building of the Kutb Shahi style,

with slender minarets and decorated with cut-plaster work.

To the S.W. of the city, standing on a hill, is the *Falaknuma Palace* of His Exalted Highness the Nizam. It was built as a private residence by the late Minister, Sir Vikar-ul-umara, and was purchased in 1897 by the late Nizam. It is not open to the public, but application to view may be made to the Aide-de-camp in waiting, at the King Kothi. The approach is by a hill road.

The Palace stands on a terrace, the front of which is artistically laid out in flower-beds in the English style. The façade is Grecian, the cornice resting on a double row of Corinthian columns. The handsome vestibule, the walls of which are beautifully painted, is fitted with marble seats surrounding a marble fountain. The vestibule leads into the waiting-room, adjoining which are the Library and Council Chamber. The staircase to the upper floor is of marble, with beautifully carved balustrades, supporting at intervals marble figures with candelabra. On the walls are oil paintings of His Exalted Highness the Nizam and past Residents and other notable personages of the State. The Reception-room is decorated and furnished in Louis XIV style. The Ballroom, the Dining-room, the Smoking-room, and bedrooms are all artistically furnished. From the upper floor a fine view can be obtained of the city, the Mir Alam Tank, and the surrounding country.

Between the Purana Pul and Dudd Baoli Gates is a road leading W. out of the city, through the Khirki-i-Bawahir (a postern) to the *Mir Alam Tank*, a lake 8 m. round. The dam is formed of twenty-one arches, convex upstream. It is 1120 yd. long, and was built by French engineers. It was commenced by Mir Alam, the great Minister of the Nizam, who led his master's forces during the war with Tipu Sultan in 1799, the prize-money which fell to his share after the fall of Seringapatam being used for the construction. The embank-

<sup>1</sup> He was a son of General William Palmer, who was military secretary to Warren Hastings, and Bibi Faiz Baksh, Begum of Oudh. His daughter married Col. Philip Meadows Taylor, C.S.I., the author of *The Confessions of a Thug*, who was in the Nizam's service.



ment was completed in 1811 by his son-in-law, Munir-ul-Mulk (1809-1832), the father of the first Sir Salar Jang. At the extreme W. end of the lake, on a wooded hill about 80 ft. high, is the *Dargah*, or shrine, of *Mir Mahmud*. This is a beautiful structure and well placed, looking down on the waters of the lake. It is symmetrical, and was once covered with blue tiles.

The *Gosha Mahal Hauz*, 1 m. to the N. of the city, is now dry and used for football matches and parades; the palace, completed (1685) by Abul Hasan, the last King of Golconda, and once residence of de Bussy, is used for public ceremonials; it contains some fine old armour.

To the N. of the broad-gauge railway station are the *Nampalli Public Gardens*, covering an extensive area, and surrounded by a high wall castellated with two lofty gateways. In addition to rare plants the *Gardens* contain an *Archaeological Museum* (1931) with prehistoric objects from Paithan and Celadon ware, a menagerie and an Industrial Exhibition. The *Town Hall* commemorates the fortieth birthday (1906) of the late Nizam.

Outside the gardens to the N. is a picturesque Black Rock—the *Naubat Pahar* or "Drum Rock"—so called because all communications of Moghul Emperors to subadars were proclaimed from this rock to the sound of music. N. of the gardens is the Saifabad Cantonment of the Nizam's regular troops. On the *Fateh Maidan* are a race-course and a polo-ground. The quarters of the Nizam's former *African Cavalry Guards* are to the S.W. on the Golconda Road.

#### EXCURSIONS FROM HYDERABAD

(1) The Tomb of M. Raymond (1755-98) is in Sarur Nagar (Pleasure Town), 2 m. from the Oliphant Bridge to the E. of the city, and stands at the end of a terrace 180 ft. long by 85 ft. broad, on an eminence

known as Myseram Tekri, or Monsieur Raymond's Hill. The tomb consists of an obelisk of grey stone, 25 ft. high, with the letters "J. R." on each side. In front of the tomb is a small flat-roofed building, supported on a number of small pillars, and open at the sides. He died on 25th March 1798.

He had raised, since 1786, 15,000 good troops, and possessed more power than the British Resident. On 20th October 1798, the whole force was disbanded as the result of a treaty concluded with the Nizam by the British Resident, Col. James Achilles Kirkpatrick. The tomb and platform are illuminated on the anniversary of Raymond's death, and a large fair is held.

(2) GOLCONDA. The Fort and Tombs lie 5 m. W. of the city. For permission to visit the fort application should be made in writing to the Captain of the Fort (Qilader). The road from Hyderabad leaves the city by the Purana Pul Gate and crosses the Old Bridge.

Golconda was the capital of the Kutb Shahi kingdom<sup>1</sup> (1507-1687), overthrown by the Emperor Aurangzeb. The Fort<sup>2</sup> is surrounded by a strongly built crenellated stone wall or curtain, a little over 3 m. in circumference, with eighty-seven bastions at the angles, on which there are still some of the old Kutb Shahi guns. The walls and bastions are built of solid blocks of granite, many of which weigh considerably over a ton. The moat is filled up in many places. Of the original eight gates, only the Banjara and Fateh, the Mecca and Jamali are now in use. It was besieged (1650) by Sultan Muhammad, eldest son of Aurangzeb, Viceroy of the Deccan, in treacherous concert with the Minister Mir Jumla, and was taken by him, as

<sup>1</sup> This kingdom included all the country from Golconda in the west to the east sea-coast from Orissa to the Kistna. For a detailed account of it, see Haig's *Historic Landmarks of the Deccan*.

<sup>2</sup> See *Golconda Fort*, by Lieut. G. Moinuddin, 1925.

Emperor in 1687, after a desperate defence of nine months by the last King, Abul Hasan, Abdur Razzak Khan Lari being the hero of the siege. When the Nizam-ul-Mulk took possession (1724) he added a new wall to the fortifications on the E., so as to include a small hill formerly situated outside the fort. The large sheet of water in front of this portion of the fort is styled the *Langar Talao*.

Aurangzeb entered in 1687 by the *Banjara Gate*, a massive structure of granite, some 50 ft. high, with platforms and chambers on either side for the guards, and a pair of high teakwood gates studded with iron wrought into various fanciful devices and huge sharp-pointed iron spikes, intended to prevent elephants from battering them in. The road passes straight through the fort to the gate on the N.W. side. A short distance from the gate is a large stone cistern, said to have been built by Ibrahim Kutb Shah, which is connected with a tank some distance off by a line of underground pipes. The old buildings inside the Fort were used as the headquarters of the Golconda Brigade. The Nau Mahal, built by Nizam Ali, stands in a garden of fruit trees.

Beyond the Nau Mahal there is a lofty granite structure, said to have been used as a Nakkar Khana (Music Gallery), which forms the entrance to the first line of the Bala Hissar or citadel fortification. A little to the right of this is the Jami Masjid. An Arabic inscription over the gateway states that it was erected by Sultan Kuli Kutb Shah (1512-43).

The Bala Hissar, 350 ft. high, at the summit has several tiers of fortifications. Inside the gateway, on the left side, are the remains of the Sila-Khana (Armoury) and the Zenana palaces. Parts of the old water-wheels designed for lifting water from ground level to the top of the Armoury are still visible. A series of roughly paved steps leads to the summit. Half-way up is a large well and nearby the ruins of the Ambar Khana, or King's

Stores. A slab of black basalt, which has fallen from its position over the entrance, contains a Persian inscription to the effect that the Ambar Khana was built during the reign of Abdullah Kutb Shah (1626-72). The N. portion of the ground was at one time most thickly populated; the ground inside the walls is said to have been so valuable that it used to sell for one ashrafi (Rs. 20) per square yard. The E. and S. portions are strewn with ruins.

Inside the Fateh Gate are two French arsenals. Farther on are the Qiladar's (Commandant's) House and the Mubariz-ud-daula Palace, and to the S. of these two large enclosures with underground galleries. In front of the citadel is a triumphal arch. The paved path leads up through various gateways to the summit of the citadel, on which are the remains of a lofty palace, the two-storeyed Baradari, affording a splendid view of all the country round; on the roof is a stone throne. The upper storey has a spacious hall with side rooms and a large courtyard in front.

**The Kings' Tombs.** About 600 yd. to the N.W. of the fort stand on the plain the tombs of the Kutb Shahi Kings, reached by turning N. from the entrance to the citadel and passing a stone tank to the N.W. corner of the fort. The tombs were repaired at the instance of the first Sir Salar Jang, when the gardens which had formerly existed around some of them were replanted and the whole enclosed by a substantial stone wall. The tombs standing are those of: (1) Sultan Kuli Kutb Shah, 1512-43; (2) Jamshaid Kutb Shah, 1543-50; (3) Ibrahim Kutb Shah, 1550-80; (4) Princess Hayat Bakhsh Begam, daughter of (3), 1617; (5) Muhammad Kuli Kutb Shah, 1580-1612; and (6) Muhammad Kutb Shah, 1612-26, with minor tombs and mosques.

The finest tomb is that of Muhammad Kuli Kutb Shah, who founded the city of Hyderabad and erected many public edifices and Palaces. It is 168 ft. high from the basement

to the summit of the dome. Beyond this is the tomb of Ibrahim Kuli Kutb Shah, the fourth King, who died in 1580. To the S. of it is the tomb of Sultan Muhammad Amin, King Ibrahim's youngest son, who died in 1595. A short distance from here in a N. direction is the tomb of Kulsum Begam, and close to it is that of the first of the Kutb Shahi Kings, Sultan Kuli Kutb, murdered at the instigation of his son Jamshaid in 1543 at the age of ninety. Between the walled enclosure and the fort walls is the tomb of Abdulla Kutb Shah, who died in 1672, after a reign of forty-eight years, enriched with very fine carvings and minarets at each corner of the platform.

The last of the Kutb Shahi Kings, Abul Hasan, ended his days in the fortress of Daulatabad, 1704, and is the only one not interred here.

The general plan of the tombs is a dome standing upon a square base, which is surrounded by an arcade of pointed arches. The arcade is single-storeyed in the case of the smaller tombs; in the larger tombs it is doubled. The prevailing colour is white, in some cases picked out with green. Each large tomb has its mosque or musalla (chapel), usually a hall or a hall-porch opening eastward, with a *mihrab* to the W., and flanked by minarets on either side. The interiors are laid out with intersecting arches of great variety. Flights of stairs lead to the unbalconied galleries above, and down to the graves contained in the arches and alcoved basements. The tombs are of black basalt or greenstone. The shape is oblong and stepped with six or eight slabs diminishing above. The top is either *bombé* or flat, and the sides bear inscriptions in *Naskh* and *Nasta'alik* characters (wrongly called Kufic). At one time the walls and cupolas of the principal tombs were decorated with glazed tiles; fragments of these can be traced.<sup>1</sup>

The return to Hyderabad may be made by the N. road, passing at 1 m. to the N.W. the *Baradari* and *Masjid of Bhagmati* (after whom Hyderabad was first called Bhagnagar), a favourite mistress of the Kutb Shahi King, Muhammad Kuli. On all sides rise outcrops of granite, gneiss and low hills, which have weathered into the most fantastic shapes. The popular legend is that the Creator, after finishing the construction of the world, threw away the surplus material here.

The *diamonds* of Golconda, which have become proverbial, were not local products, but Golconda was their mart. They are reputed to have come principally from the S.E. frontier of the Nizam's territory (p. 378).

The Osman Sagar (16 m. W.) protects the city from floods, such as occurred in 1908, and supplies water. The Himayat Sagar (4 m. S. from the Osman Sagar) supplements the supply. There is a large dairy farm here. Another beauty spot in the Nizamabad District, nearly 100 m. away, but accessible by a good road, is the Nizam Sagar, on the Manjra river, irrigating land under sugar cane. Near it there is a large sugar factory.

On leaving Hyderabad (broad-gauge) station, the train returns to Husain Sagar Junction (p. 368) and, turning to the E. past the N. edge of the Husain Sagar tank, enters

121 m. from Wadi Junction, Secunderabad Junction (R.),<sup>2</sup> 5½ m. N. of the Hyderabad Residency. Secunderabad is named after the Nizam Sikandar Jah (1803-29). It is one of the largest Cantonments in India and stands 1830 ft. above sea-level. Excellent roads connect Hyderabad, Secunderabad and Bolarum.

The main road from Hyderabad to Secunderabad passes along the E. edge of the *Husain Sagar*, a fine lake about 11 m. in circumference, said to have been constructed by Ibrahim Kutb Shah (1550-80). The principal feeder is a channel 36 m. long, which runs from the Musi river

<sup>1</sup> For a full description, see the *Annual Report* for 1926-27 of Mr G. Yardani, Director of Archaeology, Hyderabad State.



above Hyderabad. The view across the Husain Sagar from this main road, which is built on the bund (1 m. long), is most picturesque. At the N. or Secunderabad end of the bund is a *Boat Club*.

On the S. bank is the Saifabad Palace, till recently used as the Mint, where the Finance, Public Works and other Departments of the State are located. This building opens on the Saifabad Road by an elaborate and imposing iron gateway. S. of this is the Fateh Maidan (p. 373).

Another road, running along the W. bank of the Husain Sagar Lake, passes through the popular suburb of Khairatabad, where most of the State officials reside, and, leaving the Bidar Road just past the palace built by the late Nawab Fakh-ul-mulk on a hill, skirts the W. bank of the lake, rising to a height of over 20 ft. above the water. The Observatory, astronomical and meteorological, is on the W. At the point where the road crosses the Hyderabad Wadi line of railway, is situated the station of Begampet. Passing over two Warren girder bridges, the road turns E. and descends nearly to the level of the lake, rising again as it approaches Secunderabad. The Begampet lines lie to the N., and on the S. a block of buildings, surrounded by a wall, marks the palace of a former Minister, Sir Vikar-ul-umara (1893-1901). The road then enters the Secunderabad Cantonment, which comprises the areas of Chilkalguda, Bowenpalli, Begampet, Trimalgiri, North Trimalgiri and Bolarum. To the E. of the junction station is Lallaguda, the railway colony.

The *Brigade Parade-ground* at Secunderabad is used almost entirely for ceremonial purposes. There are several fine buildings in the Cantonment, including the King Edward VII Memorial Hospital (with 225 beds); the United Service Club stands out as a landmark for miles around. The two hotels are on the Maidan, close to the railway station.

At *Trimalgiri* (Trimulgherry). 3 m.

N.E. of Secunderabad, is an entrenched camp surrounded by a stone ditch. The *Military Prison*, which stands due W. of the S.W. bastion of the entrenchment, is popularly called Windsor Castle, from its high tower and castellated look. The *Station Hospital* is due S. of the S.E. bastion. Several large base hospitals were erected in this vicinity during the last war.

**Bolarum**, 6 m. N. of Secunderabad, and now incorporated with it, was formerly the principal Cantonment of the Hyderabad Contingent Force, which was absorbed in 1903 into the Indian Army. Here also is the former country abode of the British Resident, now occupied by the representative of the Government of India. There is a frequent bus service.

From Secunderabad a metre-gauge line runs to Aurangabad and Manmad (Route 4). Bolarum is a station on this line. Another metre-gauge line runs S. and connects with the Southern Rly. at Kurnool (Route 27, p. 395); there is a direct train service between Secunderabad and Bangalore by this line, which passes through Hyderabad station.

From Secunderabad the line to Bezwada runs E.

149 m. from Wadi Junction is **Bhangir** (Bhongir) (R.), celebrated for its pottery. Prehistoric remains have been found at the foot of a fortified rock, on which are the ruins of a palace.

153 m. At *Ralgir* there are prehistoric cairns.

202 m. **Kazipet Junction** (R.) for the railway to Chanda (p. 109). 4 m. from this station is *Hanamkonda*, with a remarkable temple (c. 1163). Never finished and ruined by an earthquake, it is still a fine specimen of the Chalukyan style. In front of the triapsidal temple was a splendid Hall of Columns; both of these are placed on high basements, and both contain numbers of elaborately decorated pillars of very hard dark stone, with pierced screens between those in the outer rows. It is dedicated to Rudra,

God of Thunder, with an inscription of Pratapa Rudra of Warangal.

A road to Chanda runs 16 m. past the Jail (worth a visit for its carpet-weaving) to Warangal (below). There is a motor-bus service. The station-master at Kazipet, if advised in advance, will arrange for a car; provisions must be taken.

At Palampet, on the shores of Ramappa Lake, 40 m. N.E. of Hanamkonda, are some temples which have been described 'as "the brightest stars in the galaxy of mediaeval Deccan temples." The road is suitable for motors. There is a P.W.D. bungalow (permit from Divisional Engineer, Warangal) at Mulag (motor-bus service, 33 m. from Kazipet), 12 m. from Ramappa, a noted centre for big game.

#### *B.G. line from Kazipet to Belharshah*

A broad-gauge line of railway, crossing the Godavari river at 63 m. by a bridge 3820 ft. long (1927), the Painganga, and the Wardha river at 142 m., runs from Kazipet to (146 m.) Balharshah (p. 110), where it connects with the Central Ry. line to Chanda and Nagpur. The Grand Trunk Express runs daily between Madras (p. 414) and Delhi. This route is 200 m. shorter than the former route *via* Manmad.

8 m. Hasanparthi Road has a temple of Venkateshwar Swami. A religious fair is held annually. Iron ore is found in the vicinity and small quantities of iron and steel which are manufactured here are employed for agricultural implements.

23 m. Jumeekoonta. In the centre of a village is a pillar bearing an inscription in Ooriya which has not been deciphered. At Ellondasoonta, 2½ m. E., there is a temple dedicated to Rama, where an annual fair is held.

47 m. Pedapalli (D.B.). A Jagir. There is a motor-bus service (S) from

Pedapalli station to Karimnagar. (47 m.) noted for its silver filigree work. During solar and lunar eclipses pilgrims visit the bathing-ghats of the Godavari river, which is 6 m. distant. There is a quarry in Ramayana where good stone is available.

79 m. Belampalli. A coalfield has been opened in the vicinity of this station.

94 m. Asifabad Road. 12 m. from the town of Asifabad (D.B.). There is a famous Hindu temple nearby with a frieze containing some sex symbolism.

114 m. Sirpur. The first Gond King, Bhima Ballal Singh, made Sirpur his capital about 1240. In the reign of the seventh Gond King, Dirken Singh, Sirpur flourished as a great literary centre.

140 m. Manickgarh. The ancient fortress of Manickgarh was a principal fortress of the Gond Kings.

#### *Main Line*

208 m. Warangal station (D.B.K.). ½ m. from the station, visible thence only as a long line of earthworks, stands the noted Hindu fort city of Warangal (Orakkal, "solitary rock"). It was the ancient capital of the Kakatiya, or Ganpati, dynasty, which was attacked by Malik Kafur in 1309 and captured by Muhammad Tughlaq in 1323, from Pratapa Rudradeva II, the last Raja. Bukka Raya of Vijayanagar retook it. The Bahmani King, Ahmad Wali I, conquered it in 1424.

In the fort four Kirthi Stambhas were apparently openings to a square, and (like the Sanchi gateways) reproduce wooden forms, the side struts being specially remarkable. There is also a small half-ruined temple with some capital figures of bulls in front of it. The fine hall and other buildings belong to the Muslim period.

The line to Bezwada turns sharply S.E. to

216 m. Chintapali. 26 m. E. on the dam of the Pakhal Tank is a pillar.

261 m. Dornakal Junction station

<sup>1</sup> *The Temples of Palampet*, by G. Yazdani, Dir. of Archaeology, Hyderabad State (No. 6, *Memoirs, Arch. Survey of India*, Calcutta, 1922).

(R.). See of the first Indian Anglican Bishop Azariah, who died in 1946. The Cathedral was built by Indian Christians in their own style.

hills. Kondapalli is noted for its manufacture of wooden toy models of bungalows, with furniture and crockery complete.

338 m. Bezwada, or Kistna, station (R., D.B.) (see p. 338), on the main line between Madras and Calcutta (Route 22).

*Branch to Singareni Collieries (16 m.).*

From (10 m.) Karepalli Junction, on the Singareni branch, a line runs (30 m.) to Bhadrachalam Road, which is the station for the famous Temple of Bhadrachalam (D.B.), 20 m. Public motor-bus service to Borgham Pahar, on the S. bank of the Godavari, where the river is crossed; the ferry-boats land visitors within a few yards of the temple. Rama is said to have crossed the Godavari near this spot on his journey to Lanka (Ceylon) in search of his wife, Sita; and his house is shown to Hindus. The wealth of the temple, which is surrounded by twenty-four smaller shrines, is very great.

#### *Main Line*

275 m. Khammameth (D.B.); fort accessible by motor-bus from Hyderabad.

303 m. Madhira. In this taluk, formerly the S. taluk of Warangal, the Koh-i-Nur diamond was found (1623) near Kollur, on a hillside near the Krishna river. At Partial the Regent diamond was found, bought by Thomas Pitt, President of Madras (1701) and sold to the Duc d'Orléans, Regent of France, for a great sum. It was cut from 410 carats to 137 carats.

313 m. Yerupalaiyam, is the last station in Hyderabad.

328 m. Kondapalli station. Ruins of a once celebrated fortress, built in 1360. It was taken by the Bahmani king, Humayun the Cruel, in 1458, and changed hands several times. The old palace of the Kutb Shahi kings stands on an elevation above the valley; part of it has been adapted as a R.H. It was taken by the Emperor Aurangzeb in 1687, and by the British under General Caillaud, in 1766. Panthers abound in the neighbouring



## ROUTE 26

**HOTGI JUNCTION to BIJAPUR.**  
Caves and Temples of Badami,  
and Gadag Junction.

292 m. from Bombay, on the Central Ry. main line from Bombay to Madras (Route 23), and 10 m. S.E. of Sholapur Junction (p. 350) is Hotgi (Hudgi) Junction (R.). A metre-gauge line runs S. (174 m.) to Gadag, where it connects with the line from Hubli to Guntakal Junction (Route 27).

At 16 m. the Bhima river is crossed. From Minchnal (47 m.) the domes and minarets of Bijapur are plainly seen to the S.

58 m. BIJAPUR station, otherwise *Vijayapura*, "City of Victory" (R., D.B.). The railway station is E. of the city and close to the Gol Gumbaz, the great tomb of Muhammad Adil Shah.

Yusaf Khan, the first King of Bijapur on the decay of the Bahmani dynasty, was a son of Amurath II, of Anatolia, and a Turk of pure blood, whose mother was forced to send him from Constantinople to Alexandria as an infant. He reached India (1459), was purchased for the bodyguard at Bidar (p. 367) by Mahmud Gawan, became governor of Bijapur, and in 1489 was enabled to proclaim independence and to found the Adil Shahi dynasty of Bijapur. The following is the order of their accession:—

	A.D.
Yusaf Khan, Adil Shah	1490
Ismail	1510
Malik	1534
Ibrahim I	1535
Ali I	1557
Ibrahim II	1580
Muhammad	1628
Ali II	1656
Sikandar	1659 to 1686

in which year the city was taken by Aurangzeb.

A great architectural outburst followed on the capture and spoil of Vijayanagar (p. 391) after the Battle of Talikota in 1565. The kingdom extended to the west coast, including Goa.

The Kaladgi District was re-named Bijapur in 1883, when the British Government re-occupied the old capital as administrative headquarters. A number of the buildings at Bijapur have been taken into official use, thereby saving them from destruction.

Torweh, or Nauraspur, about 1610 was a great suburb; but by 1686 it was depopulated. This suburb, then, whose walls extended 3 m. from the W. gate of the fort, and probably other suburbs, must have been included in the 30 m. circuit which tradition ascribes to Bijapur. What is called the city now is the fort only, of which Grant Duff says it was 6 m. in circumference. Within the circuit is the citadel, with walls extending 1650 ft. from N. to S. and 1900 ft. from W. to E. The buildings give proof of the former riches and magnificence of this old capital. Two days will not be too much to devote to the principal buildings alone.

The Gates of the fort or city are:—

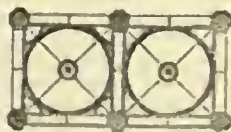
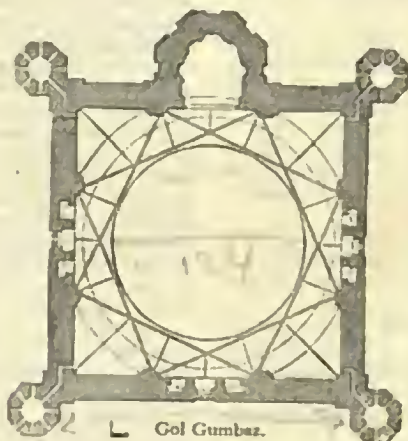
The Fateh Gate, in the centre of the S. wall of the city, by which Aurangzeb is said to have entered. The Shahpur Gate, on the N.W. The doors are furnished with long iron spikes on the outside, to protect them from being battered in by elephants. This was a common device in India. W. of the city, is the Zohrapur—Jorapur Gate; and 600 ft. to the S. of that is the Makka Gate, with representations on either side of lions trampling on an elephant. This gate is closed and converted into a school. A minor road a few hundred yards farther N., serves its purpose. Almost opposite to it, on the E. side of the city, is the Alipur Gate, or High Gate, wrongly called in maps and elsewhere the Allahpur Gate. N. of it is the Padshahpur Gate, near the railway station. In

the centre of the N. wall is the Bahmani Gate.

The *Mausoleum of Muhammad Adil Shah*, seventh King (1626-1656), is called *Gol Gumbaz*, or "Round Dome" (1).<sup>1</sup> It is built on a platform 600 ft. square and 2 ft. high. In front is a great gateway, 94 ft. by 88 ft., with a *Nakkar Khana* (music gallery), now a museum (1912), in which there

are three inscriptions—"Sultan Muhammad, inhabitant of Paradise"; "Muhammad whose end was commendable"; "Muhammad became a particle of heaven (lit. House of Salvation), 1067." The derived date, thus three times repeated, is 1659.

The surface for the most part is covered with plaster. Three façades have a wide, lofty arch in the centre,



Section of Domes, Jamî Masjid.

are some of the famous Bijapur carpets.

The tomb is square, with sides of 196 ft. (exterior), and at each corner is a tower, seven storeys high. In the centre is the great dome, 124 ft. in diameter, while that of St Peter's at Rome is 139 ft., and that of St Paul's in London 108 ft. Over the entrance

are three inscriptions—"Sultan Muhammad, inhabitant of Paradise"; "Muhammad whose end was commendable"; "Muhammad became a particle of heaven (lit. House of Salvation), 1067." The derived date, thus three times repeated, is 1659.

The corner towers are entered from winding staircases in the walls of the main building, and terminate in cupolas. Each storey has seven small arched windows opening into the court below. From the eighth storey

<sup>1</sup> The numbers refer to the corresponding numbers on the plan of Bijapur (p. 386).

there is an entrance to a broad gallery inside the dome, which is so wide that a carriage might pass round it. Here there is a most remarkable echo; a soft whisper at one point of the gallery can be heard most distinctly at the opposite point.

The great hall, over which the dome is raised, is the largest domed space in the world. The internal area is 18,225 sq. ft., while that of the Pantheon at Rome is only 15,833. "At the height of 57 ft. from the floor-line," says Fergusson (*Hist. of Ind. Arch.*, 2, 274), "the hall begins to contract by a series of pendentives as ingenious as they are beautiful," to a circular opening 97 ft. in diameter. On the platform of these pendentives, at a height of 109 ft. 6 in., the dome is erected, 124 ft. 5 in. in diameter, thus leaving a gallery more than 12 ft. wide all round the interior. Internally the dome is 178 ft. above the floor, and externally 198 ft. from the outside platform; its thickness at the springing is about 10 ft., and at the crown 9 ft." From the gallery outside a view shows, on the E., 'Allpur; on the W. are seen the Ibrahim Rauza, the Upari Burj, the Sherza Burj, or Lion Bastion; to the N.W. is the unfinished tomb of Ali Adil Shah II; about 1 m. towards the N. the ruins of the villages of the masons and painters employed on the Gol Gumbaz; and on the S.W. is the dome of the Jami Masjid.

A small annexe to the mausoleum on the N. was built by Sultan Muhammad as a tomb, it is supposed, for his mother, Zohra Sahiba, from whom one of the suburbs was called Zohrapur, now called Jorapur. It was never finished or occupied.

<sup>1</sup> "The most ingenious and novel part of the construction is the mode in which its lateral and outward thrust is counteracted. This was accomplished by forming the pendentives so that they not only cut off the angles, but that, as shown in the plan, their arches intersect one another and form a very considerable mass of masonry perfectly stable in itself; and, by its weight acting inwards, counteracting any thrust that can possibly be brought to bear upon it by the pressure of the dome."—Fergusson, *Ind. Arch.*, 2, 274.

Below the dome is the cenotaph of Sultan Muhammad in the centre. On the E. side are the graves of his youngest wife and of the son of Ali Adil Shah II; on the W. are those of his favourite Hindu mistress, a dancing-girl Rambha, his daughter, and his eldest wife, mentioned by Bernier.

On the edge of the platform W. is the mosque attached to the mausoleum, a building of no mean size and of considerable beauty of design, but quite eclipsed by the size of the Gol Gumbaz.

The road to the dak bungalow (over a mile) passes the Mahal of Khawas Khan and Mosque of Mustafa Khan, a lofty building with a façade of three arches and a central dome supported on pendentives. Behind the mosque W. are the ruins of the Khan's Palace. Mustafa Khan Ardistani was a distinguished nobleman at the court of Ali Adil Shah I, and was murdered in 1581 by Kishwar Khan, who usurped the regency in the time of Ibrahim Adil Shah II.

The Jami Masjid, nearly  $\frac{1}{2}$  m. S.W. of the Gol Gumbaz, is entered by a gateway on the E. side. The arcades on the N. and S. sides are 31 ft. broad. In the centre of the quadrangle is the *hauz* or tank for ablutions, now dry.

It was commenced by Ali Adil Shah I (1557-79), and, though continued by his successors, was not finished by 1686. The mosque proper has a façade of nine bays, and is five bays in depth. Each square has a domed roof, beautiful, but flat and invisible externally. The centre, a space 70 ft. square, corresponding to twelve of these squares, is roofed over by the great dome, which is 57 ft. in diameter. It is supported on pendentives in the same manner as the Gol Gumbaz. The pavement below the dome is of chunam, divided by black lines into numerous squares called *musallahs*, or compartments for persons to pray on, imitating the *musallah*, or prayer-carpet, which the faithful carry with them to the



mosques. These were made by order of Aurangzeb when he carried away the velvet carpets, the large golden chain and other valuables.

The mihrab, which marks the place on the W. to which the people turn in prayer, is gilded and ornamented with much Arabic writing. There is also a Persian quatrain. The derived date is 1636.

The *Mihitari Mahal* (2) is the name given to the entrance gateway to the *Mihitari Mosque* which stands between the *Jami Masjid* and the citadel, on the S. of the road. It is a small but elegant structure, three storeys high, with minarets at the corners and ornamental carving in soft stone about its balconied and projecting windows. Fergusson says (2, 278) of this structure: "One of the most remarkable edifices is a little gateway, known as the *Mihitari Mahal*. It is in the Hindu-Saracenic style, every part and every detail covered with ornament, but always equally appropriate and elegant."

The *Palace of the Asār-i-Sharīf* (3), "illustrious relics," which are hairs of the Prophet's beard, is a large building of brick and lime, standing outside the moat of the inner citadel and the centre of its E. rampart. The E. side is entirely open from the ground to the ceiling, which is supported by four massive teak pillars, 60 ft. high. This forms a deep portico 36 ft. broad, and looks upon a tank 250 ft. square. The ceiling is panelled in wood and has been very handsomely painted. The whole of the W. side is occupied by rooms in two storeys. A flight of stairs ascends to a hall 81 ft. long and 27 ft. broad, where some of the old carpets and brocades of the Palace are shown under glass. Opening right from this hall is an upper veranda or antechamber which looks down into the portico (already described) below. Its ceilings and walls have been gilded; the doors are inlaid with ivory, and in the palmy days of Bijapur the effect must have been very striking. The *Asār-i-Sharīf*

formerly communicated with the citadel (W.) by a bridge. Originally built as a court of justice by Muhammad Shah about 1646, it succeeded to the honour of holding the precious relics of the Prophet after a similar building within the citadel had been burned down.

### The Arkilla or Citadel

The only gateway that remains is at the extreme S., facing E.; here the walls are full of ancient pillars and sculptured stones, taken from Jain temples, and others were utilised in the two "old mosques" within the citadel.

The *Old Mosque* (4), just N.W. of the gate, is a converted Jain temple. The central mandapam, or hall, two storeys high, serves as the porch. The inner doorway, with perforated screens, is Muslim, but the mosque proper is made up of Hindu or Jain pillars of various patterns and heights. At the N. side, near the centre row, is a carved black pillar, and to the N.E. of it an ancient Kanarese inscription. On several of the pillars around are inscriptions, some in Sanskrit and some in Kanarese. One bears the date 1320.

The *Anand Mahal* (5), or "Palace of Delight," where the ladies of the seraglio lived, is in the centre of the citadel. It was built by Ibrahim II in 1589, and intended partly for his own use, but the façade was never finished. It contains a very fine hall, and is used as an official residence.

The *Gagan Mahal* (6), or (sky) "Heavenly Palace," supposed to have been built by Ali Adil Shah I, is on the W. of the citadel close to the moat, and faces N. It has three magnificent arches. The span of the central one is 61 ft., and that of each of the side arches 18 ft. The height of all three is the same—about 50 ft. It was used as a darbar hall, and on the roof was a gallery, from which the ladies looked down on to the open space in front. It is said that here the Emperor Aurangzeb received the sub-

mission of the King and the nobles on the fall of Bijapur.

An old gateway of the Palace to the S.E. of the Gagan Mahal has been converted into a Church (7). In plan it is a square; it is decorated with exquisite relief patterns in flat plaster work. The beautifully wrought-iron screen was found in the Chini Mahal.

About 150 yd. to the N.E. of the Gagan Mahal is another old mosque (8), built with the stones of a Jain temple. It has ten rows of pillars seven deep.

E. of this is the **Adalat Mahal**, with a small mosque on the N. side, and an extremely pretty pavilion or pleasure house E. of it, on a corner of the citadel wall. A little to the N. of this is *Yakut Dabuli's Tomb and Mosque*. The tomb is square, with stone lattice-work screens. He decorated the mihrab of the Jami Masjid.

On the extreme W. of the citadel is the **Sat-Manzill** (9), or "Seven Storeys," Rambha's pleasure Palace from the top of which the whole city could be overlooked. Of this only five storeys now remain. A peculiarity of the building is the number of water-pipes and cisterns round about it. It formed the N.E. corner of a vast structure wrongly called the **Granary** (10), at the S. end of which is a large building, which was the public Palace of the Sultans where their public audiences were held.

This Palace is called the **Chini Mahal** (11), from the quantity of broken china found there, and possesses a fine hall 128 ft. long.

In front of the Sat-Manzili (9), in the centre of the road, stands a beautifully ornamented little pavilion known as **Jal Mandir** (12), signifying that jets of water played in it. From this the moat of the citadel is crossed by a causeway 140 ft. long. At the far end is the **Nalika Jahan** or **Jhanjiri Mosque**, one of the most effective buildings in Bijapur.

N.E. of the gateway and the Old Mosque is the **Makka Masjid** (13), a miniature mosque of beautiful proportions and great simplicity of design

The massive minarets at the corners of the high walls which surround it in all probability belonged to an earlier building. The façade of the mosque proper has five bays of arches about 8 ft. high, is two bays deep, and is surmounted by a dome.

Immediately to the W. is a huge walled space, known as the **Hāthi-khana** (18) (elephant stable), and adjoining it S. is a tower which was probably used for the storage of grain. Close by on the E. wall of the citadel is the picturesquely situated high-standing **Chinch Diddi Mosque**.

The unfinished **Tomb of All Adil Shah II** lies W. of the dak bungalow. It is a noble ruin, a square with seven large Gothic-looking arches on each side, constructed on a terrace 15 ft. high and 215 ft. square. The death of the Sultan (1659) prevented its completion. The cenotaph is in the centre enclosure, which is 78 ft. square, and should have been crowned by a dome.

Close to this tomb on the S.W. is the pretty **Bukhara Masjid**, and just N. of this is the beautiful mosque and tomb of **Mirza Sandal**. To the W. again, half-way to the **Haidar Burj**, is the **Sikandar Rauza**, the plain grave of the last Sultan (1659-86).

### South-Western Quarter

The **Andu Masjid** (1608) stands on the E. side of the road, which runs S. from the citadel. It is a two-storeyed building, the lower part forming a hall, and the upper part the mosque proper and its small court. The façade has three bays; it is surmounted by a fluted dome and four small minarets, and the masonry and workmanship are finer than those of any other building in Bijapur.

On the **Landa Kasali** bastion, W. of the **Fateh Gate** and near the road from the **Andu Masjid** leading through the S. wall, is a fine cannon measuring 21 ft. 7 in. long, with a diameter at the breech of 4 ft. 4 in., and at the muzzle of 4 ft. 5 in., which must weigh nearly 50 tons. A road

W. from Andu Masjid leads to the tomb of the Begam Sahiba, a wife of the Emperor Aurangzeb, who died of plague, and to the Nau Bagh. Another road to the W. from 300 yd. S. of the Andu Mosque leads to the Jami Masjid of Ibrahim I, and to the traditional tomb of Ali I, a simple building with an arcade all round. In front, on a high platform, is a fine tombstone of dark green stone.

The old execution tree (14), an *Adamsonia* or "*Gorah Imli*," is passed on the way from the citadel to the "Two Sisters," in the compound of the Judge's bungalow. Near the Makka Gate two domed tombs very much alike are known as the Jor Gumbaz and to Europeans as the "Two Sisters" (15). The octagonal one contains the remains of *Khan Muhammad*, assassinated at the instigation of Sultan Muhammad for his treacherous dealings with Aurangzeb, and of his son *Khawas Khan*, Wazir to Sikandar. The dome is nearly complete, and springs from a band of lozenge-shaped leaves. The space within forms a beautiful room. The square building is the mausoleum of *Abdul Razzah*, the religious tutor of Khawas Khan. It is a large building, now much decayed. Near it (S.) is the *Tomb*, with its unfinished brick dome, of *Kishwar Khan*, whose father, Asad Khan, is repeatedly mentioned by Portuguese writers. He founded the fort of Dharur in the time of Ali Adil Shah I, and was taken and put to death by one of the Nizam Shahi Kings.

#### Western Quarter

The Taj Bauri, named after Taj Sultana, principal wife of Ibrahim II, is inside the Makka Gate. The E. wing of the façade of the tank is partly ruined. Two flights of steps lead down to the water beneath an arch of 34 ft. span and about the same height, flanked by two octagonal towers. The tank at the water's edge is 231 ft. square. The water comes partly from springs and partly from

drainage, and is 30 ft. deep in the dry weather.

Outside the W. wall of the city, 400 yd. from the Makka Gate, is the *Ibrahim Rauza* (also called *Rozal*), a group of buildings which includes the tombs of Ibrahim II, Taj Sultana, and four other members of his family. It is said to have been erected by a Persian architect. It is enclosed by a strong wall with a lofty gateway. The courtyard within was once a garden; in the centre on an oblong platform, is the tomb, and to the W. of it a mosque, with a fountain and reservoir between them. The five arches which form the E. façade of the *Mosque* are very graceful; above them, under the rich cornice, hang heavy chains cut out of stone.

An arcade of seven arches forms a veranda 15 ft. broad round the *Tomb*, and its ceiling is exquisitely carved with verses of the Koran, enclosed in compartments and interspersed with wreaths of flowers. The letters were originally gilded, and the ground is still a most brilliant azure. The border of every compartment is different from that of the one adjoining. The windows are formed of lattice-work of Arabic sentences, cut out of stone slabs, with a space between each letter to admit the light. This work is admirably executed. Above the double arcade outside the building is a magnificent cornice with a minaret four storeys high at each corner and eight smaller ones between them. From an inner cornice, with four minarets on each side, rises the dome.

In plan the building resembles the tombs at Golconda. The principal apartment is 40 ft. square, with a stone-slab roof, perfectly flat in the centre, and supported only by a cove projecting 10 ft. from the walls on every side and depending on the tensile strength of shell lime. "How the roof is supported is a mystery which can only be understood by those who are familiar with the use the Indians make of masses of concrete, and with exceedingly good



mortar, which seems capable of infinite applications. Above this apartment is another in the dome as ornamental as the one below it, though its only object is to obtain externally the height required for architectural effect, and access to its interior can only be obtained by a dark, narrow staircase in the thickness of the wall." <sup>1</sup> Over the N. door is an inscription in Persian extolling the building in very exaggerated terms. The last line is a chronogram, which gives the date 1036 A.H.—A.D. 1626. Over the S. door is another inscription in praise of the monarch, with the date 1633. Over the same door is inscribed:

#### (Translation)

The work of beautifying this Mausoleum was completed by Malik Sandal.<sup>2</sup> Taj-i-Sultan issued orders for the construction of this Roza, At the beauty of which Paradise stood amazed. He expended over 1½ lakhs of huna, And 900 more.

The hun being Rs. 3½, the total expense was about £50,000. When Aurangzeb besieged Bijapur in 1686 he took up his quarters in the Ibrahim Rauza, which received some damage from the Bijapur gun, now repaired.

**Guns and Bastions.**—The Burj-i-Sherza, or "Lion Bastion" (16), so called from being ornamented by two lions' heads in stone, is 300 yd. N. of the Zohrapur Gate. In the W. wall on the right-hand side on ascending the steps of the bastion is an inscription stating that it was built in five months, and giving the date 1671. On the top of this bastion is a huge cannon, called the Malik-i-Maidan, "Lord of the Battle Plain." At the sides of the muzzle the representation of the mouth of a monster

swallowing an elephant is wrought in relief. It was cast at Ahmadnagar in a bell metal which takes a very high polish. It is 14 ft. long, the circumference is about 13 ft. 6 in., and the diameter of the bore is 2 ft. 4 in. Just above the touch-hole is the following inscription:

The work of Muhammad Bin Husain Rumi.

At the muzzle is the following:—

The servant of the family of the Prophet of God, Abu'l Ghazi Nizam Shah, 956 A.H. (= 1551).

In the 30th year of the exalted reign, 1097 A.H., Shah Alamgir, conqueror of infidels, King, Defender of the Faith, Conquered Bijapur, and for the date of his triumph,

He fulfilled what justice required, and annexed the territory of the Shaha, Success showed itself, and he took the Malik-i-Maidan.

About 150 yd. E. of the Sherza Burj, and near the heavy Idgah, is a strange building, called the Uparl Burj, or "Upper Bastion," also called the *Haidar Burj* (17), after a General of Ali I and Ibrahim II. It is a tower 61 ft. high, oval in plan, with an outside staircase. On the way up will be noticed a Persian inscription recording the building of the tower in 1583. On the top are two guns made of longitudinal bars held together with iron bands. The larger, called the Lamcharri, "far flier," is 30 ft. 8 in. long, and has a diameter of 2 ft. 5 in. at the muzzle and 3 ft. at the breech; the bore is 12 in. in diameter. The other gun is 19 ft. 10 in. long, with 1 ft. diameter at the muzzle and 1 ft. 6 in. in diameter at breech.

#### North-Western Quarter

The Chánd Bauri—named after Chánd Bibi, central figure of Meadows Taylor's "A Noble Queen," was built in 1579, on the model of the Taj Bauri, and also has a fine arch over the steps leading down to it. The gaol, N.W., the way to which passes between lines of mausolea, big and small, is located in an old musafarkhana or caravanserai of

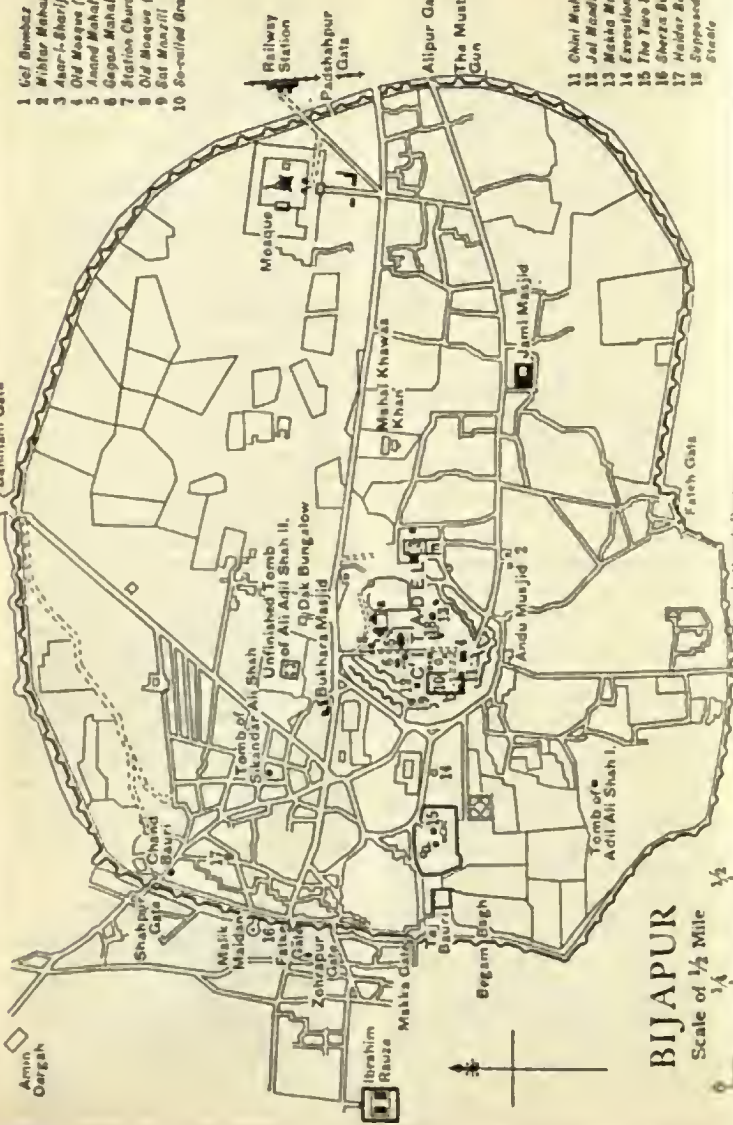
<sup>1</sup> *History of Indian Architecture*, 2, 273. Fergusson also says that Ibrahim commenced his tomb "on so small a plan, 116 ft. sq., that it was only by ornament that he could render it worthy of himself, his favourite wife, and other members of his family."

<sup>2</sup> The tomb of this personage is W. of the incomplete tomb of Ali Adil Shah II. See p. 383.

- 1 Gel Bumbaz
- 2 Nishat Mahal
- 3 Agra-i-Sharif
- 4 Old Mosque (No. 1)
- 5 Andar Mahal
- 6 Gagan Mahal
- 7 Station Church
- 8 Old Mosque (No. 2)
- 9 Sat Masjid
- 10 So-called Brewery

- 11 Chini Mahal
- 12 Jal Meedir
- 13 Makha Masjid
- 14 Execution Tree
- 15 The Two Sisters
- 16 Sheraz Buri
- 17 Halder Buri
- 18 Supposed Elephant Stable

Bahmani Gate



# BIJAPUR

Scale of 1 1/2 Mile

1/4 1/2

Landa Kasab Bastion

remarkable proportions. Close to it, the *Amin Dargah*, of considerable importance, has a collection of old pictures.

1½ m. to the S.W. of the Shahapur suburb, situated to the N.W. of the city, is the Palace of Afzal Khan (p. 358). Adjoining is a mosque of two storeys, and on a platform to the S.W. are eleven rows of tombs of women, which have given rise to the tale that they were the wives of Afzal Khan put to death by him.

**Waterworks.**—Bijapur was supplied with abundant water by underground ducts. One source of supply was a spring beyond the suburb of Torweh, 5 m. W. of the citadel; another was the Begam Tank, 3 m. to the S. Along the line of the water supply occur towers for the purpose of relieving the pressure in the pipes. Traces of innumerable baths and cisterns are found in every direction. The water from the reservoirs, for instance, in the ruined Palace of Mustafa Khan, ran into a tank, from which it brimmed over into narrow stone channels which passed in circuitous courses through the gardens, running over uneven surfaces to give it a sparkling and rippling effect.

The modern waterworks are at Bhutnal, about 4½ m. N.W.

From Bijapur the line continues and at 98 m. crosses the Kistna river by a bridge 3392 ft. long.

115 m. Bagalkot. Some 25 m. E. at a bend of the river, near the village of Tondihal, not easily accessible, was fought the famous Battle of Talikota on 23rd January 1565, which caused the downfall of the Vijayanagar kingdom (p. 391). The small town of Talikota lies 30 m. N. of the field of battle.

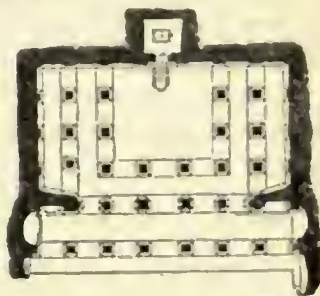
By arranging for a car (high clearance) to meet the early train from Bijapur at Bagalkot, Katgeri (123 m.) or Badami, Aikoli, Pattadakal and Badami can be seen, and the evening train (or car) taken on to Gadag. Structural temples show development of the Dravidian style, and the early

Chalukyan (Indo-Aryan) style, while the caves (Hindu) are earlier than the Brahman caves at Ellora. Electric torches are necessary.<sup>1</sup>

131 m. Badami station. A District Bungalow near the station is usually available for tourists, on previous application to the Collector of Bijapur.

Water for the D.B. has to be brought from the station 400 yd. away. Food also takes time to obtain from the station. It is advisable therefore to make arrangements for these items immediately on arrival in Badami.

Badami (Vatapipura) was once the capital of the Chalukyan Pula-



Third Cave, from a plan by Dr Burgess.

kesin I (A.D. 550-566). Narsinhavarman, a Pahlava, took it in 640 from Pulakesin II (609-40) and destroyed it. Vengi became the capital until Vikramaditya I came back in 653. The Rashtrakutas occupied it in 753.

The fort of Badami is to the N.E. of the town, 3 m. E. from the railway station, and on the heights above are some picturesque temples. One (Dravidian) resembles the Dhar-maraja Rath at Mahabalipuram (p. 428), another the Orissan style. To the S. is another rocky, fort-crowned hill, in the face of which are four cave temples. The two hills (about 400 ft. high) approach so

<sup>1</sup> A good description of the Caves is given in the *Bas Reliefs of Badami*, by R. D. Banerjee, published by the Archaeological Society of India.



close to each other as to leave only a gorge, into which the town extends. E. of this is a fine tank.

Sir Thomas Munro took Badami from the Mahrattas (1818) and the fort appears in his coat of arms as a Baronet.

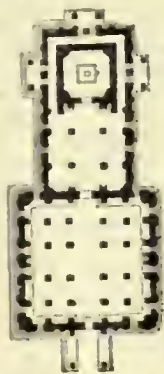
Three of the Cave Temples are Brahmanical, and date from A.D. 550 to A.D. 580; the fourth is Jain, and probably dates from A.D. 650. The *First Cave*, excavated about 50 ft. up in the face of the rock, is consecrated to Siva. The pillars are slightly carved in relief to about half-way from the top. The veranda rests on a plinth, along the front of which are Ganas (dwarf attendants of Siva) in all sorts of attitudes. On the left of the veranda is a dwarfpal with a Nandi over him. Opposite this dwarfpal is a figure of Siva, 5 ft. high, with eighteen arms, dancing the tandava.<sup>1</sup> Behind the veranda is a chapel, and beyond an antechamber in which, on the left, is Vishnu, or Harihara, with four hands, holding the usual symbols, and on the right the Arddhanariswar, or combined male and female figure, attended by a Nandi bull and the skeleton Bringi. A figure of Mahesheshwari, or Durga, destroying the buffalo-demon Mahesheshwar is on the back wall, on the right wall Ganpati, and on the left Skanda. Between the antechamber and the hall are two pillars only. The hall has eight columns of the Elephant type, and measures 42 ft. by 24½ ft. The ceiling and that of the antechamber are divided into compartments by carved beams. In the centre compartment of the hall roof is a relief of the Great Snake's head. At the back of the hall is a small chapel with a lingam. The *Second Cave Temple* is rather higher. At the ends of the forecourt in front of it are two dwarfpals with a female attendant. Four square columns, finely carved, separate the platform from the veranda, on the left of which is the Vahara Avatar, or Vishnu in the form of a boar, and on the

right the Dwarf Avatar of Vishnu, dilated to an immense size, putting one foot on the earth and lifting the other over the heavens. On the ceiling in front of this is Vishnu with four arms, riding on Garuda, and in the central square of the ceiling is a lotus with sixteen fishes round it. On the top of the wall in a frieze are the figures of Vishnu as Krishna. The roof of the inner chamber, 33 ft. by 23½ ft., is supported by eight pillars; and the corbels are lions, human figures, vampires, elephants, etc. The adytum has only a square *Chavara*, or altar. A sloping ascent and more flights of steps lead up to a platform, and to a doorway; on the right of it is an inscription in old Kanarese (A.D. 786), a charter from Sita Mahadevi, wife of Dhruva Rashtrakuta (775-815). At the top of yet another flight of steps is the platform in front of *The Third Cave*, below a scarp of 100 ft. of perpendicular rock, is, says Dr Burgess, "one of the most interesting Brahmanical works in India." The façade is 70 ft. from N. to S. Eleven steps lead up to the cave, and on the plinth Ganas are represented. The brackets of the pillars represent male and female figures, Arddhanariswar, Siva, and Parvati, and on the columns themselves are carved elaborate festoons, and below medallions with groups of figures. Traces of painting are visible on the under-side of the eaves and the roof of the veranda. At the W. end of the veranda is a statue of Narsingh, the fourth avatar of Vishnu, a very spirited figure, 11 ft. high. On the S. wall is Harihara, of the same height, and beyond the veranda at the side of the first is the Dwarf or Vamana Avatar. At the E. end is Narayan, seated under Sheshnag. On the outer side of this is Vishnu reclining on a great snake, and on the inner wall is the Varaha, or Boar, incarnation; to the right is an inscription in Kanarese of Mangalesvara, dated Saka 500=A.D. 578. The hall measures 65 ft. by 37 ft. Eight pillars form a space in front of the shrine.

<sup>1</sup> See descriptions on pp. 21-22.

and on each side a recess. The ceilings are divided into compartments, with carved panels.

The Fourth, or Jain Cave, lies W. of the other three. The platform beyond the wall overlooks the lake or tank, and commands a fine view. A broad overhanging cave has been cut out of the rock in front of this cave. On the left of the veranda, 31 ft. by 6 ft., is the Jain divinity Parasnath, with bands round his thighs and cobras coming out below his feet. On the right of the veranda is a Gautama Swami attended by snakes. The hall behind is 25 ft. by 6 ft.; in the shrine is a seated statue of Mahavira.



'Temple of Papnath, Pattadakal.

At Pattadakal, 10 m. N.E. of Badami, on the left bank of the Malprabha river, are several temples, both Brahmanical and Jain, dating from the 7th or 8th century. They "are very pure examples of the Dravidian style of architecture; they are all square pyramids divided into distinct storeys, and each storey ornamented with cells alternately oblong and square. Their style of ornamentation is also very much coarser than that of the Chalukyan style, and differs very much in character. The domical termination of the spires is also different, and much less graceful, and the overhanging cornices of

double curvature are much more prominent and important" (Burgess).

One group is very interesting because it exhibits the Dravidian and Chalukyan styles in absolute juxtaposition (see *Architecture of Dhurwar and Mysore*, pp. 63, 64). The Temple of Papnath is of the Chalukyan style, another, rather later, of *Virupaksha*, dates from about A.D. 800. The Temple of Papnath, 90 ft. long, including the porch, and 40 ft. broad, may have inspired Kailasa at Ellora.

At Aiholi, 8 m. to the N.E. of Pattadakal, there is a very numerous collection of archaic temples. The *Meguti Temple* (early Chalukyan) is apsidal with a veranda all round, and bears an inscription (A.D. 634) of Pulikasin II; some pillars are carved. The *Durga Temple* has some very remarkable carving; and here, too, are many dolmens.

Aiholi can be reached from Katgeri station (123 m.), at a distance of about 12 m. from the railway; the Malprabha river must be crossed.

143 m. (from Hotgi) the Malprabha river is crossed. 173 m. from Hotgi is Gadag Junction (R., D.B.,  $\frac{1}{2}$  m.).

*Gadag* (anciently *Kratuka*) is a centre of cotton trade. The cotton and the Maconochie Markets are considered to be the best designs in the Bombay Presidency. In its N.W. corner is a *Vaishnavite Temple*. The entrance is under a high gateway or gopuram, with four storeys, and 50 ft. high. The door is handsomely carved with sixteen rows of figures in relief on either side. The *Someswara Temple*, now a school, is richly decorated throughout.

In the fort is a Saivite *Temple of Trimbakeswar* or *Trikuteswar*, the "Lord of the Three Peaks." The outside is one mass of most elaborate carving. Two rows of figures run along the entire front and back; those of the lower row are 2 ft. 9 in. high, including their canopy, and are 156 in number. In the upper row are 104 figures, 13 in. high, 52 in the front, and the same in the back.

Between the four pillars on the E. is a colossal bull. Immediately behind the main portion of the temple, to the right of the enclosure, is a *Temple to Saraswathī*. The porch is the finest part of it; it contains eighteen pillars, some of them exquisitely carved, and six pilasters. The three first of the two centre rows of pillars deserve particular notice for their elegance of design and exquisite carving.<sup>1</sup> There are numerous inscriptions at the temples, one of which has the date Saka 790 = A.D. 868.

Lakkandi (anciently Lakkikandi) is about 8 m. S.E. of Gadag. The place is full of ancient temples.

The façade of the *Kashi Vishwanath Temple* has been supported by four pillars, of which that to the N. has gone. The doorways are elaborately carved, and though the roof is ruined, the temple is by far the handsomest here; but, being built of coarse granite, the carving is not clear and sharply defined.

To the W., on the opposite side of the road, is a *Temple to Nandeswar*, or "Siva, Lord of the Bull Nandi." There is a Kanarese inscription on the ledge of the W. division of the roof, between the four pillars. It stands on the N. side of a tank.

The *Temple of Iswara*, the roof of which has fallen in, is very old; the exterior is handsomely carved, and is said to be the work of Janak Acharya, the great sculptor and architect of the Hoysala Ballala kings, who executed the carvings at Halebid (p. 400).

A narrow path thickly shaded for about 100 yd., leads from it to a *Baoli*, or well, the sides of which are faced with stone. There are flights of steps to the water on three sides, and on either side of the first step is an elephant, so well carved that it is popularly attributed to Janakacharya.

200 yd. from this is a *Temple to Manikeswar*, a name of Krishna, so called because every day he gave to Radha a ruby, which is called a manik. A very pretty small tank adjoins the temple. It is faced with stone, and has several buttresses projecting into the water, said to be carved by Jakanacharya. On either side of the entrance into the temple are four pillars of black basalt. This temple is surrounded by beautiful trees of great size.<sup>2</sup>

From Gadag the railway runs E. to Guntakal Junction (Route 27) and W. to Hubli Junction (for Bangalore and Mysore), to Dharwar, and Londa Junction (Route 28).

<sup>1</sup> See *Architectural Antiquities of Western India*, by H. Cousens, p. 27.

<sup>2</sup> Meadows Taylor says: "It is impossible to describe the exquisite finish of the pillars of the interior of this temple, which are of black hornblende, or to estimate how they were completed in their present condition, unless they were turned in a lathe; yet there can be little doubt that they were set up originally as rough masses of rock, and afterwards carved into their present forms. The carving on some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer, and the patterns to this day are copied by goldsmiths, who take casts and moulds from them, but fail in representing the sharpness and finish of the original."



## ROUTE 27

**GADAG JUNCTION to HOSPET**  
(for **HAMPI** or **Vijayanagar**),  
Bellary, and **Guntakal Junction**.

**GUNTAKAL JUNCTION to**

(a) **Dronachellam** for **Kurnool** and  
**Secunderabad**, **Nandyal**, **Guntur**,  
and **Bezwada**; and

(b) **Dharmavaram** and **Bangalore**.

**Gadag Junction** (R., D.B.) (p. )  
on the **Hubli-Guntakal** Section of the  
**Southern Ry.**

35 m. from **Gadag**. **Koppal**. The line passes through an outlying corner of **Hyderabad**, part of the **Salar Jung jagir**. There are two forts at **Koppal**; the upper, which is on the summit of a hill, 400 ft. above the plain, was described by **Sir John Malcolm** as the strongest place he had seen in **India**. The lower fort was rebuilt in 1786 by **Tipu's French engineers**, and was taken in 1790, after two months' siege, by the **British** and the **Nizam's forces**. It was taken by **Brig.-Gen. Pritzler** in 1819.

49 m. **Munirabad**. 3 m. to **Mallapuram** (dam for irrigation and electric supply).

52 m. the **Tungabhadra river** is the boundary between **Madras** and **Hyderabad**.

53 m. **Hospet Junction** (R., D.B.). N.G. branch, 43 m. S., to **Kottur**. Another N.G. branch to **Ramandrug**, 18 m., and **Samehalli**, 37 m. The **Ramandrug plateau** (3500 ft.) which is within the former **Sandur State** (p. 394), was the sanatorium of **Bellary** when troops were stationed there.

**Hampi** (9 m.) or **Vijayanagar** can be visited from **Hospet**. The station-master will arrange for a pony jhatka. But **Bellary** (p. 394) is only 34 m. away by car.

**Vijayanagar** (City of Victory) and **Hampi**.—**Hampi** is the site of the ancient capital of the **Vijayanagar Kings**, who dominated S. **India** from 1336 to 1565, the date of the **Battle of Talikota**; even after 1565 they continued to rule elsewhere in S. **India**. The 600th anniversary of the founding was celebrated in **December 1936**.

The ruins cover 9 sq. m., including **Kamalapur** on the S. and **Anagundi**, the earliest seat of the dynasty, N. of the **Tungabhadra**. **Mr. R. Sewell's A Forgotten Empire** (**George Allen, 1924**) deals fully with them.

The **Kamalapur D.B.K.** is 7 m. N.E. from **Hospet**; it is an old temple converted into a good D.B. There is a fair road through the area between **Kamalapur** and **Hampi**, described as "virtually a vast open-air museum of Hindu monuments in the **Dravidian** style of architecture."

**Vijayanagar** was founded on the fall of the **Hoysala Ballala** dynasty (p. 400), about 1336, by two brothers, **Bukka** and **Harihara**, who had been driven out of **Warangal**. Their descendants flourished here till the **Battle of Talikota** (1565), and afterwards at **Penukonda**, **Vellore**, **Chandragiri**, and (as some writers say) **Chingleput**, for another century, until finally overwhelmed by **Bijapur** and **Golconda**. The **Rajas of Anagundi**, an old village on the northern bank of the **Tungabhadra river** claim to be the surviving representatives of the dynasty. During the two and a quarter centuries that the **Vijayanagar Rajas** held the city of **Hampi** they extended it and beautified it. The Venetian traveller **Caesar Frederick**, who saw "**Bezenagar**" in 1567 soon after its fall, describes it as being 24 m. round, enclosing several hills. There were ordinary dwellings with earthen walls, but the three palaces and the pagodas were all built of fine marble. The rout of the **Hindu forces** at **Talikota** was so complete, and the dismay caused by the death of the old King **Rama Raya** was so great, that no attempt was made to defend the city.

which was completely gutted. Colonel Briggs stated that for two centuries afterwards the head of the Hindu Prince used to be annually exhibited at Abmadnagar. The main portion of the city was enclosed by walls forming a semicircle on the S. bank of the river; in the middle of this was the inner walled citadel and palace, and on the N. bank of the river was another large fortified area occupying the suburb of Anagundi; further outer lines of fortifications enclosed the city on the S. side.

Proceeding N. for  $\frac{1}{2}$  m. from the D.B., the first remarkable building is the King's or Ladies' Bath, forming a portion of the King's Palace. It is a rectangular structure, with a *hauz*, or reservoir, in the centre, 50 ft. square and 6 ft. deep, in which fountains played. N.W. of the entrance are remains of the granite aqueduct which was carried from near the throne to the bath. The corridor of the bath, supported by twenty pillars, has an arched ceiling, richly carved with flowers. On either side is a projecting gallery carved.

Slightly to the N. of the bath is a fine tank, and N. of this is the structure called the Arena, or the *Singhasan*, the King's Throne. It consists of a succession of granite platforms 31 ft. high, the outer walls of which are carved in relief with representations of elephants, dancing-girls, hunting scenes from the *Ramayana*, and camels, well executed. W. of the throne is an underground labyrinth, and N. are a remarkable stone trough and the ruins of a fine bazar. The stones forming the trough measure about 11 ft. by 6 ft., and the supports are 5 ft. 8 in. high.

N. is the temple of Ramachandra-swami (1513), with pillars handsomely carved in relief with figures. The quadrangle inside measurement is 110 ft. from N. to S. and 200 ft. from E. to W. The temple has a vestibule carried on twelve pillars. The shrine is supported by black pillars most elaborately carved. On the plinth of the left gateway is a very long inscrip-

tion in Old Kanarese. The blocks of which this temple is built average 7 ft. 7 in. long and 2 ft. 6 in. deep.

To the E. of this group of buildings, and across the road leading through the citadel to the N., are the ruins of three temples, one situated on the top of a small hill; while at a distance of  $\frac{1}{2}$  m. to the N.W. of it are situated the *Zenana*, the Elephant Stables and the Riding School lie N.E.

In an enclosure of walls 40 ft. high is the building called the *Zenana Palace* in the N.W. corner, and a pavilion, figured in Fergusson's *Indian Architecture* (I, 417), and commonly called the *Diwan Khana*, towards the S.E. corner. At various corners of the walls are similar small pavilions; in the N. wall is a large tower, and in the W. wall is a fine gateway closed over by corbelled stones. The pavilions are too heavy to be really effective, but are picturesque in their present state of ruin; the painted decoration of the upper rooms of the main pavilion is still visible.

To the E. of the *Zenana* enclosure is a smaller *singhasan*, or throne, and the range of *Elephant Stables* divided into eleven domed compartments, some of which were elaborately decorated inside. Along the front of the building is a broad drip-stone carried by brackets. The so-called Riding School or Concert Hall stands at right angles to the stables on the N. S.W. is another temple, *Yallamna*, and between it and the three temples on the hill is an interesting rock excavation, one of the chambers of which has a drip-stone carved on it.

Turning  $\frac{1}{2}$  m. W., and passing outside the citadel through a gateway, and crossing the remains of a fine bazar, the next group of buildings of interest is reached on the S. side of the hill which dominates the village of Hampi.

The first object, on the left of the road, is a gigantic image of the *Narsingh Avatar* (1528), carved out of a block of granite, in an enclosure

of ponderous granite blocks. The figure is that of a colossal lion-headed man with enormous projecting circular eyes and a huge mouth; it is seated, and has its legs and arms broken. A spirited carving of the Shesh Nag forms the canopy of the idol. The monolithic uprights at the door are 18 ft. 8 in. high out of the ground. Just outside the gate is an upright stone with a Kanarese inscription on both sides. A few yards N. of this enclosure is a small temple containing a huge Lingam and Yoni.

N.E. is a temple to Krishnaswami (1513), enclosed by a granite wall. The breadth of the chief court is 200 ft. from N. to S., and the length 320 ft. from E. to W. At the gopuram which forms the entrance is a stone 8 ft. high, with a Kanarese inscription on both sides. There is also on the columns of the gopuram an inscription in Nagri and Kanarese. The carving of the various portions of the temple is noticeable.

N. of this temple, 50 yd. off the road, is a temple with a Ganesh 10 ft. high; and a few yards farther another, built of granite, also dedicated to Ganesh, in which the idol is 18 ft. high. The size of the enormous granite slabs which form the roof is remarkable.

The precincts of what is now called *Hampi* are entered, and *Langur* monkeys may be seen in considerable numbers. A roadway, at a steep incline, has been substituted for the old steps. After passing on the left a square building, which may have been a *math*, the great temple of *Hampi*, which is sacred to Siva, under the name of Pampapati Swami, is reached. The gopuram at the N. entrance is truly gigantic (being over 165 ft. high). The length of the first quadrangle from E. to W. is 208 ft., and its breadth from N. to S. 134 ft. The second quadrangle is smaller, and has arcades all round built of granite. Europeans must not enter the second inner quadrangle, unless permitted to do so by the temple authorities.

At the E. end of the grassy avenue in front of the temple is another large

temple, on a ridge approached by a long flight of steps with pavilions. The road now follows the river, which bends at this point, and after passing a temple of Ramaswami (Ramchandra) with a stone lamp-stand in front and the ruins of an old bridge, reaches at a distance of  $\frac{1}{2}$  m. the temple (1521) of Vithoba, or Vijaya Vitalaswami, an *avatar* (incarnation) of Vishnu. In front of this is a stone-weighting frame, and at the S. end of it is a stone rath (car), 26 ft. high, with wheels which revolve.

There are three temples in the enclosure, which has four Dravidian gopurams. The second temple, on the left of the entrance, is much the largest and finest. The ceiling was formed of slabs of granite 35 ft. long, but all the slabs have been thrown down except two in the centre. There are fourteen columns, which supported the roof. Most of them are carved into representations of horsemen mounted on *yali* lions. One represents the Narsingh Avatar. In some cases the *yali* is supported by elephants. Within is a court 100 ft. long from E. to W. and 62 ft. broad from N. to S. On the S. side are numerous Kanarese inscriptions. S. of the temple is a large dharmasala with sixty-two pillars, on which are curious reliefs of female monkeys and dwarfs. On the right of the entrance is a platform with thirty-nine shorter pillars. These are also carved with curious representations of monkeys, their heads crowned with two small figures of gods. The third temple is some 20 yd. N. of the car.

Anyone who may wish to ascend the hills above Anagundi, on the left bank of the river, for the sake of a general view over Vijayanagar, can cross the Tungabhadra in a circular basket-boat such as has been used on the Tigris and Euphrates for 2500 years, but the Matanga Temple affords a general view.

A full account of the ruins is contained in the Report of the Archaeological Department of the Southern Circle, Madras, for 1912-13.



93 m. from Gadag Junction, Bellary (R., D.B.; alt. 1619 ft.) junction for Rayadrug (34 m. S.). Formerly an important military station on the Madras-Bombay Trunk Road. A spur from the Sandur range runs along the S. side of the Cantonment, and extends E. to Budihal, 8 m. distant, where it abruptly terminates. On the N. and Peacock hills neoliths were found in 1872. A high point in this range opposite the fort is called the *Copper Mountain*, the height being 1800 ft. above the plain and 3285 ft. above the sea. Excavations are still to be seen, said to be the remains of mines worked by order of Haidar Ali, but abandoned. Hematitic iron ore is found in large quantities, some possessing magnetic properties.

The *Fort* is built on a bare granite rock of semi-elliptical form, rising abruptly from the plain to the height of 450 ft., and defended by two distinct lines of works, constituting the lower and upper forts, both built of granite. In the upper one stands the citadel, which is reputed to be of great antiquity. Several tanks or cisterns, partly artificial, exist in the rock, and hold rain-water.

Under the wall at the E. gate is a tomb, built in the Muslim style, but said to cover the grave of a French engineer. The tradition is that when Haidar Ali took possession of Bellary in 1768, he employed this man to build the upper and lower forts, and then hanged him. A similar story is told of the Hosur fort in the Salem District, but with Tipu Sultan and a British officer, who was his prisoner, as the persons concerned.

Bellary came into British possession in 1800, when the Nizam made over to the East India Company the districts of Anantapur, Cuddapah, and Bellary (ceded to him after the fall of Seringapatam in 1799) in lieu of arrears of payment for the subsidiary force maintained at Hyderabad. Moplah (p. 440) prisoners captured after the rising in Malabar in 1921 were interned here.

The hill fortress of Rayadrug has Jain antiquities (rock-cut bas-relief sculptures) and three cells. Other sights are the Temple of Bhimeswara at Nilagunda, 8 m. S.W. of Harpanahalli (excellent road for 7 m.); the ruined Harpanahalli Fort; the Kallawswara Temple at Bagali, 4 m. N. of Harpanahalli; a prehistoric mound at Budi-Canive, representing the remains either of those slain in battle or of great sacrificial holocausts; the Kappagallu, known as "Peacock Hill"; and a very fine well at Tambarahalli.

16 m. W. of Bellary is the former small Mahratta State of Sandur (p. 391). The first Chief (family name, Hindu Rao Ghorpade) settled here in 1715.

Ramandrug (p. 391) can be reached by a road which winds along the face of the hill and is just wide enough for a motor.

101 m. the Hagari river is crossed.

123 m. Guntakal station. Junction for the broad-gauge line from Bombay *via* Raichur to Madras (Route 23). A metre-gauge branch line runs S. to Bangalore (see (b) below). Another metre-gauge line proceeds N.E. to Dronachellam (for Kurnool and Secunderabad) and thence to Bezawada.

#### (a) Guntakal to Dronachellam and Bezawada

17 m. from Guntakal, Tuggall station. Pattikonda (D.B.) is 7 m. by road to the N. of Tuggali. Sir Thomas Munro, Governor of Madras, died here on 6th July 1827 of cholera, when on tour in the District. To his memory Government constructed a fine cut-stone well with a *mandapam*, or porch, and planted a grove of tamarind-trees around it. A new town called Munro's Square was built on this occasion, with a rampart wall all round. Munro was known in the "Ceded Districts" of Bellary, Kurnool and Cuddapah as the "Father of the People," and local ballads, which are still sung, were composed in his honour.

43 m. from Guntakal, Dronachellam or Dhone (R., D.B.).

Pyapalli (D.B.) is 15 m. from Dhone, on the Gooty road, and 11 m. from Gooty. Railway station on the Madras-Raichur line. It is situated at the foot of a granite hill, and is 1750 ft. above the sea-level; it serves as a sanatorium for the Kurnool District.

*Dronachellam (Dhone) to Kurnool and Secunderabad*

A metre-gauge line runs N. from Dhone to Kurnool and Secunderabad.

12 m. from Dhone, Veldurti (D.B.). 5 m. to the N.E. of Veldurti is a village called Ramallakota, where there are indications of alluvial washings and rock-working for diamonds.

34 m. from Dhone, Kurnool (D.B.) is situated at the junction of the Hindri and the Tungabhadra. The old fort was dismantled in 1862, but the wall along the River Tungabhadra and some of the bastions are still intact. There are two gates leading to the river. The ruined Palace of the Nawabs stands on a bluff.

There are mosques and a fine mausoleum of Abdul Waliab, Subadar of Bijapur and the first Nawab, to whom the place was given in *jagir* by the Emperor Aurangzeb. These Pathan Nawabs became subjects of the Nizam-ul-Mulk, and afterwards of Haider Ali. In 1750 one was responsible for the deaths of Nasir Jang and Muzafir Jang, so de Bussy destroyed the town.

In 1838 the last Nawab Ghulam Rasul Khan was engaged in treasonable military preparations. The town and fort were then captured after a short fight. The Nawab escaped to Zorahpur (a town named after Zorah, the sister of the first Nawab, which lies on the S. bank of the Hindri), and was deposed in 1839. A large proportion of the people speak Hindustani, although the majority of them are not Muslims.

An *anicut* across the Tungabhadra at Sunkesula, a village 17 m. from

Kurnool, feeds the Kurnool-Cuddapah Canal. There are bungalows at convenient stages, and boats can be obtained between July and December on application to the Executive Engineer at Kurnool. The Government Fisheries Department has a fish-breeding farm at Sunkesula.

From Kurnool the line runs N. (151 m.) to Hyderabad and Secunderabad (Route 25): there is a direct service of trains between Secunderabad and Bangalore city (403 m.) via Dronachellam, Guntakal and Dharmavaram.

The Tungabhadra river is crossed by a bridge 2950 ft. long, and at 33 m. the Kistna river bridge is 2958 ft. long.

34 m. from Kurnool on this line is Gadwal, in the Nizam's Dominions, with a palace and old Hindu temples. The walls of the fort, which are well preserved, are of mud. Under the Hindu Empire of Vijayanagar (1336-1565) the Poligars of Gadwal were important rulers.

80 m. Mahbubnagar (alt. 1636 ft.) is a commercial centre.

91 m. Jadcharla. The station is surrounded by rocky hills. Motor-bus service, 25 m., to Nagar Kurnool; the road continues to Amrabad, where big game is found. Arrangements for transport can be made at Jadcharla with the Railway motor-bus service: Government R.H. at Manamora. E. of Jadcharla is the Hindu fort of Devarakonda.

114 m. Shadnagar (D.B.), 2102 ft. above sea-level, on the watershed of the Kistna and Godavari rivers, is the highest station on this line.

151 m. Hyderabad (metre-gauge) station; thence 5 m. to Secunderabad Junction (p. 375) for the Godavery Valley line to Aurangabad (for Ellora) and Manmad (Route 4).

*Dronachellam to Bezwada*

51 m. from Guntakal Malkapuram. 7 m. to the S. of this there is a village called Alliabad, a hamlet of Munimaduga, where diamonds used to be mined.

66 m. from Guntakal, **Betamcherla**. Ruins of a rock fortress. Barytes and steatite are found in the neighbouring villages of Muddavaram, Ambapuram, and Balapalapalli.

81 m. from Guntakal, **Panyam** (D.B.). A road connects it with Banganapalle, the chief town of a Muslim State, now merged in Madras. There are diamond mines near Banganapalle. Good black-buck shooting is available in the vicinity.

91 m. from Guntakal is **Nandyal** (alt. 675 ft.), in the basin of the Penner river. There is a R.H. which is sometimes available on previous application to the Superintendent, Agricultural Department, Bellary. The Government Agricultural Farm is close by. There is also a canal bungalow. The place takes its name from Nandi, the bull of Siva, to whom a temple is dedicated. A hoard of Roman coins was found in 1932. There are several mission buildings.

Before reaching Nandyal the line passes through the Yerramalalai Hills, and after passing it, through the Nallamalalai Hills, by many picturesque curves.

100 m. from Guntakal, **Gazulapalli**. There is a forest R.H. Big-game shooting can be obtained in the Nallamalalais on licence granted by application to the District Forest Officer, South Kurnool. Mahanandi, a place of pilgrimage with a temple and a perennial spring, is 5 m. distant.

115 m. the **Dorabhavi Viaduct**, 670 ft. long, is 153 ft. high.

133 m. from Guntakal, **Giddalur**. A P.W.D. R.H. and forest R.H. The road from Nandyal to Giddalur runs through the Nallamalalai Forest, which covers some thousands of miles and in some parts is almost impenetrable. During the 1914-18 War, hay was pressed and baled for despatch to other parts of India and Mesopotamia.

154 m. from Guntakal, **Cumbum**. Varadarajamma, wife of Krishna Devarayadu of Vijayanagar (1509-1530), is said to have constructed the beautiful tank here, by damming by

a bund 57 ft. high a gorge between two hills. It irrigates 6000 acres. There is a P.W.D. R.H. on the tank bund.

209 m. from Guntakal is **Vimukonda** (D.B.), celebrated in Hindu mythology as the place where Rama heard of the abduction of his wife Sita; it has a striking hill with twin peaks.

260 m. from Guntakal is **Guntur Junction** (R.; D.B.). A metre-gauge line and road run 80 m. W. to Macherla, near the River Kistna. At Nagarjuni Konda (15 m.) is a Buddhist stupa (discovered 1925), and a Museum.

The principal Telugu-speaking districts are Nellore, Guntur, Godavari (Rajahmundry) and Kistna (Masulipatam). Guntur was important in the 18th century as a capital of the 4 N. Circars (Sirkars). Under the treaty of 1766 the Murtazanagar or Guntur circar was given to Basalat Jang, the brother of Salabat Jang and Nizam Ali. He took over French troops in 1759, and was never without a French officer in his service. There are many old French tombs in the cemetery.

Guntur is an American Mission centre. Kondavid (1674 ft.) to the W. was a much-contested fortress in the times of the Golconda kingdom. The Buddhist remains at Amaravati (p. 339) are 22 m. by road from Guntur. The railway crosses the Kistna (p. 339) before entering.

279 m. **Bezavada** (R., D.B.) on the main line between Madras and Calcutta (Route 22), p. 338. Except during the monsoon months, motorists can cross the river by the anicut dam.

#### (b) Guntakal to Bangalore

Passengers for Bangalore by the Bombay-Madras mail (Route 23) change at Guntakal to the metre-gauge. From Secunderabad there is a direct service to Bangalore without change (see p. 376).

24 m. the Penner river is crossed.

43 m. **Anantapur** (D.B.K.). There are interesting antiquities at Penu-



konda ("Big Hill"), a residence of the Vijayanagar Rajas as early as 1354. Tirumal Raya moved there after the disastrous Battle of Talikota, 1565. The remains of the citadel of the fort are on the top of the hill, 3058 ft. high. In the compound of the Sub-Collector's office is a fine *stambha* or stone pillar, some 40 ft. high. When the "Ceded Districts" (Bellary, Kurnool and Cuddapah) were made over to the East India Company by the Nizam in 1800 (p. 353), Thomas Munro was appointed First Principal Collector. Anantapur contains several buildings associated with his name. A tablet on the Collector's guest-house records that he lived there; and the Court House, in which there is an engraving of Shree's portrait, is known as Munro Hall.

Near Kalyandrug, 36 m. W.S.W. of Anantapur and 22 m. E. of Rayadrug, there are innumerable prehistoric remains, cairns and ruined cell-tombs.

Bus services to Tadpatri, N.E.

63 m. from Guntakal is Dharma-varam Junction (R.; alt. 1182 ft.); famous for silk saris. From here there is a branch line to Pakala Junction (142 m.) on the Renigunta-Katpadi line (Route 23, p. 354). 3½ m. from the Mulakalacheruvu station (65 m.) on the Pakala line is the picturesque Sompalle Temple, with a stone car and beautiful monolithic flagstaff 50 ft. high.

113 m. from Guntakal, Hindupur (R.). At Lepakshi, 9 m. E. of Hindupur, is a large temple to Virabhadra (a form of Siva), with a colossal stone bull about 15 ft. high and 27 ft. in length standing near it. The temple is in the Vijayanagar style of architecture, and has an inscription ascribing to its building the date 1538.

Mysore State is now entered.

152 m. Dodballapur. 12 m. to the E. of this station rises

Nandidrug, a strong hill fort 4851 ft. above sea-level, 30 m. from Bangalore by the Bellary road. It was thought impregnable by Tipu Sultan, being inaccessible except from the W., and

there strongly fortified, but it was captured by the British on the 19th October 1791, with only thirty casualties. Tipu's Drop, or Rock of Death, projecting from the fortress, has a precipice of 1000 ft. clear below it.

Nandi (on the N.G. Bangalore-Bowringpet line) is the railway station for visitors to Nandidrug. The station is 2½ m. distant from the foot of the hill, and from thence to the top there is a flight of 1175 steps, for which chairs and coolies may be obtained; but the journey may also now be made by car, as a motor-road has been constructed. There is a perennial spring of pure water (*Amrita Sarovar* or "Lake of Nectar") at the summit. Five furnished bungalows and an hotel with electric light are available for travellers. The place is under State management; and the Superintendent, Government Gardens, Lal Bagh, Bangalore, will, on application arrange for accommodation and food. There are sheds for motors.

174 m. from Guntakal is Bangalore Junction (Route 28, p. 402).

## ROUTE 28

POONA by Londa Junction to Dharwar, Hubli Junction, Harihara, Birur (for Shimoga and the Ger-soppa Falls), Banavar (for expedition to the temples at Halebid and Belur, also to the Hill of Indra betta, near Sravana Belgola), Arsikere, Tumkur and BANGALORE.

The Poona-Bangalore mail proceeds as in Route 24 to (277 m.) Londa Junction (p. 362). From Londa the line runs E. to Dharwar (R.D.B., 1½ m.), 321 m. from Poona and 305 m. from Bangalore. This was once the headquarters of the Southern Mahratta Ry., before amalgamation with the Madras Ry. Dharwar is a large town on the watershed, but 20 m. inland from the edge of the ghats, with an altitude of 2384 ft. It was formerly a Cantonment, but the last regular troops left in 1884, and the site of the old Cantonment is now occupied by the Police Lines.

On the N. is the *Fort*, which was taken from the Mahrattas by Haider Ali in 1778, and stood a siege in 1790 from a British force co-operating with the Mahratta army under Parshuram Bhao. One of Tipu's Generals, Badr-ul-zaman, defended it with great spirit, and surrendered on condition of being allowed to march out with all the honours of war. The allies took possession of the fort on 4th April 1791, and the Mahrattas attacked Badr-ul-zaman as he was marching away, wounded him, made him prisoner, and dispersed his force. Little remains of the fort, which is occupied by the Civil Hospital and a number of bungalows.

The Karnatak<sup>1</sup> (Carnatic) College (1917) is affiliated to the Bombay University. The large building, conspicuous from the train, formerly the Railway Offices, was purchased in 1920 by the Government of Bombay for the use of the College. There are Training Colleges for Teachers of both sexes.

60 yd. from the D.B. is an obelisk to the memory of Mr St John Thackeray, Principal Collector and Political Agent, Southern Mahratta Doab, an uncle of the novelist, who was killed in an insurrection at Kittur on the 23rd October 1824.

Dharwar is connected by a metalled road (105 m.) with Karwar (D.B.K.) on the sea-coast, headquarters of the North Kanara district; there are four D.Bs. on the road, which crosses the Sahyadri range (Western Ghats) by the Arbail pass, 12 m. S. of Yellapur (D.B.), 55 m. from Karwar. The road runs through Hubli (12 m.).

44 m. S. of Dharwar was the fortress of Bankapur (Shahabazar), commanding the road from Bhatkal and Honawar to Vijayanagar. The Bahmani minister, Mahmud Gawan, took it in 1471. There is a Jain Temple of Rangaswami here.

Nargund is not easily accessible, but its compact hill-fort rising straight out of the plain is a conspicuous object on clear days from Dharwar to the N.E. and from the Gadag-Hotgi Railway (Route 26) to the W.

334 m. Hubli Junction (R., Dist. B. and D.B.), a centre of the cotton trade, contains the workshops for the metre-gauge rolling stock of the former M. and S.M. portion of the Southern Ry. A line runs E. to (37 m.) Gadag Junction, for Hospet, Bellary and Guntakal Junction (Route 27).

400 m. Ranibennur was taken by Colonel Arthur Wellesley in 1800, in punishment for his troops having been sniped there. 2 m. S. is the Chol Marali or Scorpion Hill.

<sup>1</sup> The term "Karnatak" (Carnatic) is applied in the Bombay Presidency to the three Kanarese-speaking districts of Dharwar, Bijapur and Belgaum.

415 m. from Poona is Harihar station (R.), on the right bank of the Tungabhadra, boundary of the Mysore State. Good D.B. The railway bridge was constructed in 1886, the road bridge in 1868. An inscription on copper has been found here of the 7th century, and there are several of the 12th. The temple of Shri Harihareswara was erected in 1223. In 1268 additions were made by Soma, the founder of Somnathpur in the Mysore District (p. 405). At Harihar General Wellesley concentrated his troops to restore the Peshwa in 1803. A Machine Tool Factory was started in 1942.

424 m. Davangere. A centre for cotton, grain and ground-nuts.

453 m. Chik Jajur Junction. Branch, 21 m. N.E., to Chitaldrug (D.B.K.; alt. 2648 ft.), which is a cotton trade centre and possesses a fortified hill, taken by Hyder Ali in 1776. Chandravalli nearby is an ancient place.

471 m. Hosdurga Road station. From here (32 m.) may be visited the great Marikanave Lake, formed by a dam, 1330 ft. long and 142 ft. high, across the Vedavali river, and covering 35 sq. m. There is a penstock with a fall of 60 ft. by the dam, close to which is a D.B. This work was inaugurated by Sir K. Seshadri Iyer, Diwan of Mysore (1885-1900).

495 m. Birur Junction, branch to Tarikere Junction, 16 m. (N.G. railway to Narasimharajapura, 27 m.), Shimoga, 38 m. (R., D.B.; alt. 1898 ft.), and Anandapuram (74 m.). Motor services run from Shimoga, N.E. to Harihar (see above), and S.W. through forests to Agumbi and Mangalore (see p. 443).

28 m. At Bhadravati station, on the banks of the Bhadra river, 12 m. from Shimoga, the Mysore Iron and Steel Works produce iron castings and pipes, steel ingots, acetate, tar products and refined alcohol. The wood distillation plant is unique in India. The works were started in 1923 with power from Sivasamudram.

Shimoga is the most convenient

starting-point for the Gersoppa or Jog Falls of the Shiravati, distant 62 m., the stages, each with a R.H., being Ayanur (15 m.), Anantapur (15 m.), Sagar (15 m.), Talguppa (10 m.), Gersoppa Falls. There is a regular motor-bus service; and on previous intimation to the Proprietor, Motor-bus Service, Shimoga, a motor-car can be hired with halting charge. Supplies must be taken for the journey. The road passes through much fine bamboo and tree forest. Some miles above the falls, the road to the Mysore bungalow on the left bank (permit obtainable from the Dy. Com., Shimoga,) turns down to the Shiravati ferry across a broad, deep stream flowing between high wooded banks, while the main Honavar road continues, branching off to the Bombay, or Jog, bungalow (permit obtainable from the Ex. Eng., Kanara Dist., Karwar) at Kodkani, on the right bank close to the Raja Fall.

There are in all four falls, which have been called the Raja or Horse-shoe, the Roarer, the Rocket, and La Dame Blanche. In the *Horseshoe* the water in considerable volume leaps sheer down a height of 829 ft., measured by line, and falls into a pool 132 ft. deep. The spectator can look right down into this abyss. In the next, the *Roarer*, the water rushes foaming down a tortuous channel into a cavern or cup, which turns it into the rift of the Raja below. The name given to the third fall, at a little distance to the S., the *Rocket*, is very appropriate. It continually shoots out in jets of foam, which burst like fire-rockets into showers of glittering drops. The *Dame Blanche*, nearest the S. end of the cliff, streams in a succession of lace-like cascades over the sloping surfaces of the rock wall underneath it. The finest view of all four falls is that from the Mysore side, as from it the black chasm into which the Raja and Roarer leap and pour is fully seen, as well as the curving face of the cliff down which the Rocket and Dame Blanche shoot and stream. A particularly fine view is



that from Lady Curzon's seat and Watkin's platform to the W. of the Mysore bungalow; and no one should fail to make the expedition to the foot of the falls, though the paths are steep for returning. The whole of the deep recess into which the waters are hurled is covered with fine trees and dense undergrowth (full of leeches!), and the river disappears to the W. between the dark walls of a gorge. In the dry season the amount of water in the falls becomes very small, and in the rains the whole of the recess may be shrouded in thick impenetrable mist. The best time for a visit is early in the cold weather, as soon as the rains have ceased.

A great new hydro-electric power plant is now being constructed at Gersoppa by the Bombay and Mysore Governments.

The Queen of Gersoppa, called by the Portuguese the *Rainha da Pimenta*, or Pepper Queen, was a great dignitary in the 17th century. Her subjects were chiefly Jains, by whom the nearest village to the falls is at present almost entirely inhabited. Among the ruins of the city of Bednur are two ordinary Jain temples.

#### Main Line

513 m. from Poona, Banavar station.

The renowned ruins of Halebid (below) lie 18 m. S.W. from this point by motor-bus, past *Jyavagal* (12 m.). 10 m. beyond in the same direction is *Belur*. The circuit may be continued to Hassan (24 m.), and Chennarayapatnam (18 m.), for Sravana Belgola (8 m.), and from Chennarayapatnam to Arsikere railway station (32 m.). Hassan is on the branch line from Arsikere (p. 409) to Mysore City. Motor-bus services ply between Belur and Hassan, and between Hassan and Sakleshpur, where there are coffee and cardamom estates. At the latter there is a Planters' Club.

At Jyavagal there is a temple dedicated to Narsingh, and built entirely

of *balapam*, or pot-stone. "It is highly ornamented after the Hindu fashion, and on the outside every part of its walls is covered with small images in full relief."

Halebid (R.H.), named from the Kanarese words *hale*, "old," *bidu*, "capital," is on the site of Dwarasamudra, the capital of the Hoysala Ballala Kings, a dynasty traditionally founded by Sala in 1006. Vishnuvardhana (1111-41) was ardently religious, a conqueror, architect and builder of Halebid. The dynasty seems to have ended with Ballala IV in 1343. Halebid was rebuilt in the middle of the 13th century by Vira Someswara, and some inscriptions represent him to be the founder. Attacked by leprosy, he withdrew to the neighbouring Hill of Pushpagiri ("Mountain of Flowers"), where he was instructed to erect temples to Siva to obtain a cure. The Muslims under General Kafur from Delhi took the city in 1310, and plundered it. In 1326 another army of Muslims destroyed the city. The Raja then removed to Tonnur, then a flourishing city (3 m. N. of French Rocks station, p. 405).

There are two most remarkable temples remaining. The northernmost of these, the Kedareswara, is the smaller of the two. A tree took root in the vimana, or tower, over the sanctuary, and, dislodging the stones, rendered much of the temple a heap of ruins. The temple was star-shaped, with sixteen points, and had a porch that from base to top "was covered with sculptures of the very best Indian art," possibly over elaborate.

The second temple, the Hoysaleswara ("Lord of the Hoysalas"), stands on a terrace, 5 ft. 6 in. in height, paved with large slabs. The temple itself is 160 ft. from N. to S. by 122 ft. from E. to W., and beyond its walls there is a clear margin of platform all round of about 20 ft. The height from the terrace to the cornice is 25 ft. It is a double temple, one half being sacred to Siva, and the other to his wife. Each half has a pavilion in front

containing the *Basava*<sup>1</sup> *Nandi*, or bull. The larger of the two is 16 ft. long by 7 ft. broad and 10 ft. high, the animal being represented kneeling.

Some of the pillars in the inner part of the temple are of black hornblende, and have a dazzling polish. Fergusson says: "Some of these friezes are carved with a minute elaboration of detail which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East." He adds: "Here the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. In the friezes which surround the building the succession is always the same, the elephants being the lowest, next above them the *shardulas* (or conventional lions), then the horses, then the oxen, then birds. Fergusson places Halebid Temple and the Parthenon as the two extremes of architectural art. There is a group of extremely beautiful Jain Bastis at the farther end of the village.

Belur (or Baillur) (R.H.), 24 m. from Hassan (cars available), stands on the right bank of the Yagachi. In the Puranas and old inscriptions it is called Velapura. The famous temple of Chenna Kesava was erected and endowed by the Hoysala King, Vishnu Vardhana, on exchanging the Jain faith for that of Vishnu about 1133. The carving rivals that of Halebid, and is the work of the same artist, Jakanacharya.

The image of the god is said to have been brought from the Baba Budan Hills (N.W., rising to a peak 6317 ft.), known in Puranic times as *Chandradrona*, or Crater of the Moon, and a place of pilgrimage for both Hindus and Muslims. They lie 10 m.

from Chickmagalur (bus service) and there are coffee estates in the hills. The image of his goddess Mahishashura-mardin was left behind, which obliges him to pay her visits.

The *Great Temple*, within a high wall which surrounds a court 440 ft. by 360 ft., has on the E. front two fine gopurams. In this court are smaller shrines. "The Great Temple," said Fergusson (*Ind. Arch.*, 1, 439), "consists of a very solid vimana, with an *antarala*, or porch; and in front of this a porch, or mahamantapam, of the usual star-like form, measuring 90 ft. across. . . ." The windows to the porch are twenty-eight, all different. Some are pierced with star-shaped conventional patterns, and with foliaged patterns between. Others are interspersed with mythological figures as the Varaha Avatar. The base is very richly carved, and is supported on a frieze of elephants. "The amount of labour which each facet of this porch displays is such as never was bestowed on any surface of equal extent in any building in the world." The Sri Ramakrishna (Hindu) Mission temple is modern.

523 m. from Poona, Arsikere Junction (R.). There is a beautiful temple here, built by Ballala II (end of the 12th century A.D.). Branch line to Hassan (R.), 29 m. and to Mysore City, 103 m. (p. 400). From Hassan (alt. 3094 ft.) there is a motor service to Belur.

32 m. S. from Arsikere is the ancient town of *Chennarayapatnam*. From here

8 m. S.E. again is *Sravana Belgola* (white lake), a centre of Digambara Jains. Bhadra Bahu, a sage who died here in the 4th century B.C., was a *Sruta kevala*, or immediate "hearer," of the six disciples of Mahavira, founder of the Jain sect. His attendant is said to have been the famous Mauryan Emperor Chandragupta, or Sandracottus, who abdicated to live the life of a recluse with him. This is confirmed by inscriptions on the rock of very great antiquity. Asoka, the grandson of Chandra-

<sup>1</sup> Basava was founder in the 12th century of the Lingayat Saivite sect in S. and W. India. The members, who are vegetarians, admit the equality of women with men, allow widow marriage, and disregard Brahman sanctity.

gupta, is said to have visited the spot with an army.

Near the town are two hills—*Indrabetta* or *Vindhyagiri* or *Doddabetta* and *Chandragiri* or *Chikkabetta*.

On *Indrabetta*, reached by a steep flight of steps going straight up the rock (470 ft.) is a colossal<sup>1</sup> statue (c. A.D. 983) of Gomata Raya, 70 ft. 3 in. It is nude, and faces the N. The face has the calm look usual in Buddhist statues. The hair is curled in short spiral ringlets all over the head. From the knees downwards the legs carved in relief on the rock are unnaturally short; the feet rest on a lotus. Ant-hills rise on either side, with a creeping plant springing from thent which twines round the thighs and arms. These symbolise the deep abstraction of the sage. The stone looks as fresh as if newly quarried, owing to its being profusely anointed at intervals of 25 years. Within the enclosure are 72 small statues, of like appearance, in compartments. An inscription on the front of the colossus states that it was erected by Chamunda Raya. The most interesting inscriptions (see *Epigraphia-Karnataka*, by Rao Bahadur R. Narasimhacharya) are cut in the face of the rock at *Indrabetta* in ancient characters 1 ft. high.

On *Chandragiri* (220 ft. high) there are fifteen Jain temples in clusters (*Bastis*) and a number of stone lamp shafts. The monastery (W.) contains many mural paintings.

583 m. from Poona, *Tumkur* station (R.). 10 m. N.E. is a health resort on the *Devarayadurga* hills. At *Kunigal*, 24 m. S., connected by motor-bus, is a Mysore Government stud farm.

626 m. **BANGALORE** City • Junction station (alt. 3000 ft.) both for air and rail services. Railways run S.W. to Mysore City (Route 29 (a)); N. to Guntakal and Secunderabad (Route 27), and E. to Bowringpet and Jalarpet for Madras (Route 29 (b)). A loop N.G. railway runs *via* Chikballapur and Kolar (p. 410) to Bowringpet.

<sup>1</sup> There are similar colossal images at Karkal and Venur near Mangalore (p. 443).

The Cantonment station lies 2 m. N.E. of the city station. The name is literally "the town of bengalu," a kind of bean. The State of Mysore of which Bangalore is the capital, comprises an area of 29,326 sq. m.

The State, which became independent after the fall of Vijayanagar, remained under its own rulers until 1759, when the Hindu ruler Chikka Krishna Raj Wadiar was dispossessed by one of his captains, the famous Haidar Ali. The Wadiyar family was restored by Lord Wellesley after the fall of Seringapatam in 1799, in the person of the grandson of the Raja then deposed, who was a child of five years of age. The conduct of the Maharaja, and a rising in Bednur (1830) led to the resumption of the administration by a British Commissioner and four Superintendents in 1831, under treaty stipulation of 1799. In 1866 it was decided to recognise his adoption (1865) of Chama Rajendra as his heir. Maharaja Krishna Raja Wadiyar died in 1868, and in 1881 the "rendition" of the State to Maharaja Chama Rajendra Wadiyar was carried out, the Cantonment area of 13½ sq. m. being assigned to the British Government for military purposes. A peshkash or annual tribute of 35 lakhs was imposed, but 10½ lakhs of this was remitted in perpetuity in 1927. The Maharaja, an excellent ruler, died in 1894.

He was succeeded by the late Maharaja Sir Krishna Raja Wadiar Bahadur, who died in 1940. The State acceded to the Indian Union in 1947, and the present Maharaja, Sir Jaya Chamaraja Wadiyar, nephew of his predecessor, became *Rajapramukh*, with a democratically elected Government working under him.

The Cantonment<sup>1</sup> and City of Bangalore (combined pop. 1951, 776,170) stretch from the Maharaja's Palace on the N., 6500 yd., to the Koramangala Tank on the S., an equal distance from the *Petta* on the W. to

<sup>1</sup> Morris's Guide to Bangalore can be recommended.



the Sappers' Practice-ground on the E. Bangalore proper lies S. of the Dharmambudhi and Sampangi Tanks which lie in the N.W. and E. corners of the *Petta*, or town.

In the Cantonment, from N.W. to S.E., the first building is the *Maharaja's* handsome *Palace*. 2 m. N. of the *Palace* is the *Indian Institute of Science* for post-graduate research (founded by the liberality of the well-known *Parsi Tata* family) which has attained a world-wide reputation. S.E. of this is the railway station, and S. again is *Miller's Tank*, which communicates with the much larger *Ulsoor Tank* on the E. edge of the Cantonment.

N.E. are the suburbs of *Cleveland Town*, *Fraser Town* and *Richards Town* (a modern extension) with a large factory of the *Peninsular Tobacco Co.* St *Xavier's* (Roman Catholic) Church, a *Wesleyan Church* and the (Anglican) Church of St *John*, are in *Cleveland Town*. In St *John's* cemetery is the grave of General *J. W. Cleveland*, who died in 1883 in his 92nd year, after a service of 75 years in the *Madras Army*. The *Regimental Centre* of the famous *Madras Sappers and Miners* adjoins the village and large tank of *Ulsoor*.

S. of the Sapper lines are the *Infantry Barracks*, and then in order along the N. side of the great *Parade-ground*, St *Andrew's Kirk*, built 1864, the *Main Guard*, the *Y.M.C.A.*, the *Bowring Civil Hospital*, and the *Lady Curzon Women's Hospital*. Directly S. of *Ulsoor* are the *Artillery Barracks* and S. again of them the *Cavalry Barracks*, the old *Cemetery*, the *Mounted Parade*, the *Artillery Practice-grounds* and *Y.M.C.A.* buildings.

*Trinity Church* (Anglican) contains some interesting memorials. W. of *Trinity Church* are the *Wesleyan Chapel*, the *Public Offices*, *Maya Hall*, which contains the municipal office, and the *Gymkhana*, standing in the *General Parade-ground*, which is more than 1 m. long from E. to W. A little S. of its centre is St *Joseph's*

*College*, and S.E. the *Roman Catholic Cathedral* and *All Saints' Church*.

At the W. end of the *Grand Parade-ground* is *St Mark's Church*. To the W. of this is the *Cubbon Park*. In this are the *Museum* (1865) and the *Sir Seshadri Memorial Hall*, where the *Mysore Government Public Library* is located.

In the vestibule of the *Museum* is a slab with twelve *Persian distiches*, brought from *Tipu's Palace* in the fort, also a relief of *Seringapatam* in 1800. In the large room adjoining there is a collection of geological specimens. Upstairs are stuffed animals, butterflies, Indian ornaments and dresses, and a most remarkable collection of fishes.

N.E. is a *Memorial Statue* of *Queen Victoria*, and farther N. is a statue of *King Edward*. To the W. is a building 525 ft. long (1868) which contains the *Mysore Government Public Offices*. In front is a statue of *Sir Mark Cubbon*, *Commissioner* of *Mysore* from 1834 to 1861. He died at *Suez* after a service of 62 years in *India*. The former *Residency* is about  $\frac{1}{2}$  m. N. of the *Public Offices*.

The city of *Bangalore* proper has an area of 11.8 sq. m. The *Petta*, as it is called, was until 1898 surrounded by a deep ditch and thorn hedge. There is an excellent market between the *Fort* and *Mysore Gates*. The grain-market, *Taragu-petta*, and cotton market, *Arale-petta*, present busy scenes. Fruit and vegetables are sent to *Madras* and *Bombay*.

The *Fort* is due S. of the *Petta*. Rebuilt in stone in 1761, it is 2400 ft. from N. to S. and 1800 ft. from E. to W., of an oval shape, with one gateway remaining—the *Delhi Gate*, built of cut granite, on the N. face opposite the *Petta*. It was captured by *Lord Cornwallis*, on the 21st *March* 1791, after a determined resistance. In spite of the presence of *Tipu* with a large army, a few miles away.

In the centre of the fort is the *arsenal*, and some remains of *Tipu's Palace*. There is a small temple near

the Mysore Gate. The ramparts of the walls deserve a visit. Outside the N.W. corner of the fort is the Victoria Hospital, maintained by the State. To the W. is the Minto Ophthalmic Hospital and a hospital for women and children.

There are large cotton, woollen, carpet, silk, leather and soap industries, as well as the cigarette factory referred to above. Recently also a Telephone Factory, a Machine Tools Factory and the Hindustan Aircraft Factory have been started.

1½ m. to the E. of the Petta and fort is the Lalbagh, a garden said to have been laid out in the time of Haider Ali, with tropical and sub-tropical plants.

In consequence of the former prevalence of plague in Bangalore many modern extensions have been built S.W., S.E. and N.W.

Mysore State is fortunate in having had for many years a succession of good Diwans, and to one of those, Sir Mirza Ismail, who devoted himself to improving their appearance, both Bangalore and Mysore owe much of their attraction. There is no more pleasant place in India for the European or American tourist.

## ROUTE 29

### BANGALORE to

- (a) Falls of the Cauvery, Serlingapatam, and Mysore City, and
- (b) Bowringpet (for Kolar Gold Fields), Jalarpet Junction, Vellore, Arcot and Arkonam Junction (for Madras).

- (a) The Falls of the Cauvery, Serlingapatam, and Mysore City.

A metre-gauge railway runs S.W. from Bangalore to (86 m.) Mysore City.

28 m. *Closepet* (D.B.K., to Indians *Kallispet*) is named after Sir Barry Close, the first British Resident in Mysore from 1799 to 1801. It was founded in 1800 by the Diwan Purnaiya (p. 407) to secure the road which passed through dense jungle. The place is also known as Ramgiri from the neighbouring hill.

36 m. *Channarayana* station, noted for lacquer ware and steel strings for musical instruments. Two large Muslim tombs N. of the town, one of the religious preceptor of Tipu.

46 m. *Maddur* station (R., D.B.), once headquarters of a Vijayanagar Viceroy, suffered heavily during the wars with Tipu Sultan. There are two large Vaishnava temples here, sacred to Narasimha Swami and Varada Raja, the "Man-Lion" and the "Boon-giving King." A brick bridge with seven arches, built in 1850, spans the Shimsha, on the right bank of which the town is built. A road runs 150 m. to Coimbatore.

Regular bus services run to Sivasamudram (30 m., see below) from Maddur station.

By road 14 m. S. is *Malavalli* (D.B.). The Mysore-Bangalore and Maddur-Sivasamudram roads cross at this place. On the 27th of March 1799

General Harris defeated the army of Tipu Sultan here. The left wing of the British was commanded by Colonel Arthur Wellesley, afterwards Duke of Wellington.

12 m. S.W. of Malvalli is the village of Somnathpur,<sup>1</sup> famous for its star-shaped temple, attributed to Janak Acharya, the famous sculptor and architect of the Hoysala Kings. The three pyramidal towers or vimanas over the triple shrine are completely finished. The central shrine is that of Prasanna Channa Kesava, that on the S. is sacred to Gopala, and that on the N. to Janardhana. Round the outer base are carved with dexterity incidents from the Hindu Epics. The end of each scene is indicated by a closed door. Around lie seventy-four mutilated statues, which once stood on the basement. There is a fine inscription at the entrance, which declares that the building was completed in 1270 by Soma, a high officer of the Hoysala State and a member of the royal family. Ruins of a large Saiva temple bear inscriptions, deciphered in *Epigraphia Karnataka*.

From Malvalli the road leads S. 12½ m. to

Sivasamudram. 3 m. N. of the Cauvery the road turns off to the E., and conducts to the Cauvery Falls Electric Power Station. The river divides into two branches, embracing the Sivasamudram Island, about ½ m. above the point where the main road reaches it. This island was connected with the left shore by a bridge (destroyed and rebuilt upstream), at the farther end of which is situated a R.H. (permit from the Supt., Power Station). From a curved regulator the channel leading to the penstock chamber takes off on the left. The main road crosses to the island, and turns to the S. point, where a similar stone bridge, the Kollegal Bridge, makes connection with the right shore in the Coimbatore District. At this point also is a regulator, by which the whole water of the stream

can, if necessary, be diverted into the Western channel.

The river turns sharply above the head of the island, and flows from S. to N. past it, turning again to the E. at the junction below the Falls. These are known as the Bar Chukki Fall, on the right arm, and the Gagana Chukki, on the left arm; the former is 1½ m. from the R.H., and the latter 2½ m.

The height of the Falls is 320 ft., but hardly any one of the many shoots has such a clear leap. They are spread over a considerable face of rock, and in the case of the Gagana Chukki (Western branch) and its Falls, curve round considerably to the left front. The foot of the Bar Chukki Fall can be reached by a long flight of slippery stone steps. The descent to the Gagana Chukki is possible on the W. bank only. On the E. bank, in front of it, are some Muslim buildings. A cloud of spray constantly rises from the pools below them, and at a distance may be observed overhanging the head of the Falls. The ordinary monsoon discharge is 18,000 cubic ft. per second, but the discharge of a high flood has been known to be 200,000 cubic ft. On the left bank, in front of the Gagana Chukki, steel pipes, or penstocks, carry the water down a vertical height of 400 ft. to the generators, which deliver power as far as the Kolar Gold Field, 93 m. distant. The scheme was initiated by Diwan Sir Seshadri Iyer, and carried out by Colonel Joly de Lotbiniere, R.E. (in 1900-02), for 6000 kW. It is still being enlarged.

56 m. Mandya station. The Mysore Sugar Coy. manufactures sugar and denatured spirit since 1933.

75 m. French Rocks station, the place where French officers in the service of Haidar Ali and Tipu Sultan were stationed from about 1780. The name is properly Hirode. The fort, 2882 ft. above sea-level, is 3 m. N. of the railway station.

77 m. from Bangalore is SERIN-GAPATAM station (D.B.K.), inside the fort, which is built at the W. end

<sup>1</sup> See Fergusson's *Ind. Arch.*, 1, 437.



of an island 3 m. long in the Cauvery river, 2412 ft. above sea-level; a suburb of Ganjam is on the W. The name is derived from a temple of Vishnu Sri Rangam, which is of much higher antiquity than the city.

Seringapatam<sup>1</sup> has a bad reputation for fever, and should be visited from Mysore (9 m.), or a car can be ordered by telephone for the tour. By permission of the Darbar the hot hours of the day can be spent at the Darya Daulat Summer Palace.

In 1133 Ramanujachari, the Vaishnava reformer, fled to Mysore from the Chola Raja, and converted from the Jain faith Vishnu Vardhana of the Hoysala Ballala dynasty. The royal convert gave him the province of Ashtagrama, including Seringapatam, over which he appointed officers called Prabhus and Hebbars. In 1454 the Hebbar Timmana obtained from Sri Krishna Devaraya of Vijayanagar the government of Seringapatam, with leave to build a fort there. His descendants governed till Sri Ranganaraya of Vijayanagar appointed viceroys, the last of whom, Tirumala Raja, in 1610 surrendered his power to Raja Wadiyar; Seringapatam then became the capital of the Mysore Rajas, and of Haider Ali and Tipu, till the fort was stormed by a British army. After its capture from Tipu, Seringapatam became British territory, and troops were stationed there, but it was very feverish and was subsequently exchanged for land at Bangalore. Since 1851 Bangalore has been the capital.

The Fort had double ramparts, the northern, the longest, face being just a mile in extent. The breach by which it was stormed on 4th May 1799 lies only a short distance to the S.W. of the railway station, beyond a ruined mosque, and is marked by an obelisk erected by the Mysore Government in 1907 in commemoration. On the

S. shore two cannons, buried upright, mark the line from which the assaulting column advanced across the stream.

Just across the railway line on the N. side is the dungeon in which the captives from Pollilore (see p. 426), including David Baird, were imprisoned for four years. A marble tablet indicates the spot, which is reached by descending a flight of steep and narrow steps. S. of this is the Sri Ranganatha Swami Temple, and considerably to the E., across the open space which was once the Parade-ground, is the Gangadhareswara Temple, with a store-house of State Sandalwood (monopoly) to the S. of it, occupying the site of Tipu Sultan's Palace.

N.E. of this is the Water Gate, outside of which is a very picturesque enclosed space between walls with many stone idols and reliefs of serpents under banyan-trees. On the right of this space is the spot where Tipu Sultan fell, and outside it upon the river-bank is a bridge over the fort ditch and a ghat built in memory of Maharaja Krishna Raja Wadiyar.

S.E., and facing the Ganjam Gate, is the Masjid-i-Ala, with two lofty minarets. Outside, to the N.E. of the Ganjam Gate, is the Darya Daulat Palace, and E. of it, at a distance of nearly 2 m., is the Lalbagh, with the mausoleum of Haider Ali and Tipu Sultan. Just outside the Fort is the Scott Bungalow, which with its furniture has been preserved by the Mysore Government from the time of an (unsubstantiated) tragedy in 1817, when Colonel Scott (Commandant of Seringapatam) drowned himself on returning to find his wife and daughter dead from cholera.

The first Siege of Seringapatam was in 1792. Lord Cornwallis had appeared before the place on 13th May 1791, after the capture of Bangalore, but was compelled by loss of transport to fall back, destroying his battering train. In February 1792 the attack was made from the N.W. side of the fort from French Rocks, where an army

<sup>1</sup> An excellent account of the place has been written by the Rev. E. W. Thompson, Mysore (obtainable from the Christian Literature Society).

of 19,000 European and 29,000 Indian troops, with 400 guns and a large force of Mahratta and Hyderabad Cavalry had been assembled under Lord Cornwallis.

Outside the fort on the N. of the Cauvery a "bound hedge" of cactus and thorn enclosed a large space. That on the N. was 1 m. to  $1\frac{1}{2}$  m. deep by 3 m. long along the river, and was defended by six redoubts. In a night attack on 6th February the British carried these and got a footing on the island. Trenches were then opened, and, General Abercrombie having arrived with 9000 additional troops from Bombay, Tipu Sultan decided to submit, on 23rd April, surrendering half his territories to the three allies. The handing over of two of his sons, aged 10 and 8, as hostages, one condition of peace, supplied a subject for several pictures by English contemporary artists.

The second siege commenced on 17th April and ended on the 4th of May 1799. The forces under General Harris arrived S.W. of the fort on 5th April, and were joined by the Bombay troops under General Stuart on the 14th. By the 27th April the enemy had been driven out of the whole outer zone of defence. By the 3rd May a practicable breach had been made in the walls, and this was stormed next day. The defenders were taken by surprise, and the troops, having surmounted the outer wall within seven minutes, turned right and left along the deep inner ditch. Tipu Sultan, awakened, who had hurriedly proceeded to the point of the breach, found himself cut off, and therefore fell back along the N. wall, seeking to regain the Palace from that side. In front of the inner wicket gate there he was severely wounded and placed inside a palanquin, but meanwhile the wicket had been siezed by the besiegers. As he lay disabled outside it a European soldier attempted to snatch off his jewelled sword-belt, and, being wounded by the Sultan, shot him through the head.

His two sons, formerly hostages, then surrendered, and next day the eldest son, Fatch Haidar, who was commanding a force outside the fort, surrendered also. The reserve on the occasion of the assault was commanded by Colonel Wellesley, who became Commandant of the place and the troops left in it. The evening after the assault was ushered in by a storm of extraordinary violence. Tipu Sultan was buried next day in the Lalbagh Mausoleum with military honours. His sword is in the Indian Museum, S. Kensington.

The island is connected with the N. bank of the Cauvery by the Wellesley Bridge, and with the S. bank by the Periapatnam Bridge, on stone piers. An inscription on the Wellesley Bridge records that it was built between the years 1802 and 1804 and dedicated to Richard, Marquess Wellesley by the Diwan Purnaiya, the Prime Minister, who served with equal loyalty Haidar Ali, Tipu Sultan, the British and the restored ruler, from 1799-1811, and who died at Seringapatam in 1812.

Beyond the Periapatnam Bridge is a canal, and following the left bank to the W. the visitor passes along the outer zone occupied by the defenders in the siege of 1799. Close to the bridge was Wallace's Post, captured on 26th April. Half a mile from it are the guns opposite the breach, and beyond these again is MacDonald's Post. Just S. of the canal is a very sacred Hindu temple at a Sangam or junction of rivers. The island was evacuated on account of its unhealthiness in 1811.

The Darya Daulat Bagh, a Summer Palace of Tipu Sultan just outside the E. side of the fort, is distinguished for the arabesque work in rich colours which covers it. The W. wall is painted with a representation of the victory of Haidar Ali over Colonel Baillie at Pollilore, near Conjeeveram (see p. 426). It had been defaced prior to the siege of 1890, but Colonel Arthur Wellesley, who made this garden his

residence, had it restored. It was afterwards whitewashed, but Lord Dalhousie, visiting the spot, had it repainted by an Indian artist who remembered the original. The perspective is bad and the effect grotesque, but the painter has succeeded in capturing the expression and attitude of the stolid clean-shaven British soldiers, and the excited moustachioed Frenchman are very lifelike.

The **Lalbagh** is a garden 2 m. E. of the fort on the other side of the Ganjam suburb (which has a church of Abbé Dubois founded in 1800). It contains the mausoleum of Haidar Ali and Tipu Sultan, a square building surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende, remarkable for its beautiful polish. The double doors of rosewood, inlaid with ivory, were given by Lord Dalhousie. Each of the tombs is covered with a crimson pall. The tablet on Tipu's tomb is in verse to this effect—"The light of Islam and the faith left the world: Tipu became a martyr for the faith of Muhammad: The sword was lost and the son of Haidar fell a noble martyr." The chronogram gives the date 1213 A.H. = A.D. 1799.

In front of the Lalbagh is a memorial (1816) by Colonel John Baillie, then Resident at Lucknow, to his uncle, Colonel William Baillie, who died in 1782 a prisoner of Tipu Sultan, and the graves of many British soldiers.

In the garrison cemetery are graves of officers of the Regiment de Meuron, a Swiss proprietary regiment, first in Dutch and then in the service of the East India Company, which took part in the second siege of Seringapatam and was afterwards quartered on the island.

A remarkable arch, near the railway line, in brick and mortar, built in 1801 by de Haviland, with a very flat span of 112 ft., was broken in 1937, having lasted more than a century.

**Mysore** (pop. 244,334), the old capital of the State, is 86 m. distant from Bangalore and 2493 ft. above sea-level. The city<sup>1</sup> is built in a valley formed by two ridges running N. and S. The streets are broad and regular, and there are many substantial houses two or three storeys high, with terraced roofs. The town has a neat and thriving look, and much attention has been paid to the amenities by the municipality. The Mary Holdsworth Hospital (1906) is a memorial to a Wesleyan missionary who lived in and for Mysore.

To the E. are the Summer Palace, the Lalitha Mahal, a mansion for housing distinguished guests, and a striking new R.C. cathedral. To the W. are the Public Offices, the Maharaja's College, University buildings (1916), and the Maharani's College. S. of the town is the fort, a quadrangular, moated enclosure of some 450 yd.; in front of it lie the Curzon Park, the Gordon Park, Nishath Bagh and the Hardinge Circle. In the centre of the town are the Sri Krishnarajendra Hospital, the Chamarajendra Technical Institute, the Jubilee Clock Tower (1927), and the Lansdowne Bazar. The British Residency until 1884, known as Government House, contains a very large room, without pillars, with a Madras terraced roof.

The *Maharaja's Palace* (1897) in the fort faces due E. and replaces one partly burnt down. The general appearance and the outline are Indo-Saracenic; but the details of decoration are distinctly "Hoysala." The central tower is the dominating feature. The carvings and colour combinations are highly artistic. In the Sajje or Dasahara Hall the Maharaja shows himself to the people, seated on his throne, at the Navaratri festival in September.

The throne is remarkable. According to one account, it was presented to the ambassadors of Chikka Deva Raja of Mysore in 1699 by the Em-

<sup>1</sup> See *Mysore City*, by Constance Parsons (Milford, 1932).



peror Aurangzeb (Wilks, 1, 106). The Palace legend at Mysore is that it was originally the throne of the Pandus, and was found buried at Penukonda by the founders of the Vijayanagar Empire, who were told where it was by an ascetic. It was found in a lumber room when Seringapatam was taken by the British, and was employed at the installation of the Wadiyar Raja. It was originally of figwood overlaid with ivory, but the ivory has been plated with gold and silver carved with Hindu mythological figures.

The magnificent new *Palace Offices* were constructed in 1925. The Govt. Silk-Weaving Factory and Sandalwood Oil Factory will interest ladies. A Zoo to the E. of the City on the way to the race-course contains a varied collection of wild animals and birds.

**Chamundi**, the hill which overlooks Mysore, is 2 m. S.E. of the fort. It is precipitous, and rises to 3489 ft. above sea-level; an excellent road, suitable for motors,  $5\frac{1}{2}$  m. long, leads to the top, on which is a temple. Two-thirds of the way up is a colossal figure of Nandi, the sacred bull of Siva, 16 ft. high, hewn out of the solid rock—a well-executed work of the date of 1659. Chamundi, family goddess of the Wadiyars, is a title of the goddess Kali (see p. xxxix) who killed two demons, Chanda and Mundi, on the hill. On the top is a residence of H.H. the Maharaja.

For the motor journey by road from Mysore City to Bangalore, cars and bus seats can be obtained from the Railway Out Agency. For the road to Calicut see p. 440.

#### *Branch Line*

A metre-gauge line runs from Mysore City to Hassan (74 m.) and (103 m.) Arsikere Junction (p. 400), where it connects with the line from Hubli Junction to Bangalore (Route 28). The first station on this line after leaving Mysore City is Belagula, which is 3 m. from the Krishnaraja Sagar, a reservoir

(49½ sq. m.) with a dam (1½ m. long and 130 ft. high) across the Cauvery and constructed to store water for irrigation purposes, and to maintain a continuous flow of water at Sivasa-mudram for generating electric power. The place is 12 m. by road from Mysore City. There is a fine hotel, and terraced gardens (Brindavan) below the dam with fountains, floodlit by night, and a "fairy land." The Irwin Canal passes through a tunnel 3200 ft. long.

#### *Main Line*

102 m. from Bangalore, Nanjangud (D.B.), has a temple 385 ft. long by 160 ft. broad, supported by 147 columns. It is one of the most sacred in Mysore, and enjoys a Government grant. There is a car-festival here in March, which lasts three days.

124 m. Chamaraajnagar (alt. 2805 ft.). From the railway terminus here a motor-road runs through interesting jungle country, E. of the Nilgiris, to Coimbatore.

#### *Coorg*

Coorg (anglicised form of "Kodagu"), of which the capital town, Mercara (Mahadeopet), 75 m. W. of Mysore, is reached by a motor service. (Apply to Agent, Govt. Motor Mail Service, Mysore.)

At Hunsur (Gadipotra) on the Lakshman Tirth river (27 m. R.H., permit from the Amildar), are the headquarters of the breeding establishment of the famous Mysore bullocks (Hallikar and Amrit Mahal). With them Haidar Ali marched 100 m. in 3½ days to the relief of Chidambaram (p. 448) in 1781. Near Fraserpet, renamed after Col. Fraser, the first British Political Agent, 1834, the Cauvery is crossed. Haidar Ali heard here of the birth of Tipu and called it Khushalnagar.

Mercara has an old fort, which was besieged by Vira Raja of Coorg in 1791, but he let Tipu's relief column

in. Coorg was overrun by Haidar Ali in 1773 and ravaged by Tipu in 1782-1783. The capital was moved from Periapatam to Mercara in consequence. The draft treaty of Seringapatam barred Tipu from Coorg and the West Coast. He was unwilling to accept the clause, and preparations were made to resume the siege, but he consented and signed on 19th March 1792. The subjects of Vira Raja were maltreated and wished to come under British rule in 1834. The Raja surrendered the country to Colonel Fraser, and became a political pensioner. The Arms Act is not applied to the Kodagus in consequence, and they carry a knife similar to the Pathan knife. They are a sturdy, much intermarried race. A Chief Commissioner administers the country with the help of a Legislative Council.

The production of coffee has been much affected by the "borer" which necessitates growing under shade trees. When the industry was flourishing the planters used to keep a pack of hounds, which were as likely to turn out a panther as a jackal. Much of the country lies at an altitude of 4000 ft. or over, and the climate is excellent except during the rains, when 100 in. fall at the top, and much more on the slopes of the Ghats. The lantana or wild heliotrope, introduced to fence the plantations, has grown out of all control and infests the hill-sides.

Two roads divide at Fraserpet, where there is a bridge over the Cauvery, which rises in Coorg, near the peak of Brahmagiri, 5272 ft. One road runs to Mercara, headquarters of the Province. The other runs, with a branch to Pollibetta and the Planters' Club, through Virarajendrapet (named after the uncle of the last Raja) down to Mattanur, where it branches to Cannanore and Tellicherry. The scenery *en route* is lovely. Many rare butterflies are found in this area. There is a D.B. at Wattekuli and mahseer-fishing at the bottom of the ghat.

(b) Bangalore City to Bowringpet, Jalarpet Junction, and Arkonam Junction (for Madras).

Communication between Bangalore and Madras City is made by a broad-gauge line (222 m.).

35 m. from Bangalore, Nandi, on the narrow-gauge loop to Bowringpet station for Nandidrug (see Route 27, p. 397).

28 m. Faykal station. There are two outcrops with Puranic inscriptions. From quarries here, granite is exported.

44 m. from Bangalore city is Bowringpet (called after a former Chief Commissioner of Mysore), junction for the broad-gauge Kolar Gold Field Ry. to Ooregaum and Marikuppam (10 m.), and for the Kolar District Ry., loop (102 m.) to Bangalore city. The Gold Field (pop. 159,158 in 1951) is 8 m. distant. The mines are worked by four different companies, all managed by Messrs John Taylor & Sons of London. Since mining on modern principles was begun on the Field in 1882, the mines have yielded gold to the value of hundreds of millions sterling. The mines are supplied with electricity for all purposes by the Cauvery Falls Power Works (p. 405). Two of the mines are over 9000 ft. deep.

89 m. Jalarpet; junction with the main broad-gauge line of the Southern Ry.

109 m. Ambur, with a barrier fort. Headquarters of the Apostolic Church of the Indies (Syrian and Orthodox).

141 m. from Bangalore is Katpadi Junction (R.).

From here (1) a metre-gauge line runs past Vellore (7 m.) to (100 m. Villupuram Junction for Pondicherry (p. 445, Route 33); and (2) another runs N. to (21 m.) Chittoor, Pakala, Tirupati (64 m.), and (71 m.) Renigunta (Route 23, p. 354).

Vellore Town (alt. 689 ft), headquarters of the N. Arcot District, is 5 m. S. of Katpadi station, on the opposite bank of the Palar river,

which is spanned by a brick road bridge and a railway bridge.

The Fort of Vellore was occupied by Narsingh Raja of Vijayanagar about 1500. It is a perfect specimen of military architecture.<sup>1</sup> The design suggests the work of Italian engineers; but local tradition ascribes it to Bommi Reddi, who came from the Kurnool district. A main rampart is broken by round towers and rectangular projections, and is surrounded by a moat. The old entrance was by a winding roadway with massive gates across a drawbridge. On the S. is a sally-port approached by a footpath which crosses the ditch by a stone causeway. Within the fort is a parade-ground fringed by buildings. Noticeable among these are the great mahals or double-storeyed lines of rooms built round large courtyards. The Madras Europeans were besieged by Haider Ali from 1780-82.

The Temple, which is likewise in the Fort, contains no image and may be entered freely by Europeans. The gateway is surmounted by a seven-storeyed *gopuram* of blue granite, 100 ft. high, and flanked by two dwarf-palis. The door is of wood studded with bosses of iron like lotus flowers. The passage under the *gopuram* is lined with pilasters ornamented with circular medallions containing groups of figures. On the left in the courtyard is a stone pavilion, called the *Kallana-mandipam* (marriage of the gods), exquisitely carved. On either side of the steps ascending to the mandapam are monolith pillars, carved to represent various animals and monsters, one above another. In the portico or ante-chamber is a carved ceiling, with a centre-piece representing a fruit, round which parrots are clustered in a circle, hanging by their claws with their heads down towards the fruit; the several richly carved pillars of the interior are all different from each other.

The Sepoy Mutiny at Vellore in 1806 was due primarily to injudicious orders of Sir John Cradock (afterwards Lord Howden), the Commander-in-Chief in Madras, which prohibited the wearing of beards and caste-marks by the sepoys. The garrison consisted of 380 British soldiers of the 69th Regiment<sup>1</sup> and 1500 sepoys. On the morning of the 10th July the sepoys, led by the Indian officers, shot down the British officers and penned the men of the 69th in their barracks, where 82 were killed and 91 wounded. Escaping, the soldiers made their way to the rampart, and there, under the command of two young surgeons, Jones and Dean, held their own. The flag of Tipu Sultan was raised.

An officer who lived outside had ridden post-haste to Ranipet Cantonment, 14 m. away. Colonel Rollo Gillespie turned out at once with a squadron of his own regiment, H.M. 19th Dragoons and a troop of the 7th Madras Cavalry, ordering the galloper guns to follow. Gillespie swarmed up the ramparts by a rope and took command of the defenders. The guns came up, and blew open the gates. The cavalry dashed in, and the mutiny was soon quelled. In the old cemetery to the right of the entrance to the fort is a walled-in enclosure with a low sarcophagus inscribed to the memory of the officers and men of the 69th who fell during the mutiny.

½ m. to the W. of the fort are the *Tombs of Tipu Sultan's Family* in a well-kept enclosure. Right of the entrance is the tomb of Padshah Begam, wife of Tipu Sultan, who died in 1834. The second tomb on the right is that of Aftab Khan, who was second instructor to the ladies. Then comes a handsome tank, with stone embankment and steps. Next are two plain tombs of female attendants, and then a handsome granite pavilion with a massive roof supported by four pillars; inside is a black marble tomb to Mirza Raza, who married

<sup>1</sup> Now the 2nd Batt. Welsh Regt.

<sup>1</sup> There is an excellent illustration of the Vellore Fort in Mr J. C. Molony's *Book of South India* (Methuen, 1920), p. 186.



one of Tipu Sultan's daughters. At the end of these is the largest building of all—a domed mausoleum, 20 ft. square, to the memory of Bakhshi Begam (the widow of Haidar Ali), who died in 1806. Left of this is a mosque without any inscription.

As the family of Tipu Sultan, who were State prisoners in the fort were suspected of complicity in the mutiny, they were removed to Calcutta and have resided there ever since.

The last King of Kandy was interned in Vellore from 1816 until his death in 1832.

157 m. from Bangalore is **Walajah Road Junction** for Ranipet (3 m.) and Arcot (no station). The Palar river flows between these two, and is crossed by a stone causeway. **Ranipet** was for many years a large cavalry Cantonment. It was built in 1771 by the Nawab of Arcot in honour of a Rani of Gingee (p. 445), who performed *sati* on her husband's grave. There are many European tombs in the cemetery.

Near Arcot (Arkāt) a small pagoda is reached and portions of the town wall, which was of red brick. It was blown up by Tipu, but the foundations remain.  $\frac{1}{2}$  m. farther S.E., along the bank of the Palar, is the Delhi Gate, which is the only one that remains so far uninjured that it is possible to form an idea of what the fortification was. Above the gate is *Clive's Room*. A road from here leads S. into the heart of the old town, and in  $\frac{1}{2}$  m. to the *Taluk Cutcherry*. After passing this building and turning E., the broad moat, which surrounded the citadel and is now dry with trees growing in it, is passed. Here are two small tanks, which once had fountains in the centre, and nearby is the *Makbara*, or *Tomb of Sa'adatullah Khan*. In the same enclosure is the *Jami Masjid*. The tomb has a stone inserted over the door with an inscription, which says that the Nawab died in 1733.

W. of the Jami Masjid is the ruined *Palace of the Nawabs of the Carnatic*, on a mound overlooking the large

lake called the Nawab's Tank. The walls of the darbar-room are still standing. Opposite is the *Kaja Masjid*, or Black Mosque, and near the Palace is the tomb of a Muslim ascetic. To the W. is the mosque of Fakir Muhammad. Near it is a tomb, apparently unfinished, in which was laid the body of the Subadar Nasir Jang, murdered in camp W. of Gingi on 5th December 1750, till its removal to Rauza (p. 59). Just across the road is the tomb of Tipu Auliya, of brick whitewashed. In the W. wall is a stone with an inscription, which says that Sa'adatullah Khan erected this tomb for Tipu, who was a man of God. After this saint Tipu Sultan received his name.

### History

After Zulfakar Khan, Aurangzeb's General, took the Mahratta frontier fortress of Gingi in 1698, he made Daud Khan Governor of the Carnatic, and this officer colonised the place with Muslims. In 1712 Sa'adatullah Khan, who first took the title of Nawab of the Carnatic,<sup>1</sup> made Arcot his capital. Arcot, however, is chiefly known for its glorious capture and defence by Captain Robert Clive, who here laid the foundation of his fame.

About the year 1736 Chanda Sahib the minister of Ali Dost Khan, nephew and successor of Sa'adatullah, obtained possession of the Hindu kingdom of Trichinopoly. The Mahrattas in 1739 invaded the Carnatic and took Chanda a prisoner to Satara. Ali Dost was killed in battle and his son Safdar Ali was murdered by his brother-in-law, Murtaza Ali. Two years later (1742) Safdar Ali's son was murdered at Arcot. Muhammad Anwar-ud-din, who was appointed Nawab of the Carnatic by Nizam-ul-Mulk (1744), was defeated

<sup>1</sup> The Carnatic extended from the Kistna river to the Coleroon, and was bounded on the W. by the present British districts of Cuddapah, Salem and Dindigal, which formed part of the State of Vijayanagar.

and killed by Chanda Sahib at the battle of Ambus in 1749. The Council at Madras set up his son Muhammad Ali as Nawab; and Chanda Sahib, with aid from the French, besieged him in Trichinopoly.

Clive led an expedition against Arcot in 1751 in order to divert a part of the enemy from the siege.<sup>1</sup> Clive had with him only 200 British, with eight officers, six of whom had never before been in action, 300 sepoy and three field-pieces. He left Madras on the 26th of August, and arrived at Conjeeveram on the 29th. Here he learned that the garrison of Arcot amounted to 1100 men. On the 31st he arrived within 10 m. of Arcot, and marched on through a tremendous storm. The enemy's spies reported the coolness with which the English advanced in these circumstances, and this made such an impression on the garrison that they abandoned the fort.

On 4th September Clive marched out against the garrison, which had taken up a position at Timeri, a fort 6 m. S. of Arcot. The enemy retreated to the hills, and the English marched out again on the 6th, and drove the enemy from a tank near Timeri. After ten days the enemy, who by reinforcements had grown to 3000 men, encamped within 3 m. of Arcot, where they were attacked at 2 a.m. on the 14th of September by Clive, and utterly routed. Two 18-pounders despatched from Madras had now nearly reached Clive, who sent out all the men he had, except 30 Europeans and 50 sepoy, to bring them in. During this emergency the enemy attacked the fort, but were signally repulsed.

Chanda Sahib thereupon sent 4000 men from Trichinopoly under his son Raja Sahib, who entered the town of Arcot on the 23rd of September. On the 24th Clive sallied from the citadel and fought a desperate battle with

Raja Sahib's force. On the 25th Murtaza Ali brought 2000 more men from Vellore to join Raja Sahib.

Clive's situation appeared desperate: as the fort was of enormous extent and the walls were in ruinous condition, but the small garrison held out against overwhelming odds, the sepoy displaying unsurpassed devotion for 50 days.

The gallantry of Clive's defence so impressed the Mahratta leader, Murari Rao, who was at the head of 6000 men, that he determined to help them, and put his troops in motion. This alarmed Raja Sahib, and he determined to storm Arcot before succour could arrive. He chose the great day of the Muharram, and Clive, who was exhausted with fatigue, was roused by the shouts of the enemy rushing to the attack, and was instantly at his post. The struggle lasted about an hour and the assault was driven off, about 400 of the assailants being killed. Next morning the enemy abandoned their camp, into which the garrison marched and brought off four guns, four mortars, and a large quantity of ammunition. Thus ended on the 15th November this famous siege, and Clive, being reinforced by Captain Kilpatrick, marched out on the 19th and took the Fort of Timeri. A few days later, he defeated a force of 300 French, 2000 horse, and 2500 sepoy, with four guns, and took Arni, with Raja Sahib's treasure and baggage.

In 1758 Lally seized the Fort of Arcot by bribing the Indian commandant; but in 1760 it was recaptured from the French by Colonel Coote. In 1780 Haidar Ali, after his victory at Pollilore over Colonel Baillie, made himself master of Arcot, and strengthened the fortifications, but Tipu Sultan abandoned it in 1783.

Muhammad Ali, who had received the title of Walajah from Shah Alam in 1765, removed in 1767 from Arcot to Chepak in Madras, and died there in 1795. In 1801, on the death of his son, Umdat-ul-Umara, the Carnatic

<sup>1</sup> "Mr Clive, a volunteer, had the command given to him to attack a place named Arcourt."—*Contemporary News letter* (1751).

was annexed by the East India Company, and the districts of N. and S. Arcot, Nellore, Trichinopoly and Tinnevely, were thus added to their territories.

166 m. from Bangalore, **Sholinghur**. Near here, on a rocky ridge, Sir Eyre Coote defeated Haidar Ali and

young Lally on the 27th September 1781.

179 m. from Bangalore is Arkonam Junction (R.), 43 m. from Madras (p. 354). A metre-gauge line runs S. to Conjeevaram and Chingleput.

222 m. from Bangalore, **Madras Central Station** (Route 31).

## ROUTE 30

### MADRAS CITY AND ENVIRONS

(Map faces p. 422)

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**MADRAS.\***—Capital of the former Presidency of Fort Saint George, and now of the Madras State. Lat.  $13^{\circ} 4'$ , long.  $80^{\circ} 14' 54''$  E. Population (1951), 1,429,985. Distances by rail; 794 m. from Bombay (Route 23); 1032 m. from Calcutta (Route 22); 1318 m. from Delhi by the Grand Trunk Express *via* Bezwada, Kazipet (p. 376), Nagpur and Itarsi (Route 9); 737 m. to Colombo (Route 33); 357 m. to Ootacamund (Route 32). Air-routes to Bombay and Delhi.

### History

Madras<sup>1</sup> was the site of the earliest important settlement of the first East India Company, and was founded from the station of Armagaum (which lay N. of Pulicat, itself 25 m. N. of Madras), in 1639 by Francis Day, on territory given by the deputy of the Raja of Chandragiri, the last representative of the Vijayanagar Royal family, and confirmed by the Raja six years later by a grant inscribed on a plate of gold. The Nawab of Arcot confirmed the tenure (in jaghir) in 1762.

A small fort was erected in the settlement in 1644, which was known as Chennapatnam, and a town named the Black Town, now George Town, arose N. of it. In 1683 the settlement was made independent of that of Bantam in Java (founded in 1602), and Mr Aaron Baker was appointed its first President. The Municipal Corporation is the oldest in India. It was constituted on 29th September 1688 under a charter issued under the orders of His Majesty James II, under the East India Company's seal on 30th December 1687. The charter constituted the "Town of Fort St

George, and all the Territories thereunto belonging, not exceeding the distance of 10 m. from Fort St George to be a Corporation by the name and title of the Mayor, Aldermen, and Burgesses of the Town of Fort St George and City of Madrassapatam." A new charter was given in 1726.

The most notable Governors of Fort St George were Elihu Yale (1687-91), Thomas Pitt (1730-35), the grandfather of Lord Chatham, Lord W. Bentinck, and Sir Thomas Munro (1820-27). Warren Hastings was second member of Council from 1769 to 1772.

The Chamber of Commerce was constituted in 1836. The Buckingham and Carnatic Mills are built on the Oteri Nullah in Perambur to the N.W. of the city. There are electric tramways, and one railway is electrified as far as Tambaram. Water supply comes from the Red Hills.

**Arrival at Madras.**—The mail trains from Calcutta (Route 22), Delhi (p. 229), Bombay (Route 23), and Bangalore (Route 29(b)) terminate at the Central Station, Southern Ry. B.G. trains to Mettupalaiyam (for Ootacamund) and Mangalore (Route 32). The Egmore Station (is the starting-point of the trains to Colombo *via* Dhanushkodi, and the South of India generally (Route 33). Those visitors who prefer the sea route from Calcutta or Colombo, will be rewarded by a magnificent view of the city, especially from the S., the first object being the spire of the Roman Catholic Cathedral at San Thomé. The seaside Marina, some 4 m. in length, runs from San Thomé to the Napier Bridge over the River Cooum. Next comes Fort St George, and N. of this is the High Court and the Harbour.

The centre of Madras is **Mount Road**, on or near which the principal hotels and shops are situated.

Between the former Government House, situated at the N.E. end of the road, and the fort is the *Island* embraced by two branches of the Cooum. The Gymkana Club is in the

<sup>1</sup> Selected List of Books on Madras:—*Memories of Madras*, by Sir C. Lawson (Sonnenschein, 1905); *Vicinities of Fort St George*, by D. Leighton (Cambridge, Madras, 1902); *Vestiges of Old Madras*, by Lt.-Col. H. D. Love (Murray, 1913); *Fort George, Madras*, by Mrs Penny (Sonnenschein, 1900); *Madras in the Olden Time*, by J. T. Wheeler (Higginbotham, Madras, 1862). There is a good chapter on modern Madras in *A Book of South India*, by J. C. Molony (Methuen, 1926).

S.W. corner. On the road to the fort is a bronze equestrian *Statue of Sir T. Munro*, by Chantrey, erected by public subscription in 1839. The S. branch of the river is spanned by the Willingdon Bridge, the N. branch by Walajah Bridge.

**Government House**, now used for public offices, contains a most interesting collection of pictures. In the lower hall is a picture of the installation of the last titular Nawab of Arcot, Ghulam Muhammad Ghaus Khan, under the Governorship of Lord Elphinstone, with the date 1842. In the drawing-room, amongst others, is a full-length portrait of Lady Munro (the beautiful Jane Campbell), by Sir Thomas Lawrence, also a remarkable portrait group, attributed to Chinnery, of Major Stringer Lawrence and the Nawab of the Carnatic.

The *Banqueting Hall* (1802), detached, is 80 ft. long and 60 ft. broad. The principal entrance is on the N., and is approached by a broad flight of stone steps. Round the walls there are many portraits of notables of the British régime.

To the E. of Government House, on the sea-front, are the **Chepauk Park and Buildings**, once the property of the Nawabs of the Carnatic. On the death of the last in 1855, the property was acquired by the Government. The entrance, by the Walajah Road, is through an ornamental gateway with representations in porcelain of the various incarnations of Vishnu, executed by the Madras School of Art. The palace was divided into the Kalsa Mahal, a two-storeyed building with a small dome, which is part of the *Engineering College* (1859) and the Humayun Mahal and Diwan Khana. The Mahakama, or Court of Justice, is the residence of the Principal of the Engineering College. Beyond these are the Public Works' Secretariat and the *Presidency College*, originally organised in 1855, with the Students' Hostel behind it.

E., on the sea-shore, there was a

fine **Marine Aquarium**, shut down however during the late war. On the W. is the Caste and Gosha (purdah) Hospital (opened in 1886), hidden amongst trees, and beyond the Madras Cricket Club ground. N. of the old Palace is the *Senate House* of the University (1857), begun in 1874 and completed in 1879.

S.W. of the Chepauk Palace and S. of Government House is *Triplicane*, containing the Palace of the Prince of Arcot, a title conferred in 1867, the representative of the family of the Nawabs of the Carnatic.

The **Marina** is a fine esplanade which extends from the Napier Bridge on the N. almost to the Roman Catholic Cathedral of San Thomé. From the S. end of the Marina, Cathedral Road runs nearly due W. about 2 m. to St George's Cathedral, the Marina Road then turning inland to "the Adyar," from the river of that name. The Buckingham Canal, 262 m. long along the coast, is crossed by the road. The Adyar Club has a white cupola; a broad terrace on the S. overlooks the Adyar river, on which excellent sailing and boating is to be had. In the 60-acre grounds there is room for a riding-track and a golf-course. The name of the original owner of the estate, Robert Moubray, who came to Madras in 1771, survives in the inland road to the main entrance.

**San Thomé** was first Portuguese, then fell to Golconda (1669). The French captured it (1672), but were expelled by the Dutch (1674). It then had seven churches. The British occupied it in 1749.

The **Roman Catholic Cathedral** (1504) is reputed to cover the remains of St Thomas (but see p. 422). His tomb is pointed out in a subterraneous recess covered by an altar. On the E. side of the Cathedral is an Anglican church situated on a sand-dune. This tract and that stretching to the W. of it is also known as Mylapore (p. 422), where there is a famous Hindu temple. Good sea-bathing can be had at Elliot's Beach (drive from

end of Marina through San Thomé and over the Elphinstone Bridge across the Adyar). The Theosophical headquarters are here.

After crossing the Cooum river by the Napier Bridge, the Marina becomes Beach Road, which runs past Fort St George, situated on the sea-front N. of the island, containing the Arsenal and St Mary's Church. The E. face of the fort, which is straight, is now separated from the sea by the road and a sandy foreshore. In the centre is the old Sea-Gate. The W. face landward is in the form of a crescent, surrounded by a deep fosse, crossed by draw-bridges. There are two gates on this side, the Walajah and St George's Gates. On the N. are the Choultry Gate, now bricked up, and the North Gate. The San Thomé Gate is in the S. wall.

The original fort was founded in 1644. Designs for remodelling were prepared by Bartholomew Robins, once mathematical professor at Woolwich, in 1750. It had been unsuccessfully attacked by Daud Khan, General of Aurangzeb, in 1702, and by the Mahrattas in 1741; but in 1746 La Bourdonnais held the town to ransom for £400,000, and received in the name of the French King the surrendered keys, which were restored (21st August 1749) by the Treaty of Aix-la-Chapelle to Admiral Edward Boscawen.

On 14th December 1758 the French again arrived before the fort, under the command of Count Lally. The defence was conducted by Governor Pigot and Colonel Stringer Lawrence. Upon the arrival of a British fleet of six men-of-war, the French, however, retreated after a siege of two months, leaving behind them fifty-two cannon and many of their wounded.

In April 1769 Haidar Ali appeared, and dictated terms of a treaty. Again, on 10th August 1780, and once more in January 1792, the garrison were alarmed by the appearance of the Mysore cavalry. It was from the fort that Clive marched to Arcot.

If the fort is entered from the E.

by the Sea Gate, the Secretariat buildings will be seen in the centre, with St Mary's Church to the S. and Cornwallis Square to the W. of them. A Legislative Council Chamber has been erected behind the Secretariat.

St Mary's Church,<sup>1</sup> built 1678-80 by Streynsham Master, was the first English church in India, but was entirely rebuilt in 1759. Robert Clive was married here in 1753 to Margaret Maskelyne, and many distinguished persons are buried here. One piece of the Church plate was given in 1687 by Governor Elihu Yale, afterwards the benefactor of Yale College, U.S.A. The most remarkable monument is one erected by the East India Company to the famous missionary Schwartz, at one time the intermediary between the British and Haidar Ali. He is represented dying on his bed surrounded by a group of friends, with an angel appearing above. In the Church are hung the old colours of the Madras Fusiliers, the first European regiment of the East India Company. Lord Clive, Sir John Malcolm, and Sir Barry Close served in it.

On the W. side of Charles Street, leading to the gate of San Thomé (the S. gate of the fort), are pointed out quarters which, according to tradition, were once occupied by Col. Arthur Wellesley (later the Duke of Wellington). The office of the Accountant-General, which is close to the Church, was formerly the Government House.

The Arsenal forms a long parallelogram. In the Museum on the first floor are four corners, or flags, belonging to the 1st and 2nd Regiments of Madras Cavalry; old flags taken from the Dutch and French, sewn up in corners, to protect them from the squirrels, and many other battle trophies.

N. of the fort and at the S.E.

<sup>1</sup> *Fort St George, Madras*, by Mrs F. Penny, and the *Vicitudes of Fort St George*, by Mr D. Leighton, will be found to contain many interesting details regarding this church.



corner of the city, is the old **Light-house** (1844) on the Esplanade, superseded by a tower on the **High Court**. The Lighthouse tower is 160 ft. high and the light is visible 20 m. off at sea. The High Court building, designed in the Hindu-Saracenic style, was opened in 1892.

A tomb in the shape of a pyramid stands in the compound outside, the solitary survivor of the many which stood here in the old cemetery of the Settlement. Lally made use of the monuments as cover in 1758, and they were removed after the siege. There are two inscriptions on the tomb: one to the only son of Elihu Yale (28th January 1682) and the other to Joseph Hynmers, second in Council (28th May 1680), whose widow married Yale.

Opposite the High Court is the **Y.M.C.A.**, of red sandstone, presented by the Hon. W. Wanamaker, formerly Postmaster-General of the United States. W. of the High Court is the **Law College**, in similar style; and N. of this, across the Esplanade, are the **Pachiappa College and Hall**, erected in 1843 and named after Pachiappa Mudaliar, a wealthy and benevolent Hindu resident of the city, who, dying in 1794 when education was almost unknown in Madras, endowed various religious and scholastic institutions and private charities. Opposite the College is a statue of King George V. W. of these are the former **Madras Christian College Buildings**, situated opposite the High Court and to the E. of the Y.M.C.A. buildings. The College was moved, however (1937) to Tambaram, where a World Christian Conference was held in 1938.

**First Line Beach**, the most important commercial thoroughfare, begins N. of the Esplanade from Parry's Corner. It represents the old line of the sea-wall, but the Harbour has caused the accretion of sand. Here are the **Beach Ry. Station**, the **Port and Customs Offices**, and various houses of business. W. of it is **Second Line Beach** and the thickly inhabited

bazar area, formerly known as **Black Town** and re-named **George Town**, in 1905, in honour of the visit of King George V as Prince of Wales.

**Armenian Street**, parallel to the sea-front, contains the **Mosque of Nawab Muhammad Ali**, an Armenian church, and a Roman Catholic cathedral, dating from the beginning of the 18th century; farther to the W. of Armenian Street lies Popham's Broadway. N. of the city are the **Monegar Choultry**, a Poor-house for destitute Indians, and the **Leper Asylum**; and at the N.W. corner in **Wall Tax Street** are some remains of the old town walls. The name of this street commemorates a tax imposed in order to defray the cost of a rampart, an assessment being made on "every house and garden within the walls," and a Collector of the Town Wall Tax was duly appointed. But legal opinion was received from Bengal that the East India Company had no power to tax the inhabitants.<sup>1</sup> Other streets running N. and S. are **Godown Street** and **Mint Street**, at the N. end of which was the Mint in the present Government Press building. From E. to W. runs **Old Jail Street**, and at its junction with Mint Street are seven wells from which the fort drew its water-supply.

**The Harbour.** The foundation-stone of the harbour works was laid by the Prince of Wales, in 1875, but in October 1881 the works completed up to that time were much damaged by a cyclone. These violent storms have visited Madras from time to time. Such occurred in October 1746, in 1782, 1807, and 1811. On 2nd May 1872, in another great storm, the *Hotspur* and eight European vessels and twenty Indian vessels of altogether 4133 tons were lost. In December 1901, 11 in. of rain fell in about 8 hours. The cyclone of November 1927 passed over the city and spent its fury on Nellore (p. 339). The sand beach shelves out to a depth of

<sup>1</sup> Molony, *A Book of South India*, p. 21

10 fathoms at a distance of a couple of miles from the shore. The harbour, therefore, has had to be an entirely artificial one: "a challenge flaunted in the face of nature." It was formed of break-waters extending out from the shore 3000 ft. apart, now closed at their seaward end by another work which extends to a distance of 1500 ft. N. of the northern of the two break-waters, forming a shelter for a new entrance, 400 ft. wide and 35 ft. deep at low water, which has been formed near the eastern or seaward end of the N. breakwater. The western or shoreward side of the enclosed 200 acres has been furnished with a deep-water quay. Steamers call at the port regularly, embarking and landing passengers direct at the quays, where trains come direct to ship's side. Shore accommodation has been provided, facing the South Quay; and customs examination and the medical inspection of emigrants take place here. Both the broad and the metre-gauge railways enter the harbour premises, where they are handled by the Port Trust.

The rise and fall of the tide is only about 4 ft. Madras has no great industrial importance apart from the Buckingham and Carnatic Cotton Mills to the N.W. of the city.

W. of the fort is a group of buildings, consisting of the Memorial Hall, the Medical College, the General Hospital, the offices of the Southern Ry., and the Central Ry. Station.

The Memorial Hall was erected by public subscription in gratitude for Madras having escaped the Mutiny of 1857. It is used for public meetings.

The General Hospital is opposite the Central Ry. Station. The records go back to 1829. Dr Mortimer published an account of it in 1838. The Medical School is accommodated in a detached building to the E. side. The Central Ry. Station has a clock tower 136 ft. high.

Across the Cochrane Canal is the Choultry (R.H.) of Sir Ramaswami Mudaliar. The Moore Market is at the entrance to the People's Park; to

the E. is the Evening Bazar building. Alongside the Market is the Victoria Public Hall, erected during 1883-88. This serves for a theatre as well as an "assembly room."

W. of the Victoria Public Hall, in the *People's Park*, the "Ripon Building," after the Viceroy, Lord Ripon, the founder of local self-government in India, is occupied by the Corporation of Madras. It has a clock tower higher than that of the Central Ry. Station. In the centre of the eastern portion of the park, the S. Indian Athletic Association occupy a large piece of land where athletic sports and annual fairs are held. Moore Pavilion is at the northern end. To the N. of this is a Swimming Bath. The *People's Park* originated with Sir Charles Trevelyan while Governor of Madras, and was opened in 1859. It embraces 116 acres of land. It has eleven artificial lakes, an athletic ground, a fine zoological collection, tennis-courts, and a bandstand.

The Punamali Road skirts the S. of the quarter of Vepery and leading to the quarter of Egmore, passes the School of Arts and St Andrew's Church. Vepery is largely occupied by Anglo-Indians, whose Association, founded in 1879, is the leading society of its class in India. The Church of St *Marthas* was given by Admiral Boscawen in place of one destroyed during the 1746 War with the French. W. of the church is the Doveton Protestant College, founded in 1855.

The School of Arts was established as a private institution by Dr Alexander Hunter in 1850. Besides drawing, painting, engraving and modelling, the crafts of cabinet-making and carpet-weaving, pottery, and lacquer, metal and jewellers' work, are taught.

St Andrew's Church was built in 1818-20. The Madras stucco, or *chunan*, in the interior gives to the pillars all the whiteness and polish of the finest marble. The steeple rises to the height of 166 ft., and, after the lighthouse tower of the High Court, is the principal landmark in Madras;

the building is remarkable for the complete absence of timber, which might be destroyed by white ants.

In the Egmore quarter are the M.G. Station, the Maternity and Ophthalmic Hospitals, and the Museum.

Pantheon Road leads S.W. to the Central Museum (1854), nucleus of a group including the Victoria Technical Institute (1902), the Connemara Library, and the New Theatre. To these has been added the Empress Victoria Memorial Hall, a graceful building, which was opened in 1909. The collection was formed in 1846, and owes its present development to Dr Balfour. In the various Departments of Natural History, Botany, Geology, and Industrial Arts are many objects of great interest. The Department of Antiquities and Archaeology contains some very beautiful remains of the Buddhist tope at Amaravati (p. 339), excavated by Mr R. Sewell, M.C.S. Indian bronze images of Krishna and the dancing Siva are superb. Objects of interest formerly in the Arsenal are:—iron helmets captured at Manila; a gun captured from Holkar in 1804; a victim-post surmounted by an elephant's head, at which human sacrifices were made (ground-floor); the cage in which Captain Philip Anstruther was confined in China.<sup>1</sup> The Connemara Library has a reading-room, in which in addition to works on S. India the books of the Madras Branch of the Royal Asiatic Society are kept. Archaeological remains are arranged in the grounds in front of the Museum. The statue of Lord Cornwallis, which once stood in the Fort Square (p. 417), has been placed in the reading-room. On the pedestal is sculptured the surrender of Tipu Sultan's sons in 1792.

From near the Museum the Com-

mander-in-Chief's Road leads to the bridge so named, and to Mount Road. A road to the N. crossing the Cooum river by Anderson's Bridge leads to the old Observatory in Nungumbaukum, past the Old College, corresponding to the Writers' Buildings in Calcutta (p. 99), and Doveton House, now Government Training College for Girls.

The Observatory originated in a small private station started in 1787 by Mr W. Petrie, a scientific member of Council. The present building was erected in 1793 under orders from the Directors of the East India Company. It is now used as a meteorological station only, the Observatory having been moved in 1899 to Kodaikanal (p. 458).

From the Observatory a thoroughfare runs S. to the Horticultural Gardens and St George's Cathedral. The gardens, which occupy an area of 22 acres, are laid out in a highly ornamental manner, one of the great attractions being the splendid *Victoria Regia*, in a couple of small ponds. The Society possesses a valuable Library, containing many rare works. The gardens were brought into existence mainly through the efforts of Dr Wright about the year 1836.

The Cathedral of St George stands on the E. side of the gardens. The exterior is not handsome, but the dazzling white *chunam*, the decorated roof, the tablets and tombs, and the lofty and massive pillars in the interior, produce a very pleasing impression. The Church was consecrated in 1816, and became the Cathedral Church when the Diocese of Madras was constituted in 1835.

The new Madras Club is opposite.

From the Cathedral the road to Guindy and the southern suburbs runs along the side of the Long Tank for nearly 3 m. to the Marmalong Bridge (said to be *Mamillanna*, "Our Lady of the Mangoes"), spanning the Adyar river. It has twenty-nine arches. Near the N. end is an inscription in Latin, which reads that it was erected in 1726 by Petrus Usca, an

<sup>1</sup> Capt. Anstruther of the Madras Artillery (1807-84) was captured by a Chinese mob in September 1840, and carried about the country in this cage until the following January. He was over 6 ft. high. A lady, Mrs Noble, was kept in a similar cage.



Armenian, *pro bono publico*; hence its former name, the "Armenian Bridge." To the right and left of the road before crossing the river will be observed the *Teachers' College* and the *Government Veterinary Hospital*. At Saidapet (5 m. S. from Egmore station) are the headquarters of the Chingleput District.

The Little Mount, a curious spot on a rocky eminence on the left of the road after crossing Marmalong Bridge, is famous in connection with the tradition of the martyrdom of the Apostle St Thomas. It was formerly called Antenodur, but the Portuguese named it Little Mount to distinguish it from St Thomas's Mount, which they called Big Mount. The Apostle St Thomas (so runs the tradition) used to live here periodically and pray on the top of the hill (Little Mount) according to the Jewish custom. When praying in the cave he was, it is said, mortally wounded by a lance. In that state he ran to St Thomas's Mount, where he was killed. His body was carried by his converts to San Thomé, where it was buried, and his tomb is in the Cathedral of San Thomé.

A flight of steps leads to the Church. On the left of the entrance is a portrait of St Thomas with an old Portuguese inscription. The Church was built by one Antonio Gonsalves De Taide, 1612 (who appears to have been a Goanese), and was endowed with 32 acres by the Nawab of Arcot. It is dedicated to Our Lady of Health.

Some steps on the left from the Church lead down to a *cavern* hewn out of the rock. The entrance is low and narrow; there is nothing to see but an altar with the image of St Thomas. Daylight is admitted by a narrow aperture, through which, it is said, St Thomas escaped. In the vestry-room is a Missal with the date 1793. A dark cell full of bats is reputed to be the oldest part of the Church, where St Thomas himself worshipped.

At the N. of the Church there is a Masonry Cross on the top of a rock,

from which St Thomas is said to have preached.

To the W. of the Church there is a cleft in the rock, which, it is said, was miraculously made by St Thomas to provide himself with water. The small Greek cross and foundation of a building are relics of St Thomas's prayer-house. At the foot of this rock, at the S., there is St Thomas's Fountain, which has water throughout the year. To the E. of the Church there are some rocks believed to be marked with the prints of the feet, hands, and knees of St Thomas, where he lay prostrate on them when he was wounded. The general tradition that St Thomas was martyred on 21st December A.D. 68 at Mylapore, which H. H. Wilson (*Roy. As. Soc. Trans.*, 1, 161) identified with Mihilaropye, or Mihilapur, now St Thomé, is not accepted by modern criticism.

At the top of the parochial house, about 90 ft. high, there is a visitors' room furnished; a panorama of Madras, St Thomas's Mount, the Governor's House, Guindy, the King's Institute, Teachers' College, and the surrounding hills and country may be obtained from here. Visitors are welcomed, and a guide is available.

Beyond the Little Mount is Guindy Park, the former Governor's Country House, now the official residence, standing in a large park with many deer. It is faced with the beautiful white *chunam* for which Madras is famous; the centre hall contains a bust of the Duke of Wellington. The flower-garden lies to the S., and is  $8\frac{1}{2}$  acres in extent.

The Race-Course in Guindy is beautifully situated and laid out on modern lines with an electric Totalisator and a fine grandstand and other buildings. The track is  $1\frac{1}{2}$  m. round. There is a golf-course.

St Thomas's Mount, or the Great Mount, 8 m. S.W. of Madras, lies S. of Guindy railway station (7 m. from Egmore). At the base are the old *Cantonment* and a building which used to be the headquarters of the

Madras Artillery. It was the home of Warren Hastings while a member of Council (1769-72). The hill is about 250-300 ft. above sea-level, and has a flight of 132 steps, built by an Armenian.

Mention of St Thomas's Mount, which is known to Indians as *Faranghi Mahal* ("The Hill of the Franks"), is made by Marco Polo as early as the 13th century. A very ancient legend affirms that the Apostle was martyred on this hill whilst kneeling on a stone which is now on the central altar of the Church. The stone has an inscription in Pahlavi (a dialect spoken in those days in the suburbs of Madras), which alludes to the martyrdom. A Brahmin is said to have transfixed the Apostle with a lance, relics of which are kept in the Cathedral of San Thomé at Mylapore. The Church was built by the Portuguese in 1547. Over an archway is the date 1726, and within are several slabs with epitaphs. The main gate and portico were built by one C. Zacharias in 1707. Behind the altar and above it is a remarkable cross with a Nestorian inscription in Sassanian Pahlavi of about A.D. 800. The inscription begins to the right of the top of the arch. Dr Burnell translated it: "Ever pure . . . is in favour with Him who bore the cross." Besides the stone, the Church contains a picture of the Virgin Mary, said to have been painted by St Luke, and brought by St Thomas to this place.

In the 15th century the Nestorian Church in India fell into decline, until in most places it totally disappeared, but this hill continued to be the resort of Nestorian monks till the beginning of the 16th century, when the Portuguese built the Church dedicated to Our Lady of Expectation, now under the care of the R.C. priest at St Thomas's Mount.

Next to the Church there is a Convent of Franciscan Missionary Nuns of Mary, who are in charge of an Indian girls' orphanage and industrial school.

The Anglican Church, a few hundred

yards from the old mess-house, is a handsome building, with a well-proportioned steeple. There are monuments here to several distinguished officers.

The Madras air-port lies about a mile South of St Thomas's Mount.

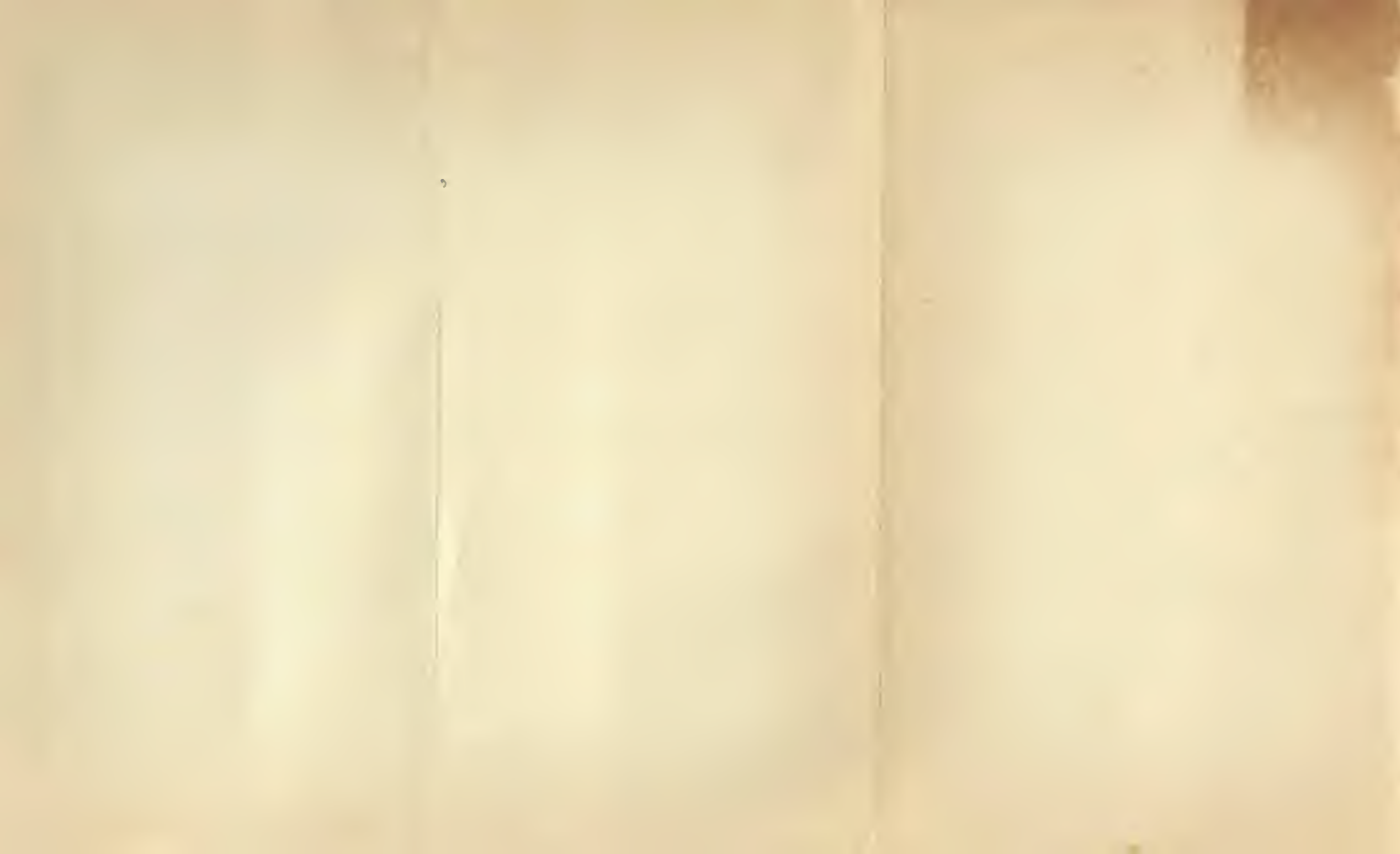
Pallavaram (12 m. from Egmore) is the next station to St Thomas's Mount. It was ceded by Muhammad Ali in 1750 and became a Cantonment (1777). The hill is about 500 ft. high, with a long, low range extending for 3 m. S. 2 m. from the station is the site of old Palavaram, where there are three rock-cut shrines ascribed to the 7th century A.D. One of these is now in the possession of Muslims, who have placed it in the *panja*, or hand symbol.

A pleasant excursion can be made by car from Madras to (34 m.) Chingleput, and (19 m.) farther on is Mahabalipuram, or the Seven Pagodas (Route 31) (the journey by house-boat on the Buckingham Canal is not recommended). Here the Dravidian style of architecture originated. Other excursions can be made to Sadras and Covelong of historical interest.









## ROUTE 31

MADRAS to CONJEEVERAM, then to Chingleput, for MAHABALIPURAM (the Seven Pagodas), and back to Madras.

This excursion embraces both Conjeeveram, "The Benares of the South," and the wonderful remains at Mahabalipuram, known as the Seven Pagodas. The entire trip can be accomplished by motor-car; Conjeeveram is 24 m. by road from Chingleput; the Seven Pagodas 19 m. from Chingleput; Chingleput is 34 m. from Madras. For the journey by rail *via* Chingleput to Conjeeveram the train should be taken at the Beach or Egmore Stations. Certain passenger trains run through.

22 m. from Chingleput is Conjeeveram (*Kanchipuram*, the Golden City), one of the oldest towns of India, and one of its seven sacred places.<sup>1</sup> Travellers' bungalow: arrangements must be made for food. Inscriptions show the town to have occupied a position of influence before the Christian era. In the 5th century B.C. Gautama Buddha is said to have converted the people of Kanehipuram, and in the 3rd century B.C. Asoka is said to have built many Buddhist topes in the neighbourhood though none now remain. In the 7th century A.D. the Pallava Kings ruled in the Southern Deccan until defeated by the W. Chalukyans, who were defeated in turn by Cholas from the Cauvery Valley. They carried on an extensive commerce both with West and East, and were renowned for their learning and skill in war, and for their learning and architectural arts. Their capital, Kanechi, or Conjeeveram, is famous in ancient

Indian history. The larger Dravidian temples (of comparatively recent date) are at the present time the most conspicuous objects; but the special attractions are the Pallava temples, which are among the oldest known examples of Hindu architecture in S. India.

Great Conjeeveram is W. of the railway, Little Conjeeveram about 2 m. S.E. The route between the two towns is studded with a number of important temples—a few dedicated to Vishnu and a large number to Siva. In and around Conjeeveram there are said to be a thousand temples and ten thousand lingams.

The *Vaikunta Perumal* Temple, one of the eighteen important Vishnu temples of Conjeeveram where worship is still conducted, is S.W. of the station. The *vimana* tower has tiers of three shrines one over the other, with figures of Vishnu in each shrine. The sculptures on the different sides of the *vimana* represent scenes from the Puranas.

There are two covered Prakaras of the shrine, and the courtyard has a colonnade on the four sides. As usual, the shrine is entered from the E. and through an *ardhamandapam*, with its eight *yali* piers and four pilasters and sculptured panels. On the E. side of the courtyard the *mahamandapam* is entirely roofed up to the unfinished gopuram built by the later Vijayanagar Kings.

There are figures on the right and left side of the entrance gopuram, exhibiting an abundance of detail and sculpture. The design has been well thought out.

S.W. from this temple, and at a little distance, stands the *Matangeswara* Temple. Its plan is simple—a small shrine with massive walls and entrance through a pillared porch; there is a similarity between this and the Kailasanath tower (below).

The tower over the shrine is hollow. It is square and built in three storeys. The pillars at the porch are distinctly of the Pallava type. Each has a lion base, the tail of the lion being curved

<sup>1</sup> Of the other six (see p. 70), three are sacred to Siva and three to Vishnu. Conjeeveram is sacred to both.

up the back of the pillar. Over the lion is an ornamental band with polygonal-sided necking, large projecting capital, and a square abacus over.

The back of the porch has pilasters responding to detached piers with figured panels on each side. The pilasters at the corners have *yalis* and riders. The N. and the E. walls have Saivite figures and sculptured panels between the pilasters.

The most important of the group of Pallava structures is the *Kallasanath* Temple, some distance to the W. Its plan is unusual, a single surrounding wall with a cross-wall dividing the enclosure into a large and a small courtyard, with a group of shrines in the large one.

In the small court on the interior side of the outer wall the sculptures are all figures of Siva in different postures. The most noticeable is that on the large panel to the right. It has a group of twelve sages, evidently listening to the exhortations of Siva, who is seated under a banyan-tree in a panel on the S. side wall. On another large panel eleven seated sages are similarly listening to Siva, armed with different symbolical weapons, and seeming to preach war.

Built into the cross-wall is a small temple, and on either side there are doors from one court to the other. Ranged along the E. face of the small court are eight small shrines, each with a tower over it. They closely resemble in design the *raths* of Mahabalipuram. The spaces between all but one are now filled with rubble work, hiding the sculptured panels on the sides.

Each of these is called a *rath*. That on the extreme left stands completely detached from the rest. It is in shape a square, and has carved figures of Siva and Parvati in a sitting posture on the back. On the exterior wall are the *yalis*, partly carved, each *yali* supporting a pilaster with moulded caps over. On the back and sides are rough blocks and panels. Between

these panel spaces and the corner *yalis* are small pilasters.

The small platform in front has *yali* piers, whose capitals only are complete; there are traces of carved floral ornaments on the cornices, and a series of small mouldings with carved projections at intervals; the octagonal-domed *sikhara* has carved pedimental ornaments on each side.

The next *rath* has *yalis* on the piers and the dwarf-pals on each side of the door panels are all carved. Siva is seated under a tree with long, matted hair and a *naga*, or serpent, on his left.

The other connected *raths* are of the same type, but the *yalis* differ, some having tusks and twisted trunks. The inscriptions on the granite plinths—some in Pallava *grantha* character—also deserve careful study. The panel on the northern side of the last *rath* has a standing figure of Siva with matted hair, two hands, and a serpent over his shoulder. Over the panelled niche in which the figures stand is a floral pedimental ornament only partly carved.

The sculpture on the back of the successive *raths* should be noticed. Behind the back of the *rath* on the extreme N. is Siva on an elephant, with the death-noose in his left, the trident in his lower right hand, and a *naga* in the lower left, and his right foot uplifted on the elephant's head. He is represented as stripping the elephant's skin, which he waves aloft in his two upper hands.

There is a group of posed female figures on some of the small panels, and on the back of the sixth *rath* is a chariot drawn by two horses, with the figure of Siva in a boon-conferring attitude.

The small shrine in the centre of the wall dividing the lesser and larger courts is at present known as the *Narada Linga Shrine*. The plinth has two courses of granite, over them a freestone course on which *gandharvas* are sculptured. They have their hands raised over their heads with the palms of their hands flattened



against the moulding above, as if supporting the building.

On the exterior of the porch on the right side is a row of *hansa*, or sacred swans. A panel on the inner side of the porch has a large finely carved figure of Siva, with matted hair and his right knee bent; he has a richly carved crown, and ornaments on the neck, arm and leg. Over his left shoulder is a garland of (apparently) bones. Another has alternate square and round ornaments, on each of which is a sculptured skull.

The exterior of this shrine is again full of sculptures—all representations of Siva. The features of all these figures have a marked form of countenance. The noses are pointed and flat, and give a curious expression to the face, and it is believed that they represent *kurumbar*s, one of the early tribes in this country.

The doorways into the W. court have *yalis* at the corners, pilasters on the angles of the doors, and a cornice over. Above the cornice is an upright portion of wall rising above the court walls on either side. In the centre of this is a panel with Siva and Parvati and attendants. Brahma and Vishnu are shown worshipping them.

On each side of the large court (W.) is a continuous series of cells, each with a small tower and *sikhara* over it. This has given rise to a belief that this must originally have been a Jain temple; but in the sculpture there is not a single figure which could be called Jain. These cells were occupied by *lingas*, each with a separate name and representing a different manifestation of Siva. The inscriptions on the face of each are mostly in an early palaeographical form of *grantha* character. A notable peculiarity is the scrolled foliation attached to letters of these inscriptions, which either give the names of the different *lingas* or the titles of kings who erected the building. The *sikharas* (towers) originally projected above the wall of the court, with elephants and Nandis placed alternately on the wall-head between them. But the

modern owners have blocked up the spaces between, so that the outside of the court forms a continuous line of dead wall. The weight of this masonry has caused large cracks in parts of the walls. The cell towers show on the inside of the courtyard wall. On the N. and S. sides of this court the cells directly opposite the central *vimanas* are larger than the others, and have higher towers over them.

To the E. of the temple stands the *nandi mandapam*. The basement only remains. There are four *yali* piers at each corner. It must have had a roof, but now there are no traces of it.

Then comes the *mahamandapam*, originally detached, but now joined to the shrine by the *ardhamandapam*. The piers in the *ardhamandapam* are widely spaced, slender columns, and are of a later structure, evidently built in the time of the later Vijayanagar Kings.

The *mahamandapam*, however, has massive stone piers, with heavy square capitals and inscriptions on them of a later date. One says that King Vikramaditya made a grant to the temple. The piers are without bases. The capitals are of one design throughout—square with great projection. Several have circular lotus discs carved on the faces of the lower and upper square portions. These were evidently intended to support some great overhead weight. The perforated window which leads into the *mahamandapam* is much older, and is of black stone. The perforated work is a series of twisting boughs with openings between partly filled by cross-buds. Over the opening is a triple cornice with horseshoe-shaped panel; in it is a figure of Siva with eight arms. On the circumference of the panel is a leaf ornament springing from *yalis* at the foot.

The sculptures at different elevations of the *mandapam* are mostly figures of Parvati. In the lower right panel of the S. elevation is the figure of Lakshmi seated on a lotus flower, holding lotus buds, conch, and Chakra.

In the pier of the minor panels on each side are *chauris*, elephants, *gandharvas* and attendants. Some of the walls are quite plain, without ornaments of any kind.

The central shrine is surmounted by a lofty pyramidal tower. The entrances to the central *vimana* are from the E. and N. At each corner, and on the N., S. and W. sides, is a shrine. All shrines and the porch have seven smaller towers, which rise up to and are grouped alongside the greater one. Near the base, at each corner and face, between the projecting shrines, a large Nandi (sacred bull) lies on the ground. The figures sculptured on the exterior ground storey of the *vimana* are again representations of Siva, Brahma and Vishnu worshipping him, and of Parvati. The *sikharas* over the corner shrines are square, and over those on the façades are semi-barrel shaped.

On the main tower is a storey with a series of two weather-worn sculptured panels on each face of the central projection, and one at each corner. Over this is a double cornice with small *sikharas*; the storeys above are successively stepped back, forming a slight platform between each. The tower is capped by an octagonal *sikhara* with small medallions on each front. The whole tower is plastered over, and the plaster faithfully represents the underlying stonework, but is much coarser in execution.

On the W. is another entrance, a gateway with a small tower. An elephant and *gandharva* are seated on the wall-head, and an upper central panel has Siva seated with his hand across his knees. On this façade of the court wall there are five *yali* pilasters on either side of the central doorway. The S. exterior side is spaced by similar pilasters. *Sikharas*, elephants and Nandis are exposed to view here.

The chief street of Great Conjeeveram leads to Ekambareswara (Siva) Temple, which has a sixteen-pillar

*mandapam* in front of it. It is 188 ft. high, divided into ten storeys, and was built by Krishna Devaraja of Vijayanagar in 1509. From the topmost storey a grand view is obtainable of the whole town and its surroundings. No two towers of the temple are opposite each other, no two walls of the temple are parallel, and there is hardly a right angle in the place. Through the gateway a large open space is entered, to the left of which is the "Hall of a Thousand Pillars" (really 540); most of the columns are beautifully carved and support richly decorated friezes. In the centre of the hall are a number of grotesque wooden figures, which are taken out on occasions of processions. Into the interior of the temple none but caste Hindus are allowed to enter.

This temple served as a fort during the Carnatic Wars, and was attacked by Haidar Ali. From this building Sir Hector Munro retreated to Chingleput on learning that Col. William Baillie's force had been cut to pieces by Haidar Ali at Pollilore (see below), a few miles away.<sup>1</sup> It had been ordered down from Guntur, but was unable to effect a connection. To the S. of this temple is the Sarvatiratham Tank, into which Munro threw his guns and baggage. Its four sides are studded with little pagodas.

About five furlongs from this tank is the temple dedicated to *Kamakshi*, the "Loving-eyed" Parvati. The consort of Siva is worshipped in Kasi (Benares) by the name of the "Broad-eyes," in Madura as the "Fish-eyed," and at Conjeeveram by the name of *Kamakshi*. This ancient temple is believed to contain the *samadhi* (burial-place) of Sri Sankara Acharya.

About 2 m. from the borders of the town is a famous Jain temple of the Chola era (907-1310) in the village on the bank of the Palar.

At Pullalur (Pollilore) 10 m. N. of

<sup>1</sup> The best account of the disaster is given in the *Lives of the Lindsays* (vol. iii. p. 256), by the Hon. John Lindsay, who was himself taken prisoner.

Conjeeveram, which was the scene of Baillie's disaster in 1780, are two lofty obelisks commemorating the death of two officers in the engagement. Another battle was fought on the same ground by Sir Eyre Coote, on 27th August 1781; Haidar Ali claimed this as a drawn battle, but left the field.

Of the latter Dravidian temples, the most important is that of *Varadaraja Swami*, a form of Vishnu, at Little Conjeeveram. One of the most ancient at Conjeeveram, it has been renovated within the last four hundred years. The tower is about 100 ft. high, and has seven storeys. It contains no figures or representations of Hindu deities. The original builders apparently intended to build it higher than it is. The tower at the E. extremity of the temple, just opposite the one at the main entrance, is the higher, and evidently more ancient. Until a few centuries ago the E. tower was the front one, and the idol in the temple faced E. There are two tanks adjoining the towers. These are fine structures nearly squared, with sides sloping to the bottom in gradual rows of cut granite steps. The tank at the E. tower is much the older.

Within the first courtyard are singularly beautiful pavilions, with painted roofs resting on four tall, slender pillars. These are situated in front of the flag-staff and a monolith column of granite intended as a lamp-holder. The remarkable *Hall of Pillars*, to the N of the *mandapams*, is one of the beauties of S. India.

The *mandapam* has often felt the shock of wars, and hence the figures are slightly mutilated, apparently by shot and sword. The sacrilege is ascribed to Muslim invaders, and to Haidar Ali in particular. The hall has ninety-six pillars, carved at the base into horsemen and hippogriffs. The carvings on the pillars are mainly illustrations of the Avatars of Vishnu and incidents mentioned in the *Ramayana* and *Mahabharata*. There are a few lay-figures of great interest. In the fourth pillar from the W., at

the N. extremity, facing the tank, there is a figure of a Rajput warrior with a gun in his hand. At the top of this pillar there is a grotesque figure of the god of death. Each of the corner stones on the roof of the hall is a monolith of great size. Not only are parrots, snakes, etc., sculptured on the top, but chains of stone originally hung down nine feet. The story is told that Haidar Ali wanted to try the strength of his sword and cut them to pieces. The chains are now connected together by iron rings.

Into the second court non-Hindus are not permitted to enter. The colossal cars, or *vahanams*, on which the idol is carried in procession on the occasion of the Brahma Uthsavam festival in May of every year are of great beauty. This temple is also famous for its umbrellas. A pair of the largest and the best of these cost Rs. 750. The jewels of this temple are not so valuable as those in Tirupati or Sri Rangam, but the workmanship is of a very superior order. They will be shown by the trustee, if desired. Among them is a necklace, which is said to have been given by Clive. At this temple there is a periodical recitation of the Vedas by the *Aliyanagar Brahmins* of this place. As many as 1000 congregate for its recitation.

About 1 m. from the Vishnu Conjeeveram is the magnificently carved wooden car, very high, with massive wooden wheels. In Hodgsonpet the cloth bazars have the silk-bordered cloths for which Conjeeveram has always been famous.

Chingleput Junction (R.) is 35 m. from Madras (Route 33).

*Chengalpat* (Singhala petta) means "the town of the lotus."

The Fort stands on the margin of an irrigation reservoir or tank. It is of Vijayanagar origin. A slab embedded upside down in one of the ramparts evidently relates some deed of Narasimha (1486), the founder of the second Vijayanagar dynasty. Tradition states that the fort was built by Timmu Raya after his flight S. in 1565. It is certainly a typical



Hindu structure, built after the model of Gingi, "the modern Troy." The walls are formed of roughly dressed stone, hewn for the purpose by families of workmen, who affixed their marks to the stones. It is nearly a parallelogram, 400 yd. by 320 yd.

About 1646 territory up to the Palar was occupied by Mir Jumla, the General of the King of Golconda and, on the fall of Golconda in 1687, it passed with the rest of the Carnatic into the hands of the Moghul Emperor. The French acquired possession of the fort in 1751, and it was taken by Clive in 1752. During the struggle for supremacy in the Carnatic it was used by the English as a base for keeping stores, as a place of confinement for French prisoners, and for harassing the rear of Lally's army, which was investing Madras in 1758-59. It was granted to the British as part of a *jagir* in 1750 by Muhammad Ali, Nawab of Arcot, for services rendered, and the grant was confirmed by Shah Alam in 1765.

During the wars with Haidar Ali, it was once taken and twice unsuccessfully besieged. On the last occasion it was relieved by Sir Eyre Coote in January 1781. The fort is in ruins and the railway runs through it. The royal apartments, the granary, the barracks and armoury, have all been razed to the ground; but two old buildings exist.

The *Raja Mahal* is also known as *Ther Mahal* (Ther=car), on account of its shape. Timmu Raya built this "Ther Mahal" exactly in the form of the Conjeeveram car of Varadaraja Swami (p. 427). It originally consisted of five storeys; one was subsequently pulled down. The unusual height of the structure was due to the fact that the Rani of the Palace desired to worship daily at 12 o'clock, in sight of the temple of Conjeeveram. A series of arcades of Moorish arches surrounds a small inner dome-shaped room without a single piece of wood in its entire construction. The roof of the dome-shaped room in the first storey is decorated with plaster-work,

and was evidently used as a *mandapam* for the habitation of the household deities. The staircases were straight, were all located inside, and ran parallel to and above each other from one storey to another. The steps are extremely narrow.

The lower storey of the residence of the Deputy-Superintendent of the Reformatory School was a Hindu temple, built for the use of the Prime Minister of the Raja. When the fort was taken by the Muslims, this was partly converted into a mosque, and the Saracenic arch and the Hindu pillar exist side by side. From the veranda of the upper storey a picturesque view is obtained, with the tank in front and a background of hills.

In the town is a temple dedicated to the monkey-god of Anjaneya, who was a devotee to Kothandaramaswami (Rama with a bow). This was once within the fort and was transferred (1813) with the permission of the East India Company.

Chingleput is the centre of the Tamil Missions of the Church of Scotland. Snipe-shooting is to be had during the cold season. 1 m. from Chingleput are the Pallava Caves of Vallam, with archaic inscriptions.

From Chingleput it is 19 m. by motor-car or motor-bus to Mamallapuram (Mahabalipuram), or the Seven Pagodas, one of the most remarkable places in India.<sup>1</sup> There is a good road through Tirukalikunram (p. 431) to the Buckingham canal, which is crossed by a bridge. There is a furnished two-roomed D.B. at Mamallapuram; no servants except the watchman, and supplies are difficult to get.

<sup>1</sup> A full description of the excavations and carvings at Mamallapuram will be found in the *Cave Temples of India*, by Mr Fergusson and Dr Burgess, and in the collection of papers published by Captain M. W. Carr in 1869. See also Fergusson's *Ind. Arch.*, I, 171, 327-342; *The Seven Pagodas*, by J. W. Coombes; and *Archéologie du Sud de l'Inde*, vol. I, by G. Jouveau-Dubreuil (Paris, P. Geuthner, 1914).

The official name of the Seven Pagodas is Mahabalipuram, believed to connect the place with the demon Mahabali, overpowered by god Vishnu in his *vamana-avatara*, or dwarf-incarnation. It has been suggested that the village owes its existence to the Banas, who claim their descent from the demon Mahabali, or Mahabali-chakravartin. There is, however, no evidence to show that the Banas extended their dominions so far. But in ancient Chola inscriptions found at the Seven Pagodas the name of the place is Mamallapuram; this is evidently a corruption of Mahamallapuram, meaning the "city or town of Mahamalla" ("the great wrestler"), which occurs as a surname of the Pallava King Narasimhavarmān I (A.D. 625-645) in a mutilated record at Badami (p. 387) which he claims to have captured.

The earliest inscriptions on the *Raths*, in the opinion of Professor Hultsch, are *birudas* of a King named Narasimha. It is thus not unlikely that Mahallapuram, or Mavalavaram, was the original name of the village, and that it was founded and named after himself by Narasimhavarmān.

3 m. N. of Balipitham, the landing-place, is Saluvan Kuppan, with two cave temples. One of these is usually filled with drift-sand. The other is carved with nine lions' (or tigers') heads round the cells, and has two elephants' heads under miniature cells to the right of it.

Running S., and between the canal and the sea, distant nearly 1½ m., is a low granite ridge rising about 120 ft. above the plain in its highest part. Upon this ridge are various excavations and carvings; on the E. face of it is a famous relief of the *Penance of Arjuna* (p. 430), and 700 yd. beyond the S. extremity of it are the five monolithic temples called the *Raths*, all works, it is believed, of the Pallavas (p. 423), and dating from the 7th century A.D. The modern village lies E. of the great relief, and

the old temple lies beyond it again on the seashore.

The visitor can go by boat to opposite the *Raths*, or by foot from Balipitham along the top of the ridge, or below its eastern side, as he may feel disposed. Every one will probably prefer to visit the *Raths* first before working back to the N., as they are embryos of the Dravidian style, and of the great Kailasa Temple at Ellora, absolutely unique in the whole of India.

The monoliths known as *Raths* are assigned to the Pallavas. The Dharmaraja Rath, the Ganesa Temple, the Dharmaraja-mandapa and the Ramanuja-mandapa bear inscriptions which prove beyond doubt that they were all shaped by Paliava Kings. The Ganesa Temple and the Dharmarajamandapa are called *Atyantakamu Pallavesvara-griha*. The same name is engraved on the outside of the third storey of the Dharmaraja Rath.

The Saluvan Kuppan Cave (above), N. of Mahabalipuram, was excavated by Atiranachanda-Pallava, and was accordingly called Atiranachanda-Pallavesvara-griha. The identity of Atyantakama and Atiranachanda with any of the Kings known from the copper-plate grants remains to be established.

Chola inscriptions in the Shore Temple of the Seven Pagodas mention three shrines at Mamallapuram—viz. Kshatriyasimha-Pallava-Isvara, Rajasimha-Pallava-Isvara and Pallikondaruliadevar, which were apparently situated in the temple called Jalasayana—i.e. the Shore Temple. Kshatriyasimha-Pallava-Isvara was in all probability the ancient name of the principal shrine in the Shore Temple. Rajasimha-Pallava-Isvara might be the name of the smaller shrine in the same temple, while Pallikondaruliya probably denotes the shrine connected with the larger temple, where a large mutilated statue of the god Vishnu is lying.

The most northerly of the *Raths* is called after Draupadi, the wife

of the five Pandavas (see p. xli, *Introd.*). It is the smallest of all, measuring only 11 ft. square, has three storeys and a pointed roof, like a thatched Toda hut in the Nilgiris, rising 18 ft. from the ground, and once crowned by a stone finial. The image of a goddess inside is popularly explained as Draupadi, but more probably represents Durga. At her feet are two kneeling figures, one of which is shown in the act of making an offering of his hair.

W. of the Draupadi Rath are an elephant and a lion carved out of single blocks of stone, and E. of it is a *Nandi* bull. These animals are the vehicles (*vāhanas*) of the thunder-god Indra, the goddess Durga, and Siva, and were presumably intended to be placed in front of the respective shrines.

The next Rath, named after Arjan, was probably a temple dedicated to Indra, whose effigy is shown in a niche in the back wall. It is a copy of a terraced Buddhist Vihara. It measures nearly 27 ft. by 29 ft., and is 35 ft. high; it has four storeys, three with simulated cells round them, and the fourth of a dome-shape. In each round window decorating the cells is a head as of a monk looking out of it. The basement storey has round it columns of the Elephanta type (p. 21), with lions at their base.

The Bhima Rath comes next, and W. of this, outside the line of the other four, the Rath of Sahadeva and Nakula. The Bhima is the largest of all, measuring 48 ft. by 25 ft., and rising 26 ft. from the ground. Only part of the hall has been excavated, the pillars having cushion capitals and lion bases (see above). The carved roof of the upper storey closely simulates the wooden form of a free structure of the kind.

The Sahadeva Nakula Rath is smaller again, 18 ft. by 11 ft. by 16 ft. high; it has an apsidal end on the S. side, and is intended to represent a Chaitya or Buddhist chapel. At the N. end is a porch with two pillars in

front of a cell. Simulated cells are represented on the terraces.

The last Rath in the line of Dharma-raja (or Yudhistir), resembles the Arjan Rath, but is a Siva Temple of the Pallava Narasimavarman (A.D. 625-645). It measures 27 ft. by 29 ft. by 35 ft. high, and has four storeys, the fourth a sort of dome or stupa. The columns have lion bases. The Atya kanta inscription is on the third storey.

Each work is carved out of a single mass of stone, and probably from a continuous outcrop.

At the southern extremity of the ridge there will be found on the isolated rocks near the E. corner a representation of a Penance of Arjuna and on the W. side the Varāhaswami Temple, used for Hindu worship and not accessible.

The Great Bas-relief of the Penance of Arjuna, 96 ft. long and 43 ft. high, dates from the 7th century. The N. half of the relief is occupied below by two large elephants (one 17 ft. long) and four small ones, and above by a crowd of figures hurrying to the centre. In a cleft is a statue of the Nag Raja, overshadowed by a seven-hooded serpent, and of his wife below him, with other serpent-crowned figures and animals. On the southern part is Siva with an ascetic, from whom the relief is named the Penance of Arjuna, on his left, and a large number of dwarfs, flying figures, human beings, and animals, including lions, monkeys, hares, deer and birds, round him. The lower part has been blocked out for more carving.

S. of the relief is a large unfinished cave, known as the *mandapam* of the Pancha-Pandavas, with two rows of pillars and models of cells on the façade; and farther again and not far above the S.E. corner of the ridge is the Krishna *mandapam*, of later date than any of the other excavations, supported by twelve columns in four rows, and containing at the back a sculptured relief of Krishna holding up the mountain of Gobar-



dhan (p. 208). The central figure of a cow being milked is very natural.

A little S. of the Lighthouse is the Yamapuri or Mahishamardini *mandapam*, a cave 33 ft. long and 15 ft. deep, with representations of the combat between Durga, wife of Siva, and the buffalo-headed demon, and of Vishnu reclining on the Shesh Snake; at the back of the cave are three cells.

N. again, beyond some excavations and the Ramanuja *mandapam*, a cave 18 ft. by 10 ft., with two pillars resting on lions' heads, are the excavations known as the Lion throne or couch of the Dharmaraja, and the bath or vat of Draupadi, nearly opposite the gateway of the Vishnu Temple, known as the Rayula Gopuram, which was begun about the 12th century, on the E. side of the ridge above the great bas-relief, but was abandoned.

To the N. of the gopuram is a monolithic temple, called after Ganesha, measuring 19 ft. by 11 ft., and rising 28 ft. from the rock. It has three storeys, the two lower with simulated cells, and the carved roof of the topmost carrying a row of finials; the pillars of the base are of very slender and wooden form.

N.W. of this, facing W., is a cave, 19½ ft. by 9½ ft., with bold representations of (1) the Varaha, or Boar incarnation<sup>1</sup> of Vishnu; (2) elephants pouring water over Lakshmi; (3) Durga; (4) Mahabali and the Dwarf (Vamana) incarnation. Farther N. again is a cave on the W. side with another on the E. side known as the Isvara *mandapam*,

containing three shrines with statues of the Hindu Triad; there is a large stone bowl in front of the cave, and at the back of it a relief of elephants, and a monkey and a peacock. Just beyond the N. end of the ridge, and near the hamlet of Pillaiyan Kovil, is a life-like sculpture of three monkeys in the round.

A path leads from the bas-relief past a Lotus tank to the seashore temple, dating from the 8th century. It is five-storeyed, a pyramid 60 ft. high and 50 ft. each way at the base. In front is a small temple, the original porch. Inside is a fallen lingam, and inside a vestibule on the W. of it is a recumbent figure of Vishnu, 11 ft. long; 75 ft. distant, in the sea, are the remains of a *dipa stambha*, or lamp pillar. S. of the temple are two rocks with recesses surrounded by lions' heads excavated on their W. side. In front of these is a stone lion, and at the back an elephant's head and a horse. All have to be protected from the sea air. Excellent sea-bathing may be had, but care must be taken not to venture out too far.

On the way back to Chingleput, a halt may be made at Tirukalikuaram (7 m.), where the road branches S. to Sadras. There are two very fine temples—one on the hill and one in the village—a spacious and beautiful tank with steps all round, and a rock-cut temple, on whose pillars are many Dutch and some English signatures, ranging in date from 1664 to 1687. The temple in the village is full of ancient inscriptions. Tirukalikunram, "the

<sup>1</sup> The representation of the Varaha incarnation is fairly well done, but unfinished. The central figure is the four-armed Vishnu with a huge boar's head, who lifts up the Earth Goddess and places his right leg on the head of a snake-hooded figure issuing from the waves. The latter is the giant Hiranyaksha, "Golden eye," who had carried off the earth into the infinite abyss. Vishnu with the head of a boar "pursued and slew him and saved the Earth." The representation of the *vamana-avatara*, or dwarf-incarnation, is very spirited. Vishnu, dilated to an immense size, places one foot on the earth, and lifts another to the sky. The

god has eight arms, with which he holds a sword, a quoit, a shield, a bow, and a lotus, and with one he points. The other two are indistinct. Worshipers or attendants are at his feet, and other figures appear in the skies. One to the W. has the head of a dog. The legend is that when Bali became Ruler over the whole earth Vishnu approached him in the shape of a dwarf and asked for so much space as he could cover in three steps. Bali granted this modest request, whereupon Vishnu dilated to immense proportions and planted one foot on earth, one on the sky, and with a third thrust Bali down to Hell.

sacred hill of the kites," or Pak-shitirtham, "the sacred place of the birds," is a place of pilgrimage, and hundreds of pilgrims flock almost every day to see two sacred kites sumptuously fed on the top of the hill, from the hands of a priest, at the temple's expense.

Sadras (D.B. fairly good), an old Dutch settlement (founded in 1647) lies on the Buckingham Canal 7 m. S. of Mamallapuram. The place was once famous for its printed cottons. The ruined Dutch fort and the old Dutch cemetery are the principal objects of interest. Sadras was taken by the British in 1781, and again in 1795, and restored to the Dutch in 1818; six years later it was made over to the British by a treaty, together with the rest of the Dutch settlements in India, in exchange for Fort Marlborough and other places in Sumatra. During the siege of Madras by Count Lally (1758-59) the ladies were sheltered here.

Covelong (Kovilam) or Saadat Bundar, 15 m. S. of Sadras on the N. of the Palar river, was a port built by Saadat Ali, Nawab of the Carnatic. Labourdonnais landed troops here in 1746. It was taken from the French by Clive in 1752 and destroyed.

## ROUTE 32

MADRAS to MANGALORE by way of Salem (for Yercaud and the Shevaroy Hills), Erode, Podanur (for Colmbatore and the Nilgiris), Olavakkot, Shoranur (for Cochin), Calicut, Tellicherry, and Cannanore; and from Mangalore to Bombay by sea.

The broad-gauge line of the Southern Ry. to the Nilgiris and Mangalore by way of Arkonam (Route 23, p. 354) covers routes previously described as far as Jalarpet (Route 29, p. 410).

From Jalarpet Junction (R.) the stations are shown with their mileage from Madras.

138 m. Tirupattur (D.B.K.) Junction N.G. railway to Krishnagiri, 26 m., one of Tipu Sultan's key forts, in what was known as the Baramahal.

167 m. Morappur Junction. N.G. railway by the Palahodu Pass, to Hosur, 73 m., from which a large Cattle Farm is 2½ m. distant, close to the Mysore border.

207 m. Salem Junction (R.). Salem town (pop. (1951) 202,312), the headquarters of the District formed out of the Balaghat, Baramahal and Talaghat in 1792, is 3½ m. on a metre-gauge branch to (87 m.) Vriddhachalam (p. 445).

Another branch, broad-gauge, opened 1929, runs W. 25 m. to the Mettur Dam (1934) of the Cauvery river; the dam, a mile long and 214 ft. high, has three times the volume of the Assuan Dam; the lake is 60 sq. m. in extent, and there is a hydro-electric plant (1937) feeding a large area.

Motor-bus services run to Rasipur, Namakkal and Attur; also to Tiruchengodu, Mettur and Bangalore.

Tiruchengodu (3 m. S.W.) temple is on a large hill with another at the

base. A hooded snake, 80 ft. long, is carved half-way up.

The Shevaroy Hills. Motor omnibuses run from Salem Junction to Yercaud (21 m.) by the ghat road. The scenery along the whole length of the road is magnificent. The road has nineteen hairpin corners, which are not easy for a car with a long wheel base.

Yercaud (Tipperary Hotel), a small town, the height of which varies from 4000 ft. (at the lake) to about 4800 ft. above sea-level, is essentially a place for a quiet holiday. Bungalows are frequently available for a moderate rent in the season (April to June).

A few view-points are given below, with their approximate distances from Yercaud Church (gate):—

	Miles.
Ladies' Seat . . . . .	1½
Prospect Point . . . . .	1½
Bear's Hill . . . . .	1½
Pagoda Point . . . . .	2
Kiliyur Falls (after rain) . . . . .	2½
Shevaroyan (5314 ft.) . . . . .	3½
Honey Rock . . . . .	6½
Shengalvaray Precipices (2 m. of difficult walking) . . . . .	14

The Shevaroy Hills cover an area of about 100 sq. m., the elevation ranging from about 3500 ft. to about 5300 ft. There are excellent roads; the gradient is steep in places but negotiable. The district consists mainly of coffee and orange estates, broken up by picturesque villages and "greens," inhabited by hill-folk (Malayalis). Only the highest points (especially the Shevaroyan and the Green Hills) are cultivated and covered with short grass, varied by *shola* (evergreen hill-trees). Botanists and entomologists will find a visit to the Shevaroy Hills a profitable investment of time.

242 m. The Cauvery river is crossed

245 m. Erode Junction (R. and D.B.). Motor service to Bhavani, 9 m. A broad-gauge branch runs to (88 m.) Trichinopoly Junction (Route 33, p. 453).

#### Trichinopoly Branch Line

On this branch at 21 m. Unjalur station. In an enclosure, several huge

terra-cotta figures of horses and other animals can be seen from the train.

41 m. Karur station (D.B.), on the Amaravati river. This was the capital of the ancient kingdom of Chera, conquered by the Cholas in A.D. 990. The fort was constantly besieged both in ancient times and during the wars with Tipu Sultan. In 1801 it was abandoned as a military station. The ruins of the fort and an old temple are interesting.

85 m. from Erode is Trichinopoly Fort.

#### Main Line

303 m. from Madras, Podanur Junction (R.).

#### To the Anamalais and Dindigal

A branch metre-gauge line runs to Pollachi, 25 m., for the Anamalai Hills 14 m. distant. From Pollachi the line proceeds to (101 m.) Dindigal (p. 457, Route 33). There is a motor service from Pollachi to Valparai on the Anamalai Hills; and a motorable road *via* Udampalpet (17 m.) to (71 m.) Munnar, 6000 ft. above sea-level, near Anaimudi Peak (8841 ft.), the centre of the High Range district of the Travancore hills. Udampalpet (D.B.K.) is a station on the railway. Tea estates are scattered through the district; and there are many opportunities for sport. Mica has been found.

#### To Coimbatore and the Nilgiris

From Singanallur, an avoiding line (1939) for Mettupalaiyam and the hill railway to the Nilgiris, turns N., and passes to

307 m. Coimbatore station, 1398 ft. above sea-level (pop. 160,348; D.B.). ceded by Tipu in 1792. All Souls' Church is ½ m. to the E., and there is a R.C. Bishopric. The Agricultural College for sugar-cane breeding, and farm, and a Craft Boys' Education School and Forest Museum, are 2 m. distant.

The great sight of Coimbatore (3 m.) is the Temple of Perur. A view of a pillar in it is given at p. 399, vol. 1 of the *Hist. of Indian Archi-*



lecture. Fergusson says: "The date of the porch at Perur is ascertained within narrow limits by the figure of a sepoy loading a musket being carved on the base of one of its pillars, and his costume and the shape of his arm are exactly those we find in contemporary pictures of the wars of Aurangzeb or the early Mahrattas in the beginning of the 18th century." (The inscriptions copied at Perur refer themselves to the 12th century and later.) The bracket shafts are attached to the piers, as in Tirumal Nayak's buildings at Madura.

In front of the small temple is a Dwaja Stambha (stone flag-staff), 35 ft. high. The central shrine, desecrated by Tipu, is dedicated to Goshthisvara. The shrine of Sabhapati, a name of Siva, occupies a subordinate position. There is a smaller temple to Patteswar. They were both built in Tirumal's time (1623-59). There is one gopuram, with five storeys, about 55 ft. high. In the corridor leading to the vimana there are eight very richly carved pillars on either side of the Conjeeveram or Madura type. From the ceiling hang stone chains, perhaps an imitation of the chains with bells which hang from the Dwaja Stambha. The pillars represent Siva dancing the Tandava; Siva killing Gajasur, the elephant-headed demon, treading on his head and waving the skin, appropriate in a locality where wild elephants used to do such mischief; Vira Bhadra slaying his foes; and the Sinha, or lion of the south.

A road runs to Satyamangalam (44 m.) and thence either to Kollegal (112 m.), or to Chamarajnagar (90 m.) (see Route 29, p. 409).

328 m. Mettupalayam station (R.). From here the metre-gauge Nilgiri Ry. ascends 4000 ft. to (17 m.) Coonoor, and to Ootacamund, 12 m. farther on. The Nilgiri Express leaves Madras in the evening, arrives on the following morning, and Ootacamund is reached in time for lunch. On the mountain gradient the railway is furnished for 12 m. with a central

Abt rack rail, enabling it to ascend 1 in 12½, the extension being on a grade of 1 in 23·81. Care must be taken to guard against the drop of 20 to 30 degrees in temperature. On the road to Ootacamund (32 m.) there are 13 hairpin bends in 19 m.

Coonoor is 6100 ft. above sea-level (D.B.K.). The climate is warmer than that of Ootacamund. A Pasteur Institute for S. India has been established here. The mildness of the climate has made Coonoor a favourite resort for persons of delicate health. There are several hotels and boarding-houses; good tennis courts at the Wellington Gymkhana race-course, an excellent golf-course by an easy walk through Sim's Park. Lady Canning visited Coonoor in April 1858 and compared the view over the plains with that over the Mediterranean from the Corniche at Monte Carlo.<sup>1</sup>

Sim's Park contains an excellent collection of plants. One shady dell is full of splendid tree-ferns and other ferns of large size, and is overshadowed by large trees of scarlet rhododendron. Below the park is the *Wellington Race-course*. A ride of 7 m. brings the traveller opposite to the *St Catherine's Waterfall*, which is N.E. of Coonoor. The road leads for 3 m. along the skirts of pretty copses (*sholas*), and then, turning off into a valley, reaches (4 m.) a rocky bluff called *Lady Canning's Seat*. Below, to the S. and E., lie extensive coffee plantations. The path then descends considerably, and turns S.E. to a bluff overlooking the chasm into which the stream takes a leap of 250 ft. into a very deep ravine.

S.W. of Coonoor there is another waterfall near Kartairi, which has been harnessed to supply electric power for the Government Cordite Factory at Aruvankadu, near Wellington—a huge enclosure with a high wall running round it for several miles.

An *Excursion* may be made to

<sup>1</sup> See *Two Noble Lives*, by A. J. C. Hare (George Allen, 1893).

the Hulikal Drug, or Tiger-rock Fort, which is on the summit of a hill that towers up to the left of the pass in ascending from Mettupalaiyam. It requires a whole day from dawn to sunset, and is rather fatiguing. The road to it turns off at the first zigzag on the new ghat about 2 m. from Coonoor. A rough bridle-path along the ridge leads to it. The peak is about 6294 ft. high, and in clear weather commands a splendid view.

From the Post Office at Coonoor it is about 3 m. to the barracks at Wellington. At a very pretty fountain the road to the barracks turns off sharply to the left. The buildings, 900 ft. long, lie half-way up a very steep hill, on which is the Commandant's house, with a fine garden. The water supply is brought from the Rallia Plantations, 3 m. away.

Motor-bus service, 13 m. from Coonoor to Kotagiri (p. 437).

Ootacamund\* (alt. 7440 ft.), 9 m. from Wellington, used to be the summer headquarters of the Government of Madras under the British régime. The old road is well planted with trees; in parts it skirts a precipice.

The first Europeans to penetrate to Ootacamund were probably the surveyors, Keys and MacMahon, in 1812; and by 1821 Europeans began to settle on the hill-top. Lord William Bentinck, as Governor-General, spent several months at Ootacamund in 1834.<sup>1</sup>

Ootacamund (*mund*—"village of huts") is surrounded by lofty hills. Of these Dodabetta on the E. is the highest, being 8640 ft. above sea-level. The Lake, which was made in 1823-25, is about 2 m. long from E. to W., but narrow. The principal Church, St Stephen's, is near the Club, the Post Office, the Public Library, and the principal shops. The market is close to the E. end of the lake. St Thomas's Church is on the S. side of the lake, and close to the Willow-bund, with Hobart Park and the Race-course on the E. The railway

crosses the lake immediately to the W. of the bund, and the station lies N. of the lake, between Lake Road and Hadfield Road. Fernhill, the Palace of the Maharaja of Mysore, lies to the S.

The Botanical Gardens, through which Government House (1880) is approached, were established in 1840 by public subscription, and are beautifully laid out in broad terraces one above another at the foot of Dodabetta, 1206 ft. above the gardens.

Ootacamund is a centre for the manufacture of quinine from the bark of Cinchona, introduced via Kew Gardens from South America in 1862. The plantation lies 3 m. N.E. from St Stephen's Church. New plantations at Naduvattam, 20 m. N.W., where the Government quinine factory is situated, were opened in 1864.

From Dodabetta ridge a most superb panorama is seen. To the S.E. is Elk Hill (8090 ft.), behind which is the former *Lawrence Memorial School* (7330 ft.). Farther to the S. of the lake is *Chinna Dodabetta*, or Little Dodabetta (7849 ft.), and in the far W. *Calrn Hill* (7583 ft.), and St Stephen's Church Hill (7429 ft.). Beyond, to the N. of the lake, are still higher hills, as *Snowdon* (8299 ft.), and *Club Hill* (8030 ft.). The finest view, however, is to the E. Here is *Orange Valley*, where oranges once used to grow. To the N. is the Moyar Valley, termed the "Mysore Ditch," not artificial. To the E. are seen dimly the Gajalhatti Pass and N. Coimbatore mountains, covered with dense forests abounding with game.

The St George's Homes at Kaity (*Keti*), 5 m. S.E., are for orphan and destitute children of European descent. Headquarters of the Basci Mission.

The house occupied by the Club was built in 1831-32 by Sir William Rumbold, Bart., of the Hyderabad firm of Palmer & Co. He died in 1833, and it was rented by Lord William Bentinck, the Governor-

<sup>1</sup> Consult *Ootacamund*, by Sir Frederick Price (Madras, 1908).

General, who received Macaulay here as Member of the Bengal Council. The Government Secretariat on Stonehouse Hill occupies the site of the first house built at Ootacamund (in 1822-23, by Mr John Sullivan).

In many of the grounds and along the roads are beautiful shrubs. Heliotrope has been known to grow to 10 ft. in height and 30 ft. in circumference, and a verbena to 20 ft. in extent. The eucalyptus was introduced from Australia and has spread extensively.

N.W. of the lake are the downs, with the golf-course. The downs, grassy slopes with copses (*sholas*) and boggy streams and hunted over by the Ootacamund Hunt (p. 437), are known as the Wenlock Downs (after Lord Wenlock, a former Governor of Madras).

The Murkurti Peak (or *Talgannam*) is 16 m. due W. of Ootacamund, among the mountains of the Kundas.  $5\frac{1}{2}$  m. can be driven; the remaining  $10\frac{1}{2}$  m. must be done on horseback; or, by another route, 21 m. can be driven, leaving 5 m. only. Refreshments must be taken. This peak is 8380 ft. high, while Avalanche Hill is 8497 ft., and Kunda Peak 8304 ft. "It is a spot held sacred by the Todas as the residence of a personage whom they believe to be the keeper of the gates of heaven." The religion of this now dying-out tribe is classed as Animist.

The road passes along the ridges of the Governor Shola range of hills, crosses the Parsons Valley and Krur-mund streams, and for some distance follows the windings of the Murkurti stream, which is the head of the Paikara river.

An easy ascent of  $1\frac{1}{2}$  m. leads to the summit of the peak. Towards the S. the N. termination of the Kunda range may be seen rising in abrupt escarpments and precipices. The N. side of the mountain is a precipice of at least 1500 ft., and it seems to have been cut sheer through the centre.

On the W. side are the paddy flats

of the Wynaad, and the plains of Malabar as far as the Arabian Sea.

The Murkurti Dam, 100 ft. high, at an altitude of 6795 ft., is reached by the Gudalur road (14 m.) and then 6 m. S. This hydro-electric project (opened 1938) supplies power as far south as Ramnad and links with the Mettur generators near Salem.

Other sights on the Nilgiris are the *Waterfalls at Kal-Hatti* and the *Paikara Falls* (utilised since 1932 for purposes of electric power) at the N.W. corner of the plateau. In the heart of the Kundas the Bhawani Falls, 400 ft. or 500 ft. high, are surrounded by scenery of the most savage grandeur; but are difficult of access. The *Ranga Swami Peak* may also be visited. The native villages of the Todas (the aboriginal hill tribe) and other tribes may be seen in these expeditions.

Stone circles, which the Todas call *Phins*, and which contain images, urns, relics, and some very prettily wrought gold ornaments, are found in many parts of the hills; but the most accessible locality is the Hill of Karoni, 3 m. to the S. The circles are built of rough unhewn stones, some of them of large size, which must have been brought from a considerable distance.

The tea industry flourishes. Sport is varied and interesting. Along the jungle-clad slopes of the plateau and in the extensive forests on the Wynaad plateau roam herds of elephant and bison, which in old times used to mount to the Kunda plateau. Tigers are shot, and those that have lived long on the plateau exhibit magnificent furry coats.

Panthers are numerous, and the black variety, so rare in most parts of India, is less uncommon here. Owing to the exertions of the Nilgiri Game Association, which was founded in 1877, the game is strictly preserved.

The Nilgiri "ibex," a unique genus of the goat tribe, whose habitat is confined to the Madras Presidency, is found along the precipitous sides of the plateau. Owing to the extreme



wariness of the ibex and to the dangerous nature of the ground, the sport of ibex-stalking calls for a steady nerve. On the plateau, too, occurs the little barking deer or Munt-jac, locally known as the "jungle sheep," although less common than formerly.

The chital, or spotted deer, the most beautiful of all the deer family, frequents the lower slopes of the plateau and the valleys of the Moyar and the Bhavani rivers, and here, too, are found the mouse-deer and the four-horned antelope.

To the list of large game may be added the sloth bear, the hyena, and the wild boar, an enemy to the potato crops of the peasantry.

The brown monkey and the grey langur may be seen on the Mysore road below the Gudalur Ghat, and the black Nilgiri monkey in the Segur Pass.

From September to March snipe may be found, and small bags are compensated for by the pleasure of being able to use spaniels and other English sporting dogs to put up the birds. The woodcock, the solitary, and the wood-snipe are all found during these months. The only indigenous game-bird is the "jungle cock," crowing at sunrise and sunset. They are carefully protected and encouraged by the Game Association, which has also been at considerable trouble to introduce other sporting birds.

Below the plateau there are quail, the common brown partridge, the spur-fowl, and pigeons, two species of which, the Nilgiri wood-pigeon and the Imperial pigeon, are found on the plateau also.

For the fisherman the Nilgiris have also special attractions. The Moyar and the Bhavani and their tributaries are the home of the mighty mahsur and the Carnatic carp. The rivers are under strict conservancy. On the plateau streams have been stocked with trout since 1863, and sport can be obtained with a very moderate expenditure.

The Ootacamund Hunt started in 1847. The hunting season lasts from April to the end of October. There are no foxes, but the hill jackal is a very different animal from his brother on the plains. A good horse and stout nerve are required to see the finish of a run.

Kotagiri, the oldest station on the Nilgiris, is 13 m. from Coonoor and 18 m. from Ootacamund. A motor-bus service runs from Coonoor railway station in connection with the up and down mail trains; the journey takes 1 hour. Kotagiri is 6511 ft. above sea-level. There is a golf-course of nine holes. Magnificent views on the road to Ootacamund and also on the road to Kodanad, 6 m. N. by E. The temperature of Kotagiri is half-way between that of Coonoor and Ootacamund; the average for the year may be put at 62 degrees. The rainfall is approximately the same. Lord Dalhousie spent three months in 1855 at Kota Hall, the oldest house in Kotagiri, in a beautiful situation looking down on the ghat. 1 m. W. of Kotagiri is the hamlet of *Dimhatti*, where the first European house was built in 1821.

Good fishing is available in the various trout-streams and lakes.

#### *Podanur Junction to Cochin*

From Podanur (alt. 843 ft.) the railway runs through a gap in the ghats, 20 m. broad, known as the Palghat gap, the only real break in the 600 m. stretch of the W. Ghats. All this portion of the line runs through dense forest, with views of the bare mountain-side close at hand on the N. The mountains on the S. side of the pass are only visible in the distance.

333 m. Olavakkot Junction, for a short line (3 m.) to Palghat (D.B.K.), the second town of the Palni District. The fort, built by Haider Ali in 1766, was captured in 1784, and again in 1790. The glacis, moat and walls are in good preservation.

360 m. **Shoranur Junction (R.)**. Across the Ponnani river is a D.B. A branch line was opened in 1927 to Nilambur (42 m. N.) through the Moplah country; Nilambur is famous for its teak forests.

S. of Shoranur the railway crosses the Ponnani river and enters the former Cochin State, running (21 m.) to Trichur and (65 m.) to Ernakulam.

At Trichur (21 m.; D.B.K.) there is an ancient temple of Vadakunathan, possibly a Buddhist shrine, also a Museum and a Zoological Garden. In Hannington Gardens is the King George V Silver Jubilee Hall (1939). Between Trichur and Cochin is a most picturesque back-water.

At **Chowera**, on a road to Munnar, is an aerodrome on the Madras-Trivandrum run.

Alway (54 m.), where the railway crosses the Periyar river, is a health resort in March to May on account of the excellent bathing.

**Ernakulam** (65 m.), capital of the former Cochin State (D.B.K.), now merged in the United State of Travancore and Cochin. Across the lagoon, on Bolghotty Island, is the former British Residency, built by the Dutch in 1744, with a beautiful garden.

3 m. across the lagoon, at the N. end of a long, sandy spit, is the town of Kuchi Bandar (1 sq. m.) or **Cochin**. At the N.W. end are the remains of the old Portuguese fort of St Emanuel. An old tombstone, with a Portuguese inscription and the date 1524, is in the Post office compound in Parade Road. The S. of the town is known as Mattancheri.

Between Vypin Island on the N. and Cochin town on the S. is the harbour mouth (1932). A channel 16,000 ft. long and 450 ft. wide has been cut through the bar and deepened to 37 ft. at low water, and this connects the deep sea with backwaters and canals extending some 100 miles. An island, named after the former Viceroy, Lord Willingdon, has been reclaimed E. of Cochin. Cargo and passenger liners

call regularly at the port. A few buildings of modern type, but founded on the old Dutch models, such as the Harbour House and the Malabar Hotel (swimming-bath), have sprung up on the Willingdon Island. It is well worth while to hire a motor-boat and make a tour of the harbour, as the views are beautiful. The port is equipped with deep-water wharves, transit sheds, warehouses, and through railway connections with the broad-gauge system of India.

There is air connection with Bombay, Madras, Colombo and Bangalore.

At the S. end of the long main street, in Mattancheri, is the Jews' quarter, with two synagogues. That of the white Jews is floored with Chinese 18th-century tiles. The Jews are divided into two sections—the Black, who claim to have settled on this coast in the 3rd and 4th century A.D., and the White, who are believed to have arrived here at a much later date. Black Jews possess a copper grant from the Prince of Malabar, which is dated A.D. 388, or, according to Buchanan-Hamilton, A.D. 490. The oldest tombstone in the *Beth-haim* ("House of Life"), or Jewish cemetery, at the back of the Jews' quarter, is dated 1666.

The old Mattancheri Palace containing some frescoes from the Hindu epics, was built by the Portuguese in 1515 for the Ruier. The Maharaja usually resides at the Hill Palace at Tripunithura, 5 m. from Ernakulam. His "snake boats" (32 rowers) may be seen. Elephantiasis (alternatively known as "Cochin leg") is unhappily common in Cochin.

**Cochin** is of special interest as the earliest European settlement in India. A friar, Jordanus, visited it in 1324, Ibn Batuta in 1347, a Chinese in 1409, and a Persian in 1442. In 1500 the Portuguese adventurer Cabral landed at Cochin and met with a friendly reception, returning to Portugal with a cargo of pepper. He was followed by Juan da Nova Castello. In 1502 Vasco da Gama, on his second

voyage, came to Cochin, and established a factory.

Albuquerque, the Portuguese admiral, arrived (1503) in time to succour the Cochin Raja, besieged by the Zamorin of Calicut. He built a wooden fort, "Manuel Kolati," or Fort St Emanuel, on Cochin Island. Franciscan friars, who accompanied him, erected a chapel where the Church of St Francis stands.

Upon Albuquerque's return the Zamorin invaded Cochin; but Duarte Pacheco resisted all attacks and forced him to retreat to Calicut. In 1505 Francisco Almeyda, the first Portuguese Viceroy (without territory), came with a large fleet and was in 1510 succeeded by Albuquerque. On Christmas Day 1524 da Gama died here, and was buried in the principal chapel of the Franciscan monastery, then dedicated to St Anthony. His body was afterwards (1538) removed to Portugal and rests in the Belem Convent at Lisbon, but his tombstone is in the church.

In 1530 St Francis Xavier, the apostle of the Indies made many converts. In 1557 the Church of Santa Cruz was consecrated as the cathedral of a Bishop. In 1577 the Society of Jesus published at Cochin the first book printed in India. In 1585 Cochin was visited by the English traveller Ralph Fitch in the course of a voyage from Ceylon to Goa.

In 1616 the English (Keeling) engaged to assist the Zamorin in attacking Cochin, on an understanding that an English factory was to be established there. This, however, was not founded until 1635. In 1663 the town and fort were captured from the Portuguese by the Dutch, and the English retired to Ponnani. The Dutch greatly improved the place and its trade, but the Franciscan Church, which still survives, with interesting Portuguese and Dutch monuments on each side, was converted into a Protestant chapel, and the cathedral was turned into a warehouse.

In 1773, the north part of Cochin was subjugated by Haider Ali up to

a strip taken by Travancore (1757) across which the Vypin lines were made (1764). Tipu Sultan attacked the lines (1789) and war with the British resulted. By treaty, protection was secured for an annual subsidy. In 1795 Cochin town was taken by the British from the Dutch.

**The Malabar Backwaters.**<sup>1</sup>—By a network of lagoons and canals the entire journey from Ernakulam to Quilon (p. 464) can be made by water.

**Alleppey**, the chief port of Travancore, is built on either side of the main waterway, with occasional bridges over wide canals. There is an extensive industry in coir matting and export of coir.

**Christians in Malabar.** In both Cochin and the neighbouring State of Travancore Christians, known as Nazarani (i.e. Nazarenes), are numerous. Tradition ascribes the first conversions to the Apostle Thomas, at Cranganur (A.D. 52). After the condemnation of the Nestorian heresy by the Council of Ephesus in A.D. 431 colonisation by Syrian refugees and conversions among high-caste Hindus followed.

When the Portuguese landed, they found a flourishing Christian community, chiefly Nestorian, and governed either by bishops sent by one or other of the Eastern patriarchs or under Metrans (Metropolitans) of their own. Their prosperity and influence is a striking tribute to the tolerance of the Hindu rulers of the two principalities which continues. At first the Portuguese made no attempt to interfere with the doctrines or ritual; but, after the Inquisition had been set up at Goa in 1560, proselytism began, accompanied by in the main successful efforts to cut off the Syrian Christian Maronites from communication with the Patriarchs by interception of their correspondence and by seizure and imprisonment of several Bishops on their way from Asia Minor to take charge of Malabar sees.

<sup>1</sup> See the fourth chapter in *A Wanderer's Log*, by C. E. Bechhofer (Mills & Boon, 1922).



The first fissure in the Christian Church in Malabar dates from 1663. Mar Gregory the Bishop, who was sent by the Patriarch of Antioch in 1665, being a Jacobite, the majority henceforward became known as the Jacobite Syrians, while the minority who adhered to the Church of Rome, are called Romo-Syrians. In 1663 the Dutch captured Cochin and an era of tolerance followed, but internal dissensions and disputes in the matter of doctrine and liturgy continued.

Of Roman Catholics, some use the Latin rite under the Archbishop of Verapoly (Cochin) and the Bishop of Quilon, chiefly recent converts from the lower castes, and Romo-Syrians under Indian Vicars-Apostolic, owing allegiance to and appointed by the Pope of Rome. Then there is the so-called Nestorian Church under a Bishop from Mardin appointed by the Patriarch of Nineveh and the Mar Thoma Christians under Metrans appointed by the Patriarch of Antioch, who are Romish in doctrinal beliefs but do not acknowledge the Papal supremacy. The Reformed and Jacobite Churches divided (1896) under separate Metropolitans. Among the Protestants two flourishing communities are directed by the Church and London Missionary Societies.

Kottayam (D.B.K.), 45 m. S.E. of Ernakulam, is the chief Christian centre in Travancore and the see (1879) of the Bishop in Travancore and Cochin, who is also the head of the C.M.S. Mission in the two States, which has been working in this field since 1817.

Periyar is S.E. of Cochin about 120 m. *via* Kottayam, and about 70 m. S. of Kodaikanal (p. 458, Route 33); alt. 2000 ft. The dam of the Periyar river irrigation scheme is 1240 ft. by 173 ft. high. Water which flowed to the Indian Ocean has been turned so as to flow into the Bay of Bengal by the Valgai river, irrigating the country, through a tunnel of a length of 5940 ft.

A sanctuary was created round the lake by the Travancore State author-

ities, and there are now numerous wild elephant, bison and tiger in the vicinity. There is a State Guest House on the lake, and motor launches are available from which big game of many kinds can generally be seen on the shores.

### *Main Line to Calicut and Mangalore*

The main line proceeds from Shoranur Junction (p. 438) to

388 m. from Madras, Tirur (D.B.). Roads for Ponnani and Malappuram meet here. On the backwaters motor-boats ply, in connection with the trains, to

Ponnani (D.B.); a religious centre of the Moplahs (Mappillas), a fanatical Muslim sect peculiar to the W. coast; and the place of residence of the Makhдум Tangal, their spiritual head. The religious college over which he presides is attended by *Mullas* from all parts of Malabar. His office is hereditary in the female line. In conformity with the custom among Malabar Hindus. Malappuram, 14 m. from Tirur, is the centre of a country in which there have been many Moplah outbreaks.

393 m. Tanur (D.B.). The Government Fisheries Department has a fish-curing and canning factory here. A fine mosque. Visited by St Francis Xavier, 1546.

407 m. the Feroke river is crossed to Feroke station, for the port of Beypore.

414 m. Calicut station (D.B., also an hotel). Anchorage 2 m. from shore. Golf-course. Motor-bus services to Manjeri (30 m.) and to Vayittiri (59 m.), on the ghat road from Calicut to (131 m.) Mysore City (p. 408) through the Wynaad (see p. 432), also to Ootacamund.

Buchanan - Hamilton<sup>1</sup> wrote: "When Cheruman Perumal had divided Malabar, and had no principality remaining to bestow on the ancestors of the Tamuri, he gave that

<sup>1</sup> *Journey through Mysore, Canara and Malabar* (1807), vol. 2, p. 474.

chief his sword, with all the territory in which a cock crowing at a small temple here could be heard. This formed the original dominions of the Tamuri, and was called Collicudu, or the Cock-crowing." Others have held that the name of the place is Kallikot, the fort on the Kallayi river. The term Tamuri is a corruption of *Samutiri*, or sea-lord, and was, before 1500, transformed into Zamorin. It is still the title of the Raja (a personal title) of Calicut, who enjoys a pension.

To the S. the Moplah quarter has several mosques. To the N. at West Hill railway station, 3 m. from Calicut railway station, there are barracks. In the centre is the Anglo-Indian quarter, with R.C. and Anglican Churches, and near the Judge's Court are the remains of the old palace and a new palace.

Facing the sea there are some better-class residences, the Custom House, and the Club. There is a temple in Talli, the Brahmin quarter. Cotton cloth, originally exported from this town, derives from it its name of *calico*. The Commonwealth Trust has a large textile factory taken over from the Basel Mission.

At Calicut, on 20th May 1498, arrived Vasco da Gama, after a voyage of ten months and two days from Lisbon, recorded in the "*Os Lusíades*" of Camoens. Calicut and the adjoining coast were, at that time, under the suzerainty of Vijayanagar (p. 391); and the town contained a Brahmin temple. A memorial tablet swept away by the sea was restored in 1939. In 1509 the Maréchal of Portugal, Don Fernando Coutinho, made an attack, but was slain and his forces repulsed with great loss. In 1510 Albuquerque landed, burnt the town, and plundered the palace, but was eventually obliged to sail away with great loss. In 1513 the Zamorin made peace with the Portuguese, and permitted them to build a fortified factory.

English factors came (1616) to a factory. In 1695 Captain Kidd the

pirate ravaged the port. In 1766 Haidar Ali invaded the country, and the Zamorin, finding that offers of submission would be in vain, barricaded himself in his palace, and, setting fire to it, perished. Haidar Ali soon left, and the territory revolted, but was reconquered in 1773. In 1781 the victors were expelled by the British, from Tellicherry, but in 1789 Tipu Sultan overran the country and laid it waste. Coco-nut and sandal trees were cut down, and plantations of pepper were torn up by the roots. The town was almost entirely demolished, and the materials carried 6 m. to the S.E., to build a fort and town called *Farrukhabad*, "Fortunate City." The next year Tipu Sultan's general, Martab Khan, was totally defeated and taken prisoner by Col. Hartley at Tirurangadi, 15 m. S. of Feroke, who captured the so-called "Fortunate City"; and in 1792 the whole territory was ceded to the British by the Treaty of Seringapatam.

It is said that two pillars of the old palace in which da Gama was received still remain. The Portuguese leader knelt down on his way to some Hindu idols, taking them for distorted images of Catholic saints. "Perhaps they may be devils," said one of the sailors. "No matter," said da Gama, "I kneel before them and worship the true God."

451 m. Mahé (named after M. Mahé de Labourdonnais when he captured it in 1725—originally called Mayyazhi) was a dependent territory of 2½ sq. m., belonging to the French—their only possession on the W. coast, under an Administrator. It has now, however, been made over to the Indian Government along with the other French settlements.

It is finely situated on high ground overlooking the river, the entrance of which is closed by rocks. None but small craft can pass the bar in safety, and that only in fair weather; but the river is navigable for boats to a considerable distance inland. On a high hill some way off is seen the Mission House of the Basel mission-

aries at Chombala. From this hill there is a beautiful view of the wooded mountains of *Wynaad*.

Mahé was taken by the British under Hector Munro in 1761, but after several vicissitudes it was restored to the French in 1817.

There is excellent fishing.

456 m. **Tellicherry** (D.B.K.). Anchorage 1½ m. from shore. Motor service to Iritti, 32 m., at the bottom of the Periambadi Ghat good mah-seer fishing. There is a reef of rocks which forms a natural breakwater and provides good bathing. In 1783 H.M. ship *Superb*, of seventy-four guns, was lost here. The fort is built close to the sea, about 40 ft. above its level. The whole of the N.W. side of the citadel is occupied by an old lofty building. The town contains good examples of the better Moplah houses. The main bazar street is one of the most fascinating in Malabar, and the coast scenery and bathing are delightful.

The English factory at Tellicherry, which was established chiefly for the purchase of pepper and cardamoms, was first opened in 1683, under orders from the Presidency of Surat. It was the first regular English factory on the Malabar coast. In 1708 the East India Company obtained from the Cherikal Raja a grant of the fort. In 1781 Haidar Ali attacked the place, but was compelled by a vigorous sally of the garrison to raise the siege.

The *Cardamoms and Coffee of the Wynaad and S. Coorg* are exported from Tellicherry. The Wynaad is a plateau about 3000 ft. above sea-level in the E. of the Malabar District, containing many tea, coffee, and pepper estates.

Two main roads lead into the Wynaad; both are practicable for motors. The Calicut-Mysore road (p. 409) passes through the planting centres of (39 m.) Vayittiri (small R.H., Club) and (65 m.) Manantoddy (2558 ft. above sea-level; D.B.). About 2 m. from Manantoddy on the banks of the river is the *Vallurkavu*, or Fish Pagoda, dedicated to the

goddess Durga. The carp are sacred and merit is acquired by feeding them. At Kalpatta (6 m. from Vayittiri) a branch road (motorable) runs through (14 m.) Sultan's Battery (Ganapathivattam) to (48 m.) Gundlupet in the Mysore State, and thence (36 m.) to Mysore City.

The other road runs from Tellicherry to (48 m.) Manantoddy, with a good bus service.

**Sultan's Battery** is a fort built by Tipu Sultan on the site of the police station. 4 m. E. of Sultan's Battery is a natural fissure in the rock; the walls are covered with crude drawings and there are four inscriptions (see *Indian Antiquary*, vol. 30).

469 m. **Cannanore** (D.B.K., and two hotels; also a Club, golf-course, and good sea-bathing). Anchorage 2 m. from shore. The old Cantonment is on a jutting portion of land, which forms the N.W. side of the bay. Near the end of this is a promontory, on which stands Fort St Angelo, built by the Portuguese (1505) at the edge of cliffs from 30 ft. to 50 ft. high. The bungalows of the officials are most of them built on these cliffs, and enjoy a cool sea-breeze. Farther inland, and in the centre of the Cantonment, are the *Church* and burial-ground, contiguous to one another. The Portuguese Church, once the Portuguese factory, is close to the sea. The old Moplah town, with some picturesque mosques, the Raja's palace and narrow crooked lanes, lie round the Bay to the S. of the Fort. The Portuguese were expelled by the Dutch, who subsequently sold the place to a Moplah family, the head of which is called the Ali Raja (sealord), or Bibi if a woman. His territory consisted of the town and a little of the adjacent country on the S., and he also claimed sovereignty over the Laccadive islands. These islands were sequestered for mismanagement, and were administered for over thirty years by the Collector of Malabar. Eventually in 1911 they were finally ceded, and the Raja was given a pension.



In 1768 Ali Raja, then ruling Chief, readily submitted to Haidar Ali, and joined him on his invading Malabar. In the war with Tipu Sultan, in 1784, Cannanore was occupied by the British; but on the conclusion of peace next year it was restored to the Bibi. She again dallied with Tipu Sultan, and Cannanore was finally stormed and captured by General Abercromby in 1790.

473 m. **Azhikkal** or **Baliapatam** (Valarpattanam), on a river crossed by a bridge 1288 ft. long (1906). Close by is the bold bluff eminence of **Mount Dell** (720 ft.) on the coast, a well-known landmark. It was the first land in India sighted by Vasco da Gama on 18th May 1498, on his way S. to Calicut.

521 m. the Payasavali river.

543 m. the Netravathi river.

550 m. **Mangalore** headquarters of the S. Kanara District (D.B.K. and P.W.D. Inspection Bungalow at Kadri). The place is separated from the sea by a backwater round two sides of a peninsula. At the back of the present landing-place the great bazar commences, and stretches N. on the edge of the backwater about  $\frac{1}{2}$  m. From the hill on which the old lighthouse stands a remarkable view of the coast and the hills can be had.

In ancient times Mangalore was a place of very great commerce. Ibn Batuta, in the middle of the 14th century, mentions 4000 Muslim merchants as resident there. Forbes speaks of it, in 1772, as the principal seaport in the dominions of Haidar Ali, whose ships were built at Mangalore of the fine teak produced on the slopes of the Western Ghats. Coffee is exported from Coorg and Mysore, but this is the principal cashew nut port in the world.

Mangalore, captured by the British in 1768, was gallantly defended by Colonel John Campbell, of H.M. 42nd Foot, from 6th May 1783 to 23rd January 1784, with a garrison of 1850 men, against Tipu Sultan's whole army, but in the end had to surrender with all the honours of war.

The *Swiss Mission* has resigned its commercial activities—printing, book-binding, carpentry, tile manufacture, etc.—to the Commonwealth Trust. There are two colleges affiliated to the Madras University—the Government College and the *Jesuit College of St Aloysius* (Museum).

There are three places containing interesting Jain buildings. At Mudbidri, in a stone temple with pitched roofs, are remarkable Jain carvings: at Karkal and Venur are colossal images, the third—there are only three in the world—being at Sravana Belgola. Mudbidri is 22 m. N.E. by a good road, and Karkal is 12 m. farther N.; Venur is 16 m. farther E., and not easily accessible. Motor-bus services are run to Karkal, Mudbidri, Udipi, Kundapur; to Bantval, Beltangadi, Puttur; to Mercara in Coorg; and to Shimoga in Mysore.

#### *From Mangalore to Bombay by Sea*

Mangalore is the terminus of the West Coast Section of the Southern Ry.; it is also the ultimate port of call from the middle of September until the middle of May for a service of steamers, twice a week, to Bombay (412 m.), maintained by the Bombay Steam Navigation Co. (Shepherd & Co.), of which Messrs Killick, Nixon & Co. (120 Frere Road, Bombay) are the managing agents. The steamers leave Mangalore every Saturday and Tuesday morning and arrive at Bombay (Alexandra Dock, Ferry Wharf) in two days, calling *en route* as below.

**Malpe** (35 m. from Mangalore by sea) is the best natural port in S. Kanara; the roadstead is sheltered by the island of Darya Bahadurgarh. 3 m. to S.W. are St Mary's Isles, where Vasco da Gama landed in 1498 and set up a cross.

**Kandapur** (19 m. from Malpe), S. of an estuary into which three rivers flow; an ancient port which dates back to the time of the Bednur Kings (16th century). The ruined city of *Bednur* (Hydernagar), in the Mysore State, lies about 30 m. inland on a

high plateau, about 4000 ft. above sea-level.

**Bhatkal** (19 m. from Kundapur) is the first port in the Bombay Presidency and lies 3 m. from the mouth of the river. It was the port for Vijayanagar, *via* Honawar, higher up the coast.

**Kumta** (31 m. from Bhatkal) is on a tidal creek to S. of Tadri river; vessels anchor  $\frac{1}{2}$  m. off the mouth.

**Tadri** (7 m.) is a small port at the mouth of the river; vessels anchor off the bar.

**Karwar** (D.B., 22 m. farther N.) is the headquarters of the district of N. Kanara; anchorage 500 yd. from the shore; on the Kalinadi river. From 1638 to 1752 an English factory was established here and carried on a trade in pepper. The N. fort was taken by the Portuguese in 1752, and by 1801 old Karwar (3 m. E.) was in ruins. There is a lighthouse on the Oyster Rocks, and 5 m. to the S.E. is the island of Anjediva (Portuguese), where many English soldiers died, awaiting the transfer to Bombay. For Mormugão (Goa), which is 45 m. from Karwar (see p. 362, Route 24).

**Vengurla** (29 m. from Mormugao and 196 m. from Bombay). It was ceded to the British in 1812 by the Rani of Sawantwari, and is situated on the border of that State. In former times it was notorious as a haunt of pirates. The public offices are in the old Dutch factory (1638); a British factory was established here in 1772. From Vengurla the steamers proceed direct to Bombay.

At Ratnagiri (84 m. N. of Vengurla) King Thibaw of Burma was interned (1886).

The coasting steamers of the British India Steam Navigation Co. call from time to time at Mangalore.

## ROUTE 33

MADRAS to COLOMBO by the Southern Ry., by way of Chingleput, Tindivanam (for Gingee), Villupuram (for Pondicherry), Cuddalore (for Fort St David), Porto Novo, Chidambaram, Mayavaram (for Tiruvarur and Tranquebar), Kumbakonam, TANJORE (for Negapatam), TRICHINOPOLY, Dindigal, Kodaikanal, MADURA (for Tuticorin, Tinnevely, Kuttalam, Cape Comorin, Quilon and Trivandrum), Rameswaram and Dhanushkhodi (for Talaimannar in Ceylon).

The Ceylon Boat Mail train runs from Madras to Dhanushkhodi (456 m.). There is a ferry to Talaimannar and a railway runs to Colombo.

Madras. Egmore station (p. 414).

35 m. from Madras is Chingleput Junction (R., D.B.  $\frac{1}{2}$  m.) for Conjeeveram (Route 31) and Arkonam, junction (R.), on the railway to Poona and Bombay (Route 23).

45 m. The Palar river is crossed by a bridge and a road causeway.

76 m. Tindivanam station (R., D.B.).

(1) 24 m. N.W. of this station is Wandiwash (Vandivasu). Here may be seen a ruined fort and, 2 m. to the N., a rocky hill. Between the hill and the fort was fought, on 21st January 1760, the battle which broke the French power in S. India. Count Lally had been holding Wandiwash, but was obliged by a mutiny of his troops to withdraw to Pondicherry. Coote<sup>1</sup> occupied Wandiwash in November 1759, and left a garrison which Lally continued to besiege against the advice of Bussy, while Coote was returning. Lally was de-

<sup>1</sup> See note on p. 447.

feated with heavy loss and the capture of all his guns, ammunition and stores. The battle was fought by the Europeans only; the sepoys looked on, Bussy being taken prisoner. The fort was abandoned and blown up in February 1783.

(2) 18 m. W. of the Tindivanam station by road is Gingee (*Chenji*), the most famous fort in the Carnatic. (Motor-bus service; R.H.: food to be taken.) The fortress comprises three strongly fortified hills connected by walls 3 m. in perimeter, with seven gates. The highest and most important hill, Rajagiri, about 500 ft. high, consists of a ridge terminating in an overhanging bluff, facing the S., and falling with a precipitous sweep to the plain on the N. On the summit of this bluff stands the citadel. On the S.W., where the crest of the ridge meets the base of the bluff, across a narrow and steep ravine, three walls, each about 20 ft. or 25 ft. high, rise one behind the other. On the N. side the Fort is defended by a narrow chasm, artificially prolonged and deepened, a wooden bridge over it being the only means of ingress into the citadel through a narrow stone gateway facing the bridge.

Of the ruined buildings inside the most remarkable are the two pagodas and the Kaliyana Mahal, a square court surrounded by rooms for the ladies of the Governor's household. In the middle is a square tower of eight storeys, with a pyramidal roof.

Other objects of interest are—the great gun on the top of Rajagiri, which has the figures 7560 stamped on it; the Raja's bathing-stone, a large smooth slab of granite; and the *Prisoners' Well*, a very singular boulder about 15 ft. to 20 ft. high, with a natural hollow passing through it, poised on a rock near the Chakra-kulam, and surmounted by a low, circular, brick wall.

Gingee was a stronghold of the Vijayanagar power, built 1442. In 1638 it fell to Bijapur. In 1677 Sivaji took it by stratagem, and it remained

in Mahratta hands for twenty-one years. In 1690 the armies of the Delhi Emperor, under Zulfikar Khan, were despatched against Raja Ram, son of Sivaji, at Gingee: the fort fell in 1698, and became the headquarters of the standing army in Arcot. In 1750 the French, under d'Auteuil and M. Bussy, captured it by night and held it for eleven years, surrendering after night attack, in 1762.

99 m. Villupuram Junction (R., D.B.). Sleeping room at station; ticket to be purchased at the Booking-office. There are locomotive workshops here.

Branch lines N.W. to Katpadi (p. 410), passing through Tiruvannamalai (which stood in the way of Haidar Ali's invasions) on the Penner river, and E. to Pondicherry and Cuddalore (p. 447).

A chord from Villupuram S. to (33 m.) Vriddhachalam Junction and (110 m.) Trichinopoly Junction (p. 453). On this line, 7 m. from Villupuram, is the Ponnai river.

From Vriddhachalam (R.) branch lines run E. to (38 m.) Cuddalore, and W. to (87 m.) Salem (p. 432).

Close by is the hill fort of Thiagar, which changed hands often during the Seven Years War.

46 m. the Vellar river.

102 m. the Coleroon river, near Srirangam.

104 m. the Cauvery river.

#### *Pondicherry Branch*

16 m. E. from Villupuram the Gingee river is crossed, and the Pondicherry railway terminates at 24 m. from Villupuram. 104 m. by road from Madras is Pondicherry (Puducheri), which was the capital of the French settlements in India<sup>1</sup> until the 1st November 1954, on which date they were handed over to Indian administration after 250 years of French rule.

The town, founded 1674 by François Martin, and rebuilt by M. Jean Law between 1756-77, is divided by a

<sup>1</sup> See *History of the French in India*, by G. B. Mallison (Grant, Edinburgh, 1893).



canal into White (La Ville Blanche, next the sea) and Black Towns. The main streets run N. and S. from the *Place Charles de Gaulle*, parallel to the sea. In the public garden there is a statue of Joan of Arc and a Memorial of the First World War, unveiled 1938.

The Rodier spinning and weaving mills are under British direction; and there is a large trade in ground-nuts, oil-seeds, and cotton cloth.

Pondicherry is not a very "live" town as the steps hitherto necessary to prevent smuggling have been a hindrance to trade and a deterrent to travellers. Now these obstructions will doubtless be removed.

The *Hôtel de l'Europe* occupies the mansion of Camille Guerre, a famous local *avocat*. The *Government House*, a handsome building, is situated at the N. side of the *Place* within 300 yd. of the sea. The church, built 1855, of *Notre Dame des Anges*, has two square towers. The tomb of Bussy, whom Orme described as "the only man of distinction who served under Dupleix," is in the cemetery (apply to the curé) opposite the church; he died at Pondicherry in 1785, aged 67, when holding the office of Governor.

At the entrance to the *Pier*, in a semicircle, are eight pillars, 38 ft. high, of a greyish-blue stone, brought from Gingee (p. 445), which is 40 m. distant. On the third pillar on the left side, looking towards the sea, is an astronomical plan by some savants who were charged with fixing the longitude of Pondicherry. 50 yd. W. of the pier is the *Statue of Dupleix* (Governor 1741-54), on a pedestal formed of old fragments of temples brought from Gingee. In the *Public Library* are some valuable records. At the S. end of the promenade is the *Hôtel de Ville*. There is also a *Lighthouse*, with a light 89 ft. above the sea. European cemeteries S. of the railway station are worth a visit. The town of Pondicherry is lit by electricity.

In 1672 Pondicherry, then a small

village, was purchased by the French from the King of Bijapur. In 1693 the Dutch took Pondicherry, but restored it in 1697 at the Peace of Ryswick. Under Dupleix it increased wonderfully. On the 26th of August 1748 Admiral Boscawen besieged it with a large force, but was compelled to raise the siege on the 6th of October.

During the Seven Years War, on the 29th of April 1758 Lally landed with his own regiment and that of Lorraine and commenced a war, which ended ruinously for the French. In the beginning of July 1760 Colonel Coote began to blockade Pondicherry. On the 2nd of September the British carried the bound-hedge of cactus and two of four redoubts which defended it. Hopes of deliverance in the minds of the French were dispelled by the arrival of fresh British men-of-war from Ceylon and Madras. On 16th January 1761, the town surrendered and was razed except for two temples.

In 1765 Pondicherry was restored by the Treaty of Paris of 1763. In the War for American Independence, on 9th August 1778, Sir Hector Munro again laid siege to it. On the 10th Sir E. Vernon, with four ships, fought an indecisive battle in the roads with five French ships under M. Tronjoly, who some days after sailed off at night and left the town to its fate. Pondicherry, after an obstinate defence, was surrendered in the middle of October by M. Bellecombe, the Governor; and shortly after, the fortifications were destroyed. In 1783 it was retransferred to the French, and on the 23rd of August 1793 retaken by the British.

The Treaty of Amiens (1802) restored it to its original masters, whereupon Napoleon sent thither General de Caen, with seven other generals and 1400 regulars. He found the British still in possession and sailed at once for Mauritius. The place was then included in S. Arcot (Cuddalore). When restored to the French in 1817 the population was only 25,000. The

place declared for de Gaulle and the Free French in 1940, so that occupation was unnecessary.

**French India.**—The French possessions in India consisted of the four establishments of Pondicherry and Karikal on the Coromandel coast, Yanaon on the Orissa coast, and Mahé on the Malabar coast.

The population (1941) was distributed as follows:

	Area.	Persons.
Pondicherry .	113 sq. m.	204,653
Karikal .	43 ..	66,655
Yanaon .	5 ..	5,711
Mahé .	26 ..	14,092

Chandernagore, formerly also one of the French possessions, was merged in India in 1947 as the result of a plebiscite.

### *Former Main Line*

107 m. from Madras the Ponnar river.

126 m. the Gadilam river.

126 m. is Cuddalore New Town station (D.B.).

Fort St David, 1½ m. from New Town, is interesting only for its history. From 1690, after purchase from the Mahratta, Sambhaji, son of Sivaji, by the East India Company, it remained in the hands of the British until 1758 (Clive being Deputy Governor in 1756), when it was taken by Lally and destroyed, after many attempts from 1747 onwards, but restored by the Peace of 1783.<sup>1</sup> All that now remains of the fort are the ditch, the foundations of the ramparts, and some masses of the fallen walls.

128 m. Cuddalore (Old Town) Junction for a line W. to Vriddichellam Junction (R.) and Salem.

From New Town station Fort St David can most conveniently be visited; it is also nearest to the D.B.

145 m. Porto Novo station. The town stands on the N. bank of the River Vellar, close to the sea, and is called by the inhabitants Mahmud Bandar and Farangipettai. The Portuguese settled here about 1575, being the first Europeans who landed on the Coromandel coast. They lost it to the Dutch in 1660, who, however, abandoned their factory in 1678 and went to Pulicat (p. 339). In 1690 the English began trading. Iron ore from Salem was smelted, 1833-38.

Within 3 m. to the N., close to the seashore, a very important Indian battle was fought. Sir Eyre Coote<sup>2</sup>

<sup>1</sup> That Bernadotte, afterwards Marshal of France and King of Sweden, was captured in a sortie during the siege of 1783, is not authenticated.

<sup>2</sup> Sir Eyre Coote was with the 30th Foot at Plassey; won the great victory of Wandiwash on 21st January 1760; took Pondicherry on 10th January 1761; was made K.C.B. in 1771; was Commander-in-Chief in Bengal, 1779; defeated Haidar Ali at Arni (74 m. S.W. of Madras) on 2nd June 1782; and was sent again in 1783 to check Haidar Ali, but died at Madras, worn out by his campaigns, on 27th April 1783.

had returned to Porto Novo on the 19th of June 1781, after having been repelled the day before in an attack on the fortified pagoda of Chidambaram.

Haidar Ali marched from the W., took up and fortified an advantageous position on the only road by which the British could advance to Cuddalore. The British force consisted of 2000 Europeans, 6000 sepoy and 41 guns, Haidar Ali's forces of 40,000 Indians (some French-trained) and 100 guns. Sir J. Malcolm said: "If a moment was to be named when the existence of the British power depended upon its native troops, we should fix upon the Battle of Porto Novo. Driven to the seashore, attacked by an enemy exulting in recent success, confident in his numbers, and strong in the terror of his name, every circumstance combined that could dishearten the small body of men on whom the fate of the war depended. Not a heart shrank from the trial." The victory was won on 1st July 1781. Coote especially praised the steadiness of the 73rd Highlanders and presented them with a sum of money to purchase a pipe of silver in honour of the day.

151 m. **Chidambaram** (Chillumbrum) station, a capital of the Cholas (907-1310), on the Coleroon river.

The *Temples* at Chidambaram are the oldest in the S. of India, and portions of them are gems of Dravidian art. The principal temple is sacred to Siva, and is affirmed to have been erected, or at least embellished, by Hiranya Varna Chakravarti, the "golden-coloured Emperor," said to have originally borne the name of Svetavarma, the "white-coloured," on account of his leprosy, and to have come S. on a pilgrimage from Kashmir (c. A.D. 500). He miraculously recovered at Chidambaram after taking a bath in the tank in the centre of the temple, and thereupon rebuilt or enlarged the temples. He is said to have brought 3000 Brahmans from the N.

By tradition, Vira Chola Raja (A.D.

927-997) saw the Sabhapati (Siva) dancing on the seashore with his wife, Parvati, and erected the Kanak Sabha, or golden shrine, in memory of the god, who is here called *Natesa* or *Nateswar*, "God of Dancing."

The whole area, thirty-two acres, is surrounded by two high walls. The outer wall of all is 1800 ft. long on the E. and 1480 ft. from E. to W. At the four points of the compass are four vast gopurams, those on the N. and S. being about 160 ft. high. E. of the temple is a tank, 315 ft. by 180 ft., S. of which is the Hall of 1000 Pillars, which is 340 ft. long and 190 ft. broad.

The *Temple of Parvati* (N.E.) or *Sivakami Amman* (14th century), the wife of Siva, is remarkable for its porch. The roof is supported by cantilever brackets with transverse purlins till a space of only 9 ft. is left to be spanned. The partly projecting enclosure is elaborate, with two storeys of pillars.

Adjoining this Temple of Parvati is one to *Subrahmanya*, the enclosure of which is 250 ft. by 305 ft. The images of a peacock and two elephants stand before it, then a portico with four pillars in front, with an inner court. Fergusson assigned 1700 as the date. Other shrines to *Subrahmanya*, and to *Ganesh* (the effigy is said to be the largest in India), are in the corner of the great enclosure.

The enclosure of this principal temple is W. of the tank. In the S.W. corner of this enclosure is a temple to Parvati, and in the centre of the S. side an idol of Nateswar. The sanctuary consists of two parts. In this is the most sacred image of the dancing Siva, which is that of a naked giant with four arms, his right leg planted on the ground and his left lifted sideways. The roof of this building is covered with plates of gilt copper.

There is also a tiny shrine, of which Fergusson wrote: "The oldest thing now existing here. . . . A porch of fifty-six pillars about 8 ft. high, and most delicately carved, resting on a



stylobate, ornamented with dancing figures, more graceful and more elegantly executed than any others of their class, so far as I know, in S. India. At the sides are wheels and horses, the whole being intended to represent a car. . . ."

At Anamalai-nagar is the University, named after its founder, Raja Sir Anamalai Chattia. The library is well worth a visit.

158 m. The Coleroon river. Devikotta is at the mouth.

174 m. from Madras is Mayavaram Junction (D.B.K.) from which a branch line takes off for Tranquebar. The town, 3 m. distant, is a place of pilgrimage in November, the Siva Pagoda has one large gopuram and one small one. To the W. of the Great Gopuram is a *Teppa Kulam* Tank, in which the god is rowed on a raft.

#### *Arantangi Branch*

From Mayavaram a line runs S. to 10 m. Peralam, junction for a short line of 14 m. to the former French settlement of Karikal, situated on a branch of the Cauvery, 12 m. N. of Negapatam (p. 453).

The line then continues to (24 m.) **Tiruvavur** (on the Southern Ry. line from Tanjore to Negapatam).

At Tiruturaipundi Junction (40 m.) there is a branch (29 m.) S.E. to Point Calimere (Kalimettu, "Hill of the Euphorbia"). On the beach at the Point is a column, 90 ft. high, which bears an inscription on the S.W. face, recording its erection by Sarfoji, the Raja of Tanjore, in 1814. In commemoration of "the downfall of Bonaparte"; it was used at one time as a lighthouse.

The temple at Tiruvavur (Tanjore District) should not be confused with the Vishnu temple of Viraraghava at Tiruvallur (p. 354). Fergusson writes of it (*Ind. Arch.*, 1, 367<sup>1</sup>):

"The nucleus here was a small village temple. It is a double shrine,

dedicated to Valmikeswara, or Siva, and his consort, standing in a cloistered court which measures 191 ft. by 156 ft. over all, and has one gopuram in front."

The deity is said to have been made from an ant-hill (Valmika).

"... At some subsequent period a second or outer court was added, measuring 470 ft. each way, with two gopurams, higher than the original one, and containing within its walls numberless little shrines and porches. Additions were again made at some subsequent date, the whole being enclosed in a court 957 ft. by 726 ft. this time with five gopurams, irregular in height and spacing . . . and several important shrines."

One shrine is dedicated to Sri Tyagaraja-Swami, who performed 364 miracles (lilas) here. It was intended to endow the temple with one of those great halls which were considered indispensable in temples of the first class, and generally intended to have 1000 columns. This has only 807, and almost one-half of these mere posts, not fitted to carry a roof of any sort.

A wooden model of this temple is in the Madras Museum.

#### *Tranquebar Branch*

18 m. from Mayavaram Tranquebar (93 sq. m.), was a Danish settlement from 1616 (bought from the Nayakka ruler of Tanjore) to 1845, when it was acquired by the British Government along with Serampore. The Tamil name *Tarangambadi* means "the village by the sound of the wave."

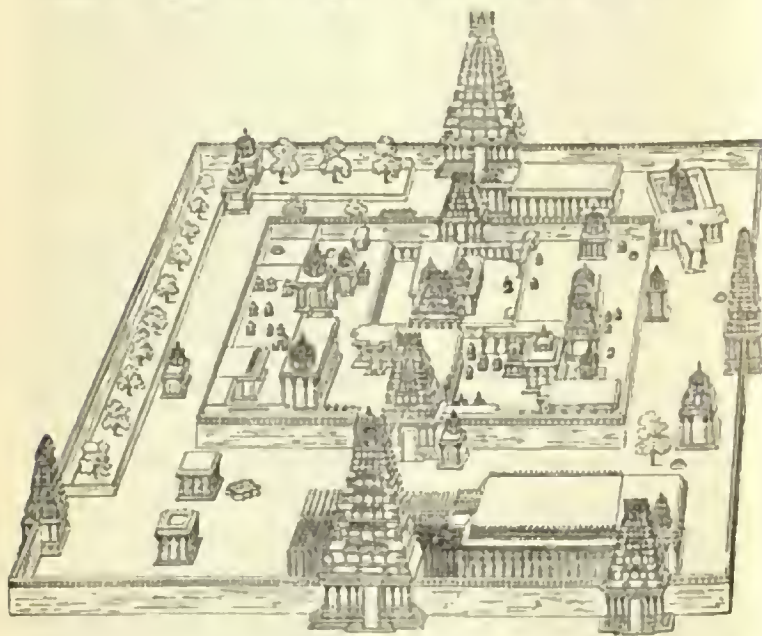
The fort, known as the *Dansborg* ("Danish Castle") was built by Ove Gedde on behalf of the Danish East India Company in 1620. It is now a traveller's bungalow (not good). A wooden tablet, bearing a curious monogram of Christian V of Denmark, dated 1677, which was formerly fixed in a room in the Dansborg, has been removed to the Museum at Madras.

<sup>1</sup> See also *South Indian Shrines*, by P. V. Jagadisa Aiyar, Madras, 1929.

The first Protestant mission in India was founded at Tranquebar in 1706. There are several very old churches in Tranquebar, and some interesting relics of earlier Christianity survive, including no fewer than five cemeteries, the tombs in which bear inscriptions in nine languages: Armenian, Danish, Dutch, English,

Supper, coloured in relief upon wood, in the manner of Albrecht Dürer.

Catherine Noël Werleé (1762-1835), the wife of G. F. Grand, a Bengal civilian, whose escapade with Philip Francis cost the latter Rs. 50,000, was born here. She subsequently married Talleyrand (1802) and became Princess of Benevento (1806).



Bird's-eye View, Temple of Tiruvarur.

French, German, Latin, Portuguese and Swedish.

The road enters by a gateway, bearing the date 1792 and the monogram of the King of Denmark. The principal thoroughfares retain their names of King and Queen Street. On the E. of King Street is the *Lutheran Mission Church* ("New Jerusalem"), and opposite is the English Church ("Zion"). The spire of the latter is shaped like a spiked helmet, and the bell is dated 1752; in the vestry is a painting of the Last

#### *Main Line*

The line continues from Mayavaram to

194 m. Kumbakonam station (R., D.B.), in the Tanjore District. The pagodas, near the centre of the town, are about 1 m. from the station. The largest pagoda is dedicated to Vishnu. (Sarangapani), and the Great Gopuram here has eleven storeys. The total height is 147 ft. A street arched over leads to the Siva Pagoda, or Temple of Kumbeshwara. A pavilion

in front has slender pillars, seemingly inadequate to support the pyramidal roof carved in bands.

To the E. side of the road from the station to the temples is the *Mahamakkham Tank*—into which, it is supposed, the Ganges flows once in twelve years, the last occasion was in 1945. So vast a concourse of people enter the water to bathe that the surface rises some inches. The tank has sixteen small pagodas studding its banks.

The *Government College* at Kumbhakonam procured for the town the distinction of being called the Cambridge of Southern India. There is a Kashi Math (monastery).

218 m. TANJORE Junction (R., D.B.). The delta of the Cauvery river, near the head of which Tanjore stands, is considered the garden of Southern India. It carries a dense population, and is highly irrigated.

The Tanjore country was under the Cholas during the whole of their supremacy (907-1310); c. 1510 Krishna Raya of Vijayanagar annexed it. Vyankoji, the brother of Sivaji, moved here from Bangalore (1674), proclaimed himself independent, and established a Mahratta dynasty. The British first came into touch with the place, by an expedition in 1749, and later in the year the Raja was besieged by Chanda Sahib, the French candidate for the Nawabship of the Carnatic. In 1758 it was attacked by the French Count Lally. A treaty was made with Madras in 1762. Colonel Joseph Smith captured the fort for Muhammad Ali in 1773, and in 1776 it was restored.

Raja Sarfoji, by a treaty in 1779, ceded the dependent territory to the British, retaining only the capital and a small tract. Sarfoji was succeeded in 1832 by his son Sivaji, who died in 1853 without legitimate male issue, when the State lapsed to the British Government, but a pension is continued. "For ages Tanjore has been one of the chief political, literary and religious centres of the South."

The *Little Fort* containing the *Great*

*Temple* adjoins the Great Fort, with the Palace of the Raja and Schwartz's Church. On a rampart there is a huge cannon called Raja Gopal, 24 ft. in length, 10 ft. in its outer circumference, and 2 ft. in its bore, which has only once been fired.

The *Great Pagoda* of Brihadiswara.—The entrance from the E. is under a gopuram 90 ft. high. Then a passage 170 ft. long between two enclosures, desecrated by French occupation in 1777, according to an inscription on the gateway, leads to a second gopuram of smaller dimensions. There is a long inscription in Tamil characters on either side of the passage under the second gopuram. From this the outer enclosure of the temple is entered. It is 415 ft. by 800 ft., and is surrounded by cloister-chapels, each containing a large lingam, whereas the sculptures on the gopurams are Vishnuvite. Visitors may walk everywhere in the enclosure, but cannot enter the Great Temple or the halls of approach to it.

On the right is the *Yajnasala*, where sacrifices are offered, and the Sabhapati Kovil, or Shrine of Siva, as the presiding god of an assembly. There are two *Balipidams*, or altars, close to the E. wall, one inside and one outside; and at about 40 ft. from the E. wall is a gigantic *Nandi* (bull) in black granite, a monolith 12 ft. 10 in. high and 16 ft. long, sculptured out of a solid block of rock, said to have been brought a distance of 400 m. It is daily anointed with oil, which makes it shine like the finest bronze.

A portico leads to two halls; beyond these is the shrine, 56 ft. by 54 ft., over which rises the vast tower of the *vimana*, 216 ft. high, including the great monolithic dome-shaped top and the *Stupa*, or ornament.

N.E. of the Great Tower is the Chandikasan Kovil, or shrine of the god who reports to the chief god the arrival of worshippers. W. of this, at the N.W. corner of the outer enclosure, is the *Subrahmanya Kovil*, Shrine of Kartikkeya, the son of Siva and deity of war, who is called



Subrahmanya (from *su*, good, *brahman*, a Brahman) because he is the especial protector of Brahmins. Fergusson wrote that it "is as exquisite a piece of decorative architecture as is to be found in the S. of India" (*Ind. Arch.*, 1, 365). It is probably of the 16th or 17th century. Its carving seems to be in imitation of wood.

In the *mandapam* (48 ft. by 45 ft.) a museum was opened in 1935, on the birthday of the Chola King, Rājārāja the Great (985-1014), the founder of the temple. It contains objects of the Chola and Nayak periods and some paintings of the Maratha Rajas. The temple jewels are displayed on great occasions. The library contains 20,000 Sanskrit manuscripts.

The base of the grand temple—i.e. the *vimana* and halls leading to it—is covered with Tamil inscriptions, which would give the date as approximately A.D. 1009. The pyramidal tower over the shrine has evidently often been repaired in its upper part, where the images are now only of cement. This tower is only 38 ft. lower than the Qutb Minar at Delhi.

Dr Burnell says in *The Great Temple of Tanjore*<sup>1</sup>: "This style arose under the Chola Kings in the 11th century A.D., when nearly all the great temples to Siva in S. India were built, and it continued in use in the 12th and 13th centuries, during which the great temples to Vishnu were erected. Up to the beginning of the 16th century these temples remained almost unchanged, but at that time all S. India became subject to the Kings of Vijayanagar, and one of these, named Krishnaraya (1509-30), rebuilt or added to most of the great temples of the S. The chief feature of the architecture of this later period is the construction of enormous gopurams so built by Krishnaraya; they do not form part of the original style, but were intended as fortifications to

protect the shrines from foreign invaders, and certain plunder and desecration, as the Hindus first discovered on the Muhammadan invasion of 1310."

Vijaya Rajendra Chola (1054-60) made grants for the annual performance of a play in April-May. The text was forgotten and Raja Sarfoji instituted a ceremonial dance (*Kuruvanchik-Kottu*) performed at this season.

**The Palace.**—This building is in the Great Fort, lying E. of the Little Fort. Some portions of it are occupied by the representatives of the Palace family, and the remainder is used for Government offices. It is a vast building of masonry, and stands on the left of the street, which runs northward through the fort; it was built partly by the Nayakkas about 1550, partly by the Mahrattas. After passing through two quadrangles a third is entered, on the S. side of which is a building like a gopuram, 190 ft. high, with eight storeys. It was once an armoury.

E. of the quadrangle is the *Telugu Darbar-room* of the Nayakkar Kings. On the sides of a platform of black granite are sculptured in alto-relievo Surs and Asurs fighting. On this platform stands a white marble statue, by Flaxman,<sup>1</sup> of Sarfoji, pupil of Schwartz. He is standing with the palms of his hands joined as if in prayer, and he wears the curious triangular pointed cap used by the Tanjore Rajas in the last half-century of their rule.

On one side of the quadrangle is the *Library*, in which is a remarkable collection of more than 18,000 MSS. in Sanskrit, Tamil and other Indian languages, and also a large collection of printed books. This library (which has been converted into a public trust) dates from about 1700. In the *Mahratta Darbar*, in another quadrangle, is a large picture of Sivaji,

<sup>1</sup> See a book with the same title by J. M. Somaendram Pillai.

<sup>1</sup> The *Tanjore Gasetteer* of 1906 states that this marble statue is by Chantrey and not by Flaxman. There is no inscription upon it.

the last Raja of Tanjore, with his chief secretary and his Diwan.

E. again lies *Schwartz's Church*, close to the Sivaganga Tank. Over the gate is the date 1777, and over the façade of the church is 1779. In the centre, opposite the communion table, is a group of figures in white marble, by Flaxman, representing the death of Schwartz in 1798. The aged missionary is extended on his bed, and on his left stands the Raja Sarfoji, his pupil, with two attendants, while on his right is the missionary Kohlmer, and near the bottom of the bed are four boys. The inscription contains a summary of his career. The small house N.W. of the church, and close to it, is said to have been Schwartz's habitation.

Next to the Sivaganga Tank is the *People's Park*. Other buildings are the Sangita Mahal, a miniature of the surviving Court of Tirumala Nayak's Palace in Madura; the Arsenal or Armoury; and the Clock-tower, so called on account of a curious device for marking the time, now removed.

The Tanjore District was the scene of the earliest labours of Protestant missionaries in India. In 1706 two German missionaries established a Lutheran mission in the Danish settlement of Tranquebar, under the patronage of the King of Denmark; and in 1841 their establishments were taken over by the Leipzig Evangelical Lutheran Mission, which subsequently extended its operations into the District. The mission at Tanjore was founded in 1778 by the Rev. C. F. Schwartz, of the Tranquebar Mission, who some time previously had transferred his services to the Society for Promoting Christian Knowledge.

Roman Catholic missions in Tanjore date from the first half of the 17th century. Their principal seats are Negapatam, Velanganni (on the coast, 6 m. S. of Negapatam), Tanjore, Vallam, and Kumbakonam.

Tanjore is famous for its silk, carpets, jewellery, repoussé work, copper ware, and models in pith. The

repoussé work, and the copper work are inlaid with brass and silver *sandhi* (or god) figures.

**Vallam**, 7 m. S.W. of Tanjore, is the headquarters of the Collector of the District.

Motor-bus service (36 m.) from Tanjore to Pudukkottai; capital of the former State of that name, merged in Madras (1948) with some fine public buildings and a collection of pictures in the palace. (Access by rail also from Trichinopoly, below.) The ruling family, known as the Tondiman Rajas, founded by Raghunatha Raya Tondiman in 1686, played a leading part in S. Indian history, and were old allies of the British in wars with the French, Haidar Ali, Tipu Sultan, and the Poligars.

#### *Negapatam Branch Line*

A branch railway runs from Tanjore, 48 m. E. *via* Tiruvarur Junction (p. 449) to

**Negapatam**, or Nagal (R., D.B.), an old port doing a brisk trade with the Straits Settlements and Coast Ports. According to Colonel Yule, it is the "*Malefattan*" of Arab geographers. It was one of the earliest settlements of the Portuguese, was taken by the Dutch in 1660 and by the British in 1781. The Dutch Church and the old graves in the Karicop cemetery are interesting.

The branch runs on to Nagore, 53 m. A centre of Muslim S. India. Interesting 16th-century mosque, enclosing the tomb of a Muslim saint: the inner doors are plated with silver, a somewhat unusual adornment, which recalls a Hindu temple rather than an orthodox Muslim place of worship. Nagore was received by the Dutch from the Tanjore Raja.

#### *Main Line*

249 m. from Madras, Trichinopoly Junction (R.)\* (D.B.; Railway Hotel; pop. (1951) 218,565; alt. 256 ft.). It is a great railway centre. The name is properly Tiruchirapalli, or the "City of the Three-headed

Demon." The famous Rock dominates the landscape for some miles before reaching the station. A broad-gauge railway runs (88 m. W.) to Erode (p. 433), the junction for the line from Madras to the West Coast (Route 32). A chord line runs through Pudukkottai (p. 453) to Manamadurai on the main line, avoiding Madura (p. 458) but shortening the Indo-Ceylon route to Dhanushkodi by 72½ m.

**St John's Church**, in which Bishop Heber is buried, is close to the station; the grave in the chancel is marked by a fine brass. The bath in which he died in 1826 is near the house and court of the Judge of Trichinopoly. There is a marble slab monument on the spot.

Two historic masses of granite, the Golden Rock and the Fakir's Rock, are in the plain to the S. Near the Golden Rock the French were defeated in two engagements in the second siege of 1753, which followed on the demand of the Mysore General that the town should be made over to him. Golden coins were found here, but a syndicate endeavoured without success to discover further buried treasure. There are Boys' and Girls' Schools and a Convent. Near the Gymkhana is the Cathedral House of the Roman Catholic Bishop of Trichinopoly. There is also a tomb of Nathar (or Nadir) Shah, a saint (969-1039).

S. of the Junction station are the Race-course and aerodrome.

3 m. S.W. of Trichinopoly is a fortified pagoda which was occupied by the French in 1753, and recaptured by the British under Colonel Stringer Lawrence.

**Trichinopoly Fort** station is 3 m. on the broad-gauge *Erode Branch*. The Fort has been dismantled, but this part of the town is still known as "the fort."

The English candidate for the Nawabship of Arcot, Muhammad Ali was beleaguered by Chanda Sahib and the French. During the siege (1753-54), in November 1753,

the French made a night attack on the Fort, and succeeded in entering the outer line of fortifications at *Dalton's Battery* at the N.W. angle. Here there was a pit 30 ft. deep, into which many of the assailants fell. Their screams alarmed the garrison, who repelled them and made 360 of the French prisoners. This portion of the old fort is all that has been left standing. The moat that surrounded it has been filled in and planted as a boulevard.

On the N. side of the city is the Rock, 236 ft. high. An early morning visit is advisable. At the foot of the W. side is a handsome *Teppa Kulam* or sacred tank, with stone steps and a *mandapam*, or pavilion, in the centre. E. of the tank is a house, which bears a medallion with an inscription stating that Robert (afterwards Lord) Clive occupied it c. 1752. There is, however, little evidence to corroborate this story.

The most striking buildings are St Joseph's College and Bishop Heber's College. The former is situated in the N.W. corner of the fort, near the Main Guard Gate. It was founded by the Jesuit Mission in 1844 at Negapatam, and was transferred to Trichinopoly in 1883. St. Joseph's College includes the College Church and the Lawley Hall.

Bishop Heber's College was developed from schools founded by the Rev. C. F. Schwartz of the S.P.C.K. It is situated E. of the Main Guard Gate, and just opposite the *Teppa Kulam*. In 1762 Schwartz visited Trichinopoly and founded the first English Church in 1765-66. This stands opposite to the Caldwell Hostel on the way to Sri Rangam. Schwartz remained for many years in Trichinopoly and died in Tanjore in 1798, aged 72. The National College, close by, was founded by the late G. Shesha Iyengar.

The ascent of the Rock is by a covered passage from the S.; on the sides are stone elephants and pillars about 18 ft. high, which bear the stamp of Jain architecture. The



pillars have carved capitals representing the lion of the S. and various figures of men and women. The frieze above is ornamented with carvings of animals. Flights of very steep steps, 290 in number, lead through this passage to the vestibule of a Saiva temple on the left, whence on certain days the images of the gods—viz. of Siva, Parvati, Ganesh, and Subrahmanya or Skanda—are carried in procession. In front of the temple is a huge Nandi (bull) covered with silver plates. The temple and the original fort were built by a Madura Nayakka in 1660-70. The cave temples, cut into the rock on the left side of the steps, are worth visiting. The pillars in these temples bear archaic inscriptions in Pallava characters. Half-way up, the stairs emerge into the open at a small shrine dedicated to Ganesh (here called Pillayar, "the Son"): it is lighted up every evening by three lamps. The steps of the ascent were the scene of a terrible disaster in 1849, when in a panic 500 people were killed.

From the temple the stairs turn E. and lead out on to the surface of the Rock, up which a rough approach has been cut to the *mandapam*, or pavilion, crowning the top, from which there is one of the finest panoramic views to be seen in the plains of India. On all sides the eye traverses the plain for 20 m. or 30 m. The height of the Rock is only 236 ft., but the plain is so flat that this height is sufficient.

On the S. is the *Golden Rock*, about 100 ft. high. S.E. of this, a patch of low, rocky ground is seen about 40 ft. high. This is *French Rocks*, about 2 m. from the fort. Within the town, distant only a few hundred yards, is the *Nawab's Palace*, which is now used for courts and public offices.

N. of the Fort Rock is the broad shallow bed of the Cauvery, in which, except in the rains, there is but a narrow streak of water. Beyond is the *Island of Sri Rangam*, with the two great temples, that of *Sri Rangam* to the W., and that of *Jambukeswar* to

the E. Beyond to the N. in the far distance rises a long line of hills. To the N.W. is the Tale Malai range, the greatest height of which is 1800 ft.; while due N. of the Fort Rock are the Kale Malai (Kollimalai) Hills, which attain 4000 ft.; and E. of these are the Paehal Malais (Green Hills), which in some parts rise to 2300 ft.

The old Cantonment of Warriore (Uraiyur), on the site of a Chola capital, lies to the W. of the city. It consists of a square fringed by European bungalows; and was used as the headquarters of the former South Indian Ry., whose locomotive carriage and wagon works are near Golden Rock. A custom prevails in Trichinopoly whereby the *Kavalgaran*, or watchman, whom every household employs, is taken from the thief caste.<sup>1</sup>

The most important local *Industries* are weaving and tobacco and cigar making, but the best Trichinopoly cheroots come for the most part from Dindigal. The local gold- and silver-smiths are very successful in their filigree work.

About 2 m. N. from the Rock, on an island, 17 m. long and 1½ m. broad, formed by a bifurcation of the River Cauvery, is the town of *Sri Rangam*, a place of Hindu pilgrimage to be ranked with Benares and Rameswaram. A bridge of thirty-two arches joins the mainland to the island on the S. An inscription on a slab let into the parapet commemorates the defence of Trichinopoly by Stringer Lawrence and the two actions fought by him on 26th June and 21st September 1753, "which mainly contributed to lay the foundations of the British Empire in India."

The *Great Temple of Raghunathaswami* at Sri Rangam, built by the Nayakkas of Madura, is 1 m. N.W. of the bridge. The entrance is by a grand S. gateway, 48 ft. high, which appears to have been built as the base of a great gopuram. The sides of the passage are lined with pilasters

<sup>1</sup> J. C. Molony, *A Book of South India* (Methuen, 1926, p. 38).

and ornamented. The passage is about 100 ft. long, and the inner height, exclusive of the roof, is 43 ft. Vast monoliths have been used as uprights in the construction, some of them over 40 ft. high. The stones on the roof, laid horizontally, are also huge. The stone on the inside of the arch is 29 ft. 7 in. long, 4 ft. 5 in. broad, and about 8 ft. thick.

From the terrace at the top of the gateway is seen the vast outer wall which encloses the gardens as well as the buildings. The temple is composed of seven rectangular enclosures; the outermost, which measures 2475 ft. by 2880 ft., contains a bazar. Within this is a second wall 20 ft. high, enclosing the dwellings of the Brahmins in the service of the temple. The buildings diminish from the exterior to the innermost enclosure. "If its principle of design could be reversed, it would be one of the finest temples in the S. of India."<sup>1</sup> Others take the opposite view. There are two great gopurams on the E. side, two smaller on the W., and three of a medium height on the S.

Beyond the still incomplete gopuram the road passes under a small *mandapam*, and then through a gopuram about 60 ft. high. The decoration of the gopurams is all painted, and the ceiling of this one represents the Varaha, or Boar Incarnation, of Vishnu, as well as other Avatars with multitudes of human beings adoring them. A second *mandapam* is then passed, and a second and third gopuram.

Another enclosing wall surrounds the more sacred part, or real temple, beyond which is the vimana, or adytum, which none but high-caste Hindus are allowed to enter. At a third *mandapam* the jewels of the temple may be examined.

In the court round the central enclosure is the so-called *Hall of 1000 Pillars*. The actual number is about 940, granite monoliths 18 ft.

high, with pediments, slightly carved to the height of 3 ft., and they all have the plantain bracket at the top. The pillars of the front row looking N. represent men on rearing horses spearing tigers, the horses' feet being supported by the shields of men on foot beside them. The carved horses spring out from the pillars, all being carved from one block. The great gopuram on the N. is 152 ft. high. In the floor of the passage under this gopuram leading to the Coleroon river is a stone with a Kanarese inscription. Fergusson was of opinion that the buildings were under construction from the 10th century to 1600.<sup>1</sup>

**Temple of Jambukeswar.**—In the S. of India temples are often found in pairs. If there is one dedicated to Vishnu, there will be one dedicated to Siva. So here, at about 1½ m. E. of the Great Temple, is a smaller one sacred to Jambukeswar, or Siva, from *Jambuka*, "rose-apple," and *iswar*, "lord," or Lord of India. Jambu being a division of the world—"India."

The Jambukeswar Temple has been restored. It has five courts, and is very much smaller than the other. The plan of the building is more artistic, and the main corridor and proportions are fine. On the right of the entrance is an upright stone 4 ft. high, with a long Tamil inscription. The first gopuram is also the gateway of entrance. The ceiling is painted with flowers of the lotus. Within the inner court is a remarkable *Teppa Kulam*, or tank, fed by spring water, with a pavilion in the centre. Round the S., the E. and the N. sides run corridors of two storeys supported by pillars. Beyond this is a second gopuram, and a third which forms part of the wall enclosing the shrine. Thence a broad corridor leads to the *vimana*. This temple is probably older than that of Sri Rangam.

The *Anikuts*, or dams,—about 9 m. to the W. of Trichinopoly the Cauvery

<sup>1</sup> See 1, 368 of Fergusson's *Ind. Arch.*, where an illustration and a description of the temples will be found.

<sup>1</sup> *Ind. Arch.*, 1, 373.

separates into two branches, which enclose the island, the N. branch being called the *Coleroon* or *Kolidun*, and the S. the *Cauvery*. A dam was constructed across the *Coleroon* in 1836 to prevent the river deserting the S. arm, from which a number of branches irrigate Tanjore, the chief one being called the *Vennar*, which falls into the sea 20 m. S. of the mouth of the *Coleroon*.

This anikut, designed by Sir Arthur Cotton, R.E., in 1843, but since altered, consists of three parts, being broken by two islands. It is a brick wall 7 ft. high and 6 ft. thick, capped with stone, and is founded on two rows of wells. It is defended by an apron of cut stone from 21 ft. to 40 ft. broad, and has twenty-four sluices, which help to scour the bed.

About 9 m. E. of Trichinopoly is the Grand Anikut, an ancient work dating perhaps from A.D. 150, and below that is the Lower Anikut, also built in 1836, joining the tail of Sri Rangam island to the bank.

An interesting irrigation feature is the *Korambu* system. Above the anikuts, channels take off flush with the river. They get a supply while the river is full. When the river goes down, *Korambus* are built—i.e. temporary dams of brushwood, piles, earth, etc.—to catch up some water and divert it into the channels. If a freshet comes they are swept away and have to be put up again.

307 m. from Madras (Egmore), Dindigal Junction (R.; alt. 943 ft.). It has well-known tobacco factories, tanneries, and a large cotton factory.

The great rock on which the fort is built forms a conspicuous object; its summit is 1223 ft. above sea-level, 280 ft. above the plain. Its inaccessible sides were strongly fortified under the first Nayakka Kings of Madura, and for a long time it was the W. key of the Province of Madura. It was taken by Mysore in 1745.

Haidar Ali was appointed Governor in 1755, and used it as a base for the invasion of Madura, disposing of his prisoners by throwing them from the

top of the rock. The place was taken by the British from Tipu Sultan in 1781, restored to him in 1784, retaken in 1790, and finally ceded in 1792 by the Treaty of Seringapatam.

The Dindigal Kottayam road passes close to the Periyar Lake (p. 440).

#### *Dindigal to Podanur*

A branch line runs from Dindigal to (76 m.) Pollachi, where it connects with the Coimbatore District Board Ry. to (25 m.) Podanur Junction (p. 433, Route 32).

37 m. from Dindigal is the famous hill shrine at Palni (D.B.K., alt. 1057 ft.), dedicated to Subrahmanya, an aspect of Siva, which stands on a picturesque hill, a continuation of the Kodaikanal range; the image, known as Palni Andavar, represents the god as an infant. The two hillocks, Sakti and Siva, are said to have been given to the Sage Agastya to be placed in the south of India; Idambasura, a demon, to whom the sage entrusted the task, carried them on his shoulders in a *Kavadi*, or pair of baskets, and they dropped at this spot. Many of the devotees, who throng the road and who mostly perform the pilgrimage under a vow either of silence or of fasting, may be seen with *Kavadis* slung on a pole across their shoulders; these are filled with milk or sugar and taken round the temple on arrival. The women who visit Palni invariably sacrifice their hair; and the quantity left at the temple is sold annually to a contractor for several thousand rupees.

There is a motor service from Palni to Dharapuram (22 m. N.).

Between Udumalpet (57 m.) and Pollachi, the line skirts a black cotton tract. To the S. are extensive sugarcane plantations. On the lower slopes of the Palni hills, tea, coffee, and cardamoms are grown. Here may be the *Regis Pandionis* of Ptolemy.

Pollachi (76 m.) is situated opposite the Palghat Gap (p. 437).

Branch line (33½ m.) to Palghat.



*Main Line*

320 m. Animayanayakkanur station, or Kodaikanal Road (D.B.K.) The distance to Kodaikanal (alt. 5855 ft.) is 50 m. by road. Motor services run. This station (hotels and boarding-houses) enjoys great popularity, and many Missions make it their summer retreat. There are places where the views of the low country and the Anaimalai Hills to the W. are beautiful past description. Game (both big and small) is not easy to get. Nutmeg, cinnamon, and pepper-vine grow wild. Orange-trees, lime-trees, citron, and sago are cultivated. The Observatory, removed from Madras in 1899, stands 7700 ft. above sea-level.

Kodaikanal Road is also the station for the Travancore hills, and for the Periyar lake, 80 m. The chief places in the Travancore hills are Vandiperiyar, and Peermade; which can be reached by way of Thekkady (Periyar Lake). A motor-bus service runs between Kodaikanal Road and (62 m.) Cumbum; and from Cumbum to (14 m.) Kumili, there is another bus service (inquiry should be made whether this is in operation). From Kumili to Thekkady, the distance is 3 m., and from Thekkady to Kottayam 71 m. For Kottayam and Periyar, see p. 440, Route 32.

345 m. MADURA station (R., D.B.; pop. (1951) 361,954; alt. 442 ft.), upon the *Vaigai* river. From Madura may be visited caverns and rock-cut Jaina figures at Anaimalai and Alagarmalai. Motor services run to Tirupattur (38 m.), Devacottah (60 m. and Karaikudi (52 m.). A branch railway runs (56 m.) to *Bodinayakkanur*, at the mouth of a deep valley. The produce of the tea, coffee and cardamom estates on the Kanam Devan hills in Travancore passes through here. Madura was the capital of the Pandya Kings, one of whom sacked Anuradhapura, A.D. 1001 (p. 593). A Jesuit mission under the famous Robert de Nobili settled here in 1606 and made many converts by profess-

ing to accept the Hindu conception of caste.

The Great Temple<sup>1</sup> at Madura (about  $\frac{1}{2}$  m. E. of the railway station) forms a parallelogram about 847 ft. by 729 ft., surrounded by nine gopurams, of which the largest is 152 ft. high. All the most beautiful portions of the temple as it now stands were built by Tirumala Nayak (1623-60). It is a twin temple—on the S. a temple to *Minakshi*, "the fish-eyed goddess," the consort of Siva; and on the N. one to Siva, here called *Sundareswar*, the legend being that the god under this form married the daughter of the local Pandya Chief, an event celebrated by the annual car festival.

Facilities, accorded for visiting all the outer courts and corridors up to the doors of the two adyta, make this temple the most interesting to visit of all the Hindu shrines of India, giving the most complete idea of Hindu ritual. It should be visited at night as well as in the daytime, the dark corridors with a lamp gleaming here and there being peculiarly ghostly.

The only entrance is by the gate of Minakshi's Temple, through a painted corridor about 30 ft. long, which is called the Hall of the Eight Saktis, from eight statues of that goddess which form the supports of the roof on either side; in it various dealers ply their trade. On the right of the gate at the end of the hall is an image of Subrahmanya, or Kartikkeya, the Hindu Mars. On the left is an image of Ganesh.

A second stone corridor follows, with rows of pillars on either side, called the *Minakshi Nayaka Mandapam*, built by Minakshi Nayak, Diwan of the predecessor of Tirumala. Here elephants are kept. Some of the pillars have for capitals the curved plantain-flower bracket, but much of the detail is hidden by the stall shops. At the end of the second corridor, 166 ft. long, is a large door of brass,

<sup>1</sup> Higginbothams, Madras, publish a *Tourists' Guide to Madura*.

which has stands to hold many lamps that are lighted at night.

A thick dark corridor, under a small gopuram, end in one broader, which has three figures on either side, carved with spirit, and leads to a quadrangle with a *Teppa Kulam*. This tank is called *Swarnapushpakarni*, or *Pattamarai*, "Tank of the Golden Lilies." All round it runs an arcade.

On the N. and E. sides the walls of this are painted with the representations of the most famous pagodas in India; from the S. side a very good view is obtained of the gopurams and gilded spires of the shrines. On the N.W. side is the belfry, with an American bell of fine tone.

The corridor beyond the entrance to the temple has twelve very spirited figures, which form pillars on either side, six of them being the Yali, a name given to a strange monster which is the conventional lion of S. India, sometimes represented with a long snout or proboscis. Between every two Yalis is a figure of one of the five Pandava brothers (p. xli of the Introduction). First on the right is Yudhishtir, and opposite to him on the left is Arjun with his famous bow. Then comes Sahadeva on the right, and Nakula on the left. Then follows Bhima on the right with his club, and opposite, on the left, is the shrine of the goddess and the figure of a Dwarapalagam (doorkeeper).

A gopuram leads from the Minákshi Temple into that of Sundareswar, surrounded by a fine corridor. On the S. side of it is a Nandi hall, and eight steps lead into the *Aruvati Muvar*, the *Temple of the Salrite Saints*, in which are a very large number of Statues of Hindu saints and gods. N.E. of the groups are chambers where gold-plated Vahanas, or vehicles, of Minákshi and Sundareswar are kept. The jewel-house adjoining will be opened for a fee. There are two *palkis* (litters), and two with rods for canopies; also vehicles plated with silver, such as a *Hansa*, or goose, a *Nandi*, or bull. Among other treasures is a pair of golden stirrups

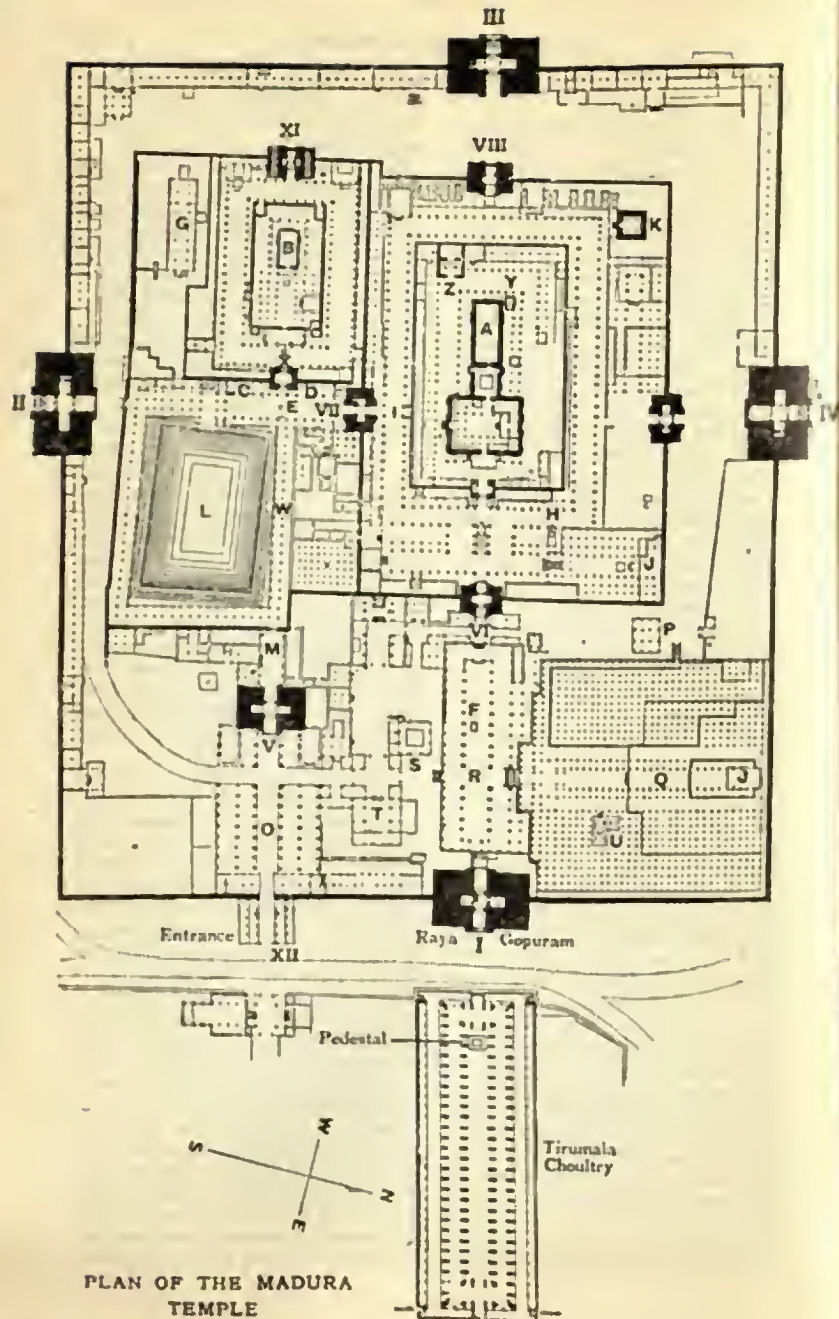
presented by Mr Rous Peter, who was Collector of Madura from 1812 to 1828, and lived on a scale of regal magnificence.

In the N.E. corner is the most striking feature of the temple—the *Sahasrasthambha Mandapam*, or *Hall of 1000 Pillars*. There are in fact 997, but many are hid from view, as the intervals between them have been bricked up. "There is a small shrine dedicated to the god Sabhapati, which occupies the space of fifteen columns, but it is not their number but their marvellous elaboration that makes it the wonder of the place" (Fergusson, *Ind. Arch.*, 1, 392). Nearly all are different. This hall was built c. 1560 by Arianayakam Mudali, Minister of Vishvanath Nayakka, founder of the dynasty. He is represented on the left of the entrance sitting gracefully on a rearing horse. In the row behind him are some spirited figures of men and women, or male and female deities dancing.

The *Great Raya Gopuram* is on the E. side of the hall; had it been completed in accordance with its foundations (174 ft. by 107 ft.) it would have been by far the loftiest gopuram in all S. India.

Outside the great gopuram is the *Pudhu Mandapam*, or *New Gallery*, known as *Tirumala's Choultry*, and built by him for the presiding deity of the place, Sundareswar, who paid him a visit of ten days annually on a pedestal provided at the end. It is also called the *Vasanta Mandapam*, as the visit was in the spring. If this building had been finished, it would have surpassed in magnificence all the other buildings of this monarch; and as the date of its construction is known (1623-45), it forms a fixed point in the chronology of the style.

The hall, 333 ft. long and 105 ft. broad over the plinth, has four rows of pillars supporting a flat roof, and on either side of the centre corridor five pillars represent ten life-size Nayakkas. Tirumala is distinguished by having a canopy over him and two figures at his back; the figure





## PLAN OF THE MADURA TEMPLE

### KEY TO THE PLAN

- A Shrine of God Sundareswar.
- AA Pudu mandāpam (Tirumala's Choultry).
- B Shrine of Goddess Minākshī-devī.
- C Small shrine of Ganesa.
- D Small shrine of Subrahmanya.
- E Vēdi or Altar.
- F Nandi Pavilion.
- G Javandisvara mandāpam.
- H Navagraha or nine planets.
- I Large Ganesa.
- JJ Shrines of Nātesvar.
- K Poet's College.
- L Tank of Golden Lilies. (Teppakulam.)
- M Mudali Pillai mandāpam.
- O Ashta-Sakti hall.
- P Sixteen-pillar mandāpam.
- Q Thousand-pillar mandāpam.
- R Viravasantarāya mandāpam.
- S Katyāna Sundara mandāpam.
- T Servaikaran mandāpam.
- U Lingam.
- W Chitra mandāpam.
- Y Ellamvatta-siddha.
- Z Madura Nāyaka temple.
- I-IV Four outer Gopurams.
- V Tiruvachi Gopuram.
- VI, VIII, IX Three Gopurams of the second Prākāra.
- X, XI Gates to the Minākshī prakāram.
- VII Gate between the temples.
- XII Ashta-Sakti mandāpam.

on the left is his wife, the Princess of Tanjore, with a gash on the left thigh where he stabbed her for some rude remark. On the left of the doorway a singular group represents one of the Nayaks shooting a wild boar and sows, according to the legend, which says that Siva commiserated the litter of little pigs, took them up in his arms, and, assuming the shape of the sow, suckled them. A portly figure, either that of Siva or the Nayak is seen holding up the dozen little pigs. Zodiacal signs are on the ceiling.

$\frac{1}{2}$  m. from the temple to the S.E. is the **Palace of Tirumala Nayak**. The building, showing Saracenic influence, has pillars of rough granite cased with beautiful chunam or cement supporting scalloped arches, and is now utilised for public offices. The main entrance—a granite portico built in honour of Lord Napier and Ettrick (Governor of Madras, 1866-1872), who ordered the restoration—on the E. side gives access to a quadrangle 252 ft. by 151 ft. On the E., N. and S. sides of this quadrangle is a corridor, the roof supported by arches resting on granite pillars 40 ft. high with carved backings. On the W. and opposite the main entrance stands the "Swarga Vilasam," or Celestial Pavilion, formerly the throne-room of the Palace. It is an arcaded octagon, covered by a dome 60 ft. in diameter and 70 ft. high.

N. of this is another hall, the two corresponding with the Diwan-i-Khas and Diwan-i-Am of Moghul Palaces. The hall is 140 ft. long by 70 ft. wide, and its height to the centre of the roof is 70 ft., and it is not unlike a Cathedral in the Gothic style (see Fergusson's *Ind. Arch.*, I, 412-14), although his illustration, taken from Daniell's drawing (made in 1792) exaggerates the proportions.

The *Anglican Cathedral* stands in an open space in the middle of the town S.W. of the Great Temple. The Fort had a perimeter of 4 m.

On the N. side of the River Vaigai, N. of the city, and about 1 m. from the road bridge to Dindigal, is a

curious building called the *Tamkam*, built by Tirumala for exhibiting fights between wild beasts and gladiators. N. again is the Civil Station.

3 m. E. is the *Vandiyur Teppa Kulam*, enclosed by a granite parapet (1000 ft. square), and with a pretty temple in the middle. On the way is passed a garden with a very fine specimen of the *Ficus indica*.

#### *Madura to Tuticorin, Tinnevely, Quilon and Trivandrum*

From Madura a branch line, the old main line to Tinnevely, runs S. to Maniyachi Junction. Direct road to Tinnevely.

401 m. from Madras **Kollpatti** station. The beautiful rock-cut Jain figures and a monolithic temple (unfinished), dating about A.D. 950, with turtle-backed roofs, at Kalugumalai, 13 m. from Kollpatti, are worth visiting.

425 m. **Maniyachi Junction** for Tuticorin (for line to Tinnevely, Quilon and Trivandrum, see p. 463).

444 m. **Tuticorin station** (Tuttukudi) (R., D.B.). Steamers leave regularly for Colombo (14 hours). The anchorage is 6 m. to 7 m. from the shore. Passengers are conveyed to and from the steamers by launches, but the journey from Madras to Colombo is better made by way of Dhanushkodi and Talaimannar (p. 465), or by air. The S.P.G. have a mission-house here.

Tuticorin was originally a Portuguese settlement, founded about 1540. In 1658 it was captured by the Dutch, and in 1782 by the British. It was restored to the Dutch in 1785, and reoccupied by the British in 1795. During the Poligar War of 1801 it was held for a short time by the Poligar of Panchalamkurichi. It was returned to the Dutch in 1818, and finally taken in exchange in 1825.

The old Dutch cemetery contains tombstones on which are carved armorial bearings and raised inscriptions. "Our Lady of the Snows," the principal Roman Catholic Church was built by the Portuguese.

*Maniyachi to Tinnevelly, Quilon and Trivandrum*

18 m. from Maniyachi Junction is Tinnevelly Bridge and 2 m. farther Tinnevelly Town, or Tirunelveli (D.B.), on the left bank of the Tambrapurni river, and 1½ m. from it. On the other side is Palamcottā.

Tinnevelly is the most Christianised District in India, with an Anglican Diocese, founded 1896. The S.P.G. and the C.M.S., established 1820, have important stations at the headquarters and at Palamcottā, as have also the Jesuits. It was here that St Francis Xavier (1506-52) began his preaching in India.

The *Temple* at Tinnevelly is divided into two equal parts, of which the S. is dedicated to Parvati, the consort of Siva, and the N. to Siva himself, each 508 ft. by 378 ft. There are three gateways, or gopurams, to either half, one being common to both temples, those on the E. being the principal, and having porches outside them. On entering the Parvati temple is a porch, on the right of which is a *Teppa Kulam*, and on the left a thousand-pillared hall, which runs nearly the whole breadth of the enclosure, and is 63 ft. broad.

**Palamcottā** (D.B. furnished), is 3½ m. E. of Tinnevelly. The old fort has been demolished.

Between the bridge over the Tambrapurni and the fort stands the Church of the C.M.S., the spire of which is 110 ft. high. St John's College was built in 1878.

From Palamcottā to Cape Comorin (D.B.) is a distance of about 50 m. along a fair unmetalled road. There is a regular motor-service to Nagarcoil, 8 m. from Cape Comorin, with Jain images (9th century), and thence on to Trivandrum.

**Cape Comorin** (D.B.K.), "кумариаарон" of Ptolemy and "Comori" of Marco Polo, is named from the temple of Kumari (the Virgin, an attribute of Durga) built at the southernmost point of the Indian peninsula. The Cape is nearly as high as Table Moun-

tain. The temple and village stand on rocks. There are considerable remains of fortifications a few miles N. of the temple, built by a Dutch officer, de Lannoy, in Travancore service. The old Residency has been made into a State guest-house.

*Branch Lines*

To the E. from Tinnevelly a line (38 m.) connects with Tiruchendur (D.B.), which lies 20 m. S. of Tuticorin on the coast. Here there is a large and important temple dedicated to Subrahmanya, the god of war, and second son of Siva. The temple contains some excellent sculpture and several inscriptions. There is also a cave with rock-cut sculptures (on the list of preserved monuments).

From Tiruchendur a N.G. railway runs to Kulasekharapatnam and Tissianvillai. S. of Kulasekharapatnam is the prosperous Roman Catholic village of Manapad, lying under the shelter of a headland. The Church stands in a well-kept square. St Francis Xavier is said to have lived in a cave on the headland. Close to Tissianvillai (D.B.K.) is the Protestant settlement of Idayangudi, founded by Bishop Caldwell, who is buried there; also de Lannoy (above).

The railway to Travancore turns W. from Tinnevelly, and runs to (22 m.) **Ambasamudram**; the nearest station for **Papanasham** (*papa*, "sin," *nasham*, "effacing"), 29 m. by road from Palamcottā. Near the Agastia temple the Tambrapurni river takes its last fall from the hills, operating spinning mills. The height is only 80 ft., but the body of water is greater than at Kuttalam, and a hydro-electric station is contemplated.

45 m. **Tenkasi Junction**; 3 m. from **Kuttalam** (Courtallam, D.B.), which is 38 m. N.W. of Tinnevelly by road, motors available; resorted to by Indians of position. The S.W. winds blowing through a gap in the W. ghats, bring with them coolness particularly enjoyable in June, July and August. Comfortable bungalows may be rented (visitors should address the



Collector at Tinnevely regarding accommodation).

There are three falls in the Chittar river, the lowest having a plunge of 200 ft., but broken midway. The average temperature of the water is from 72° to 75° F., and invalids derive great benefit. The bathing-place is under a fine shelving rock, which affords a shower-bath. The scenery is strikingly picturesque, with a mixture of bold rocks and woods.

A line from Tenkasi Junction connects with Virudhunager on the Madura-Maniyachi section.

50 m. from Tinnevely, Shencottah (D.B.). The line passes through a gap in the Western Ghats to Punalur (D.B.) (81 m.), and so to

109 m. Quilon (D.B.K.)—the Kottam of Marco Polo—on the W. coast in the Travancore State. Here the railway turns S.

2 m. from Quilon is Tangasseri (Changana-Cheri), formerly an outlying British possession, 96 acres in extent. There are two cemeteries on the headland near the lighthouse. A ruined belfry stands in the centre of the Protestant graveyard. Fort Thomas, of which the greater part has fallen into the sea, was built by the Portuguese in 1503. Between Quilon and Trivandrum Attingal was the capital of the Tamburettis, who reigned over Travancore until 1758.

Near 129 m. Kudakavur station. On the sea-coast, close by, is the old English factory (1684) of Anjengo, the birthplace (1744) of Mrs Draper, Laurence Sterne's "Eliza," and of Robert Orme, the historian (1728). There is a Portuguese church, a massive laterite fort, and an English cemetery, in which the earliest tomb dates back to 1704. The factory was abandoned in 1810.

149 m. from Tinnevely, Trivandrum (pop. 185,151 in 1951; R., R.R., D.B., aerodrome), capital of Travancore, 44 m. by road S.E. of Quilon. Quite 25 per cent. of the population of the State is Christian.

Travancore, the ancient Kerala, has

an area of 7265 sq. m. The present Maharaja succeeded in 1931, and after the union of Travancore and Cochin in 1948 has been made the Rajpramukh of the combined unit. The ancient custom of descent from Chera rulers through the female line still prevails, both in the ruling family and in the Nair (Malayali Sudra) community.<sup>1</sup>

A Legislative Council was formed in 1888. Women over 21 have an equal franchise and can be members of both Chambers since 1933. The first woman minister was appointed in 1925. A new Constitution was granted in 1947. The Parliament House was built in 1939.

The fort at Trivandrum (Tiruvananthapuram) contains several Palaces and an old temple of Vishnu, known as the Padmanabha. The palace in the Fort may generally be visited on application to the Private Secretary to the Maharaja. There is a Napier museum (1880), and a zoological garden; also a Gallery of Paintings (1935), ancient and modern Indian. The University (1935) was the gift of the Maharaja.

For the journey through the Malabar "backwaters" see Route 32 (p. 439). A State bus service runs (60 m.) to Cape Comorin (p. 463).

There are deposits of thorium in the State.

#### *Madura to Rameswaram Dhanushkodi*

From Madurai the route<sup>1</sup> proceeds S.E. to Manamadurai Junction,

<sup>1</sup> The other great centre of "mother right" in India must be sought among the Garos (p. 319) and the Khasis (p. 320) in the Assam hills. Orington, in his *Voyage to Surat in the Year 1689*, alludes to the Malabar custom: "The sister's sons, as in Africa, and not the King's, are heirs to the crown, because the blood royal runs certainly in their veins." For full information regarding this and other interesting customs which prevail in Malabar, Mr J. A. Thorne's notes to the second volume of *The Book of Duarte Barbosa* (Hakluyt Society, 1921) may be consulted.

<sup>2</sup> The Indo-Ceylon route from Trichinopoly Junction to Manamadurai avoids Madurai.

Ramnad (Ramanatha-puram) and Mandapam (R., R.H.; Health examination by Ceylon Medical Officer). A Scherzer lifting railway bridge of 214 ft. span and a viaduct across the Pamban channel (total length 6739 ft.) carry the line to

Pamban on the island of Rameswaram (18 m. long). The line runs from Pamban to Dhanushkodi (16 m.). A steamer in about 2 hours crosses in the lee of Adam's Bridge (seven islands) to Talaimanaar in Ceylon, 22 m. distant. The Customs' and passport examination is held on the steamer. There is an official money-changer on board. The boat train from Madras arrives at Dhanushkodi in the afternoon, and the journey from Talaimanaar Pier to Colombo Fort station takes eight hours. Sleeping accommodation and a restaurant car are provided.

A branch line runs from Pamban to Rameswaram (7 m.) or Saithoo. Near the railway station is a building containing two long tombs, placed side by side, which are said to be those of Cain and Abel. They are in the care of the Muslim community. There is no refreshment-room at Rameswaram station, and those who desire to visit the Temple should make the necessary arrangements at Mandapam. In 1933 Europeans were excluded, and inquiry should be made.

The Indo-Ceylon Express can be joined at Trichinopoly or Manamadurai and arrives at Dhanushkodi at 15.35 (intending travellers should verify this time). It is possible, on the way to Colombo, to spend some hours at Rameswaram and catch the Indo-Ceylon boat train at Pamban Junction; but passengers for Ceylon are not allowed to land at Talaimanaar Pier without a pass from the Ceylon Medical Officer at Mandapam. If possible, a railway trolley should be arranged for.

The Temple of Rameswaram is a deeply venerated Siva shrine founded, according to tradition, by Rama himself, and therefore associated with

Rama's journey to Ceylon in search of Sita, as related in the *Ramayana*. An old vimana (on the right of the entrance corridor) contains Nandi bulls.

By control of the passage from India to Ceylon the Rajas of Ramnad derive their hereditary title of Setupati, "Lord of the Causeway." Statues of the Rajas are sculptured on the pillars of the *mandapams* and courtyards (*prakārdams*).

The island is to a great extent covered with *babul* (*Acacia arabica*) coco-nut and umbrella-trees. It is inhabited principally by Brahmans.

The great Temple stands on rising ground above a fresh-water lake, about 3 m. in circumference, in the N. part of the island. It is built in a quadrangular enclosure 657 ft. broad by about 1000 ft. long, entered by a gateway 100 ft. high. It is a grand example of the Dravidian style.

The oldest portion is built of a dark, hard limestone. Local tradition asserts that this part was erected by the Vara Raja Sekkarar, of Kandy, with stone cut and polished in Ceylon, and that its cost was defrayed by the seaport dues of all the coast towns during the year it was building. The massiveness of the workmanship (slabs 40 ft. long being used in the doorways and ceilings) and the wonderful pillared halls which surround the inner shrine are noticeable.

The temple consists of three *prakārdams* (courts). Excepting the *mulasthanam*, or the innermost shrine, inner portions of the first and second *prakārdams* have been renovated with black granite. The corridors (not symmetrical) of the outer or third *prakārdam* remain untouched.

Fergusson wrote: "The glory of this temple resides in its corridors. These extend to nearly 4000 ft. in length. The breadth varies from 17 ft. to 21 ft. of free floor space, and their height is apparently about 30 ft. from the floor to the centre of the roof. Each pillar or pier is compound, 12 ft. in height, standing on a platform

5 ft. from the floor, and richer and more elaborate in design than those of the Parvati porch at Chidambaram (p. 448), and are certainly more modern in date."

Parts of these corridors have been blocked up to locate the *vahanams*, or vehicles, the temple offices, and the records. The glory is thus partly lost. The paintings on the ceilings

and the colonnades have faded badly.

The temple, its ceremonies, and its attendant Brahmins are maintained from the revenue of seventy-two villages, granted mostly by former Rajas of the Ramnad *samindari*. The *lingam*, supposed to have been placed here by Rama, is daily washed with Ganges water, which is afterwards sold to pilgrims.



# PAKISTAN

## ROUTE 1

### KARACHI

(Map faces p. 468)

Karachi, pop. (1951) 1,005,000, was chosen in 1947 as the capital of Pakistan, and in 1948 was made the headquarters of a substantial tract of 566 sq. m. cut out of Sind to form the Federal Capital area, administered by a Chief Commissioner. The question, however, of integrating the various provinces and States of W. Pakistan into one unit with a new capital is now under consideration by the Pakistan Government.

It owes existence to the natural rock-bound haven formed by the S. extremity of the Khirthar Mountains. It existed as a mere fort from 1725 to 1838, when it was taken by the British from the Talpur Amirs. Sir Charles Napier first discerned the advantages of this natural harbour over the old capital of the Amirs at Hyderabad. It is a large seaport, and is served by several British, Indian and foreign shipping lines.

The City station is nearer the harbour. The Cantonment station is more convenient for the hotels. There is a large airport nearby at Drigh Road, from which there are air services to Lahore, Rawalpindi, Peshawar, Bombay, Delhi, Calcutta and Dacca, as well as to Europe.

N. are the golf-course, the Napier Barracks (now Government Offices and the Jinnah and Military Hos-

pitals), and a block of buildings extending over the maldan. N. of the Lines is the R.C. Cathedral (St Patrick). A vast new town is springing up between here and Drigh Road Airport, which is well worth a visit. A little farther on is the Imperial War Graves Cemetery for British Officers and O.Rs.

Waterworks at Dumlotta are supplemented by a supply from Dadu (80 m.).

W. of Frere Street, leading from the City ry. station, is the Frere Hall, built in 1865 in honour of Sir Bartle Frere, Chief Commissioner (1856-59). The building contains a museum, the Pakistan Institute of International Affairs and the Karachi General Library. In the grounds are fine statues of Queen Victoria and of King Edward VII; close by stands the Baluch Regiment Memorial, erected in 1922. Near the Frere Hall are the Sind Club, Karachi Gymkana, etc.

Old Government House, built by Sir C. Napier and bought from him by Government, has been demolished; the present house, built in 1940, has since 1947 been the residence of the Governor-General. E. is Trinity Church with its square campanile. It was built at the instigation of Sir Bartle Frere, and contains a stained-glass window, put up in honour of Sir C. Napier and the victors of Miani. N. is the Y.M.C.A.; farther N. is St Andrew's Church, and nearby is the Empress Market. The graves of the Quaid i Azam, Mohammed Ali Jinnah and of the late Prime Minister, Mr Liaquat Ali Khan, are situated in the old Exhibition ground on Bunder Road extension. Near the Governor-General's house is the Pakistan Legislative Assembly and the secretariat of the Government of Pakistan.

The Law Courts were moved from McLeod Road to the Old Artillery Maidan (1906), and the Judicial Commissioners' Court became a Chief Court (1940).

McLeod Road leads to the General Post Office and the D. J. Sind College. On the left is the Karachi City Railway Station. The Chamber of Commerce, Banks and Steamship Agencies are in this road. The bazar part of the city lies to the N. of McLeod Road, between it and the Layari river, and is traversed by Bunder Road, which joins McLeod Road near the memorial clock-tower of Sir William Meredith. Just off it is the office of the U.K. High Commissioner.

The Bunder Road runs N.E. to S.E. across the Chinna Creek to the Napier Mole fronting the Karachi Harbour. Along or near it are the following buildings: U.S. Embassy, Y.W.C.A., Civil Hospital, C.M.S. Mission and Church, G. H. Khalikdina Hall, Municipal offices, Max Denso Hall and the Port Trust offices. Housing schemes have populated the Eastern end of the road, and the Sind Textile Mills are situated here.

2 m. along the Napier Mole is Keamari (4 m. from the centre of Karachi), a busy shipping port, with its long line of wharves, connected with Karachi by rail and tram. Once this was an island. At Keamari the Karachi Harbour commences. It is a first-class harbour, begun by Sir Bartle Frere, designed by Mr. Walker, commenced in 1854 and completed in 1883, since when additional railway facilities have constantly been added. There is very good sea-fishing to be had in the harbour, which is famed for its fish and oysters. The Karachi Yacht Club holds races thrice weekly throughout the year.

Near the Napier Mole, on the Chinna Creek, is the Karachi Boat Club. On the Manora headland, at the entrance to the harbour on the West, the lighthouse shows a fixed light 148 ft. above sea-level, visible 17 m. in clear weather. On the mer-

idian of Karachi there is no land between Manora and the South Pole. There are bathing resorts at Sandspit, Hawkes Bay, Baleji and Two Mile Beach farther W., but the most important recent development has been the basing here of the Royal Pakistan Navy, which started in 1947 from very small beginnings. It is already of considerable sea-going strength and has numerous shore establishments. The most interesting of these is the R.P.N. Boys' Training establishment on Manora Island, but many are worth a visit if permitted. A large dry-dock has (1954) been constructed on the West Wharf.

Racing has become more frequent on the race-course S. of Cant Station.

Clifton, 3 m. S. of Karachi proper, a favourite afternoon ride and drive, stands on the sea, and is approached by a good road. Since 1947, an important residential suburb has grown up here, which includes most of the foreign embassies and legations. On Clifton Hill is the Jehangir Kothari Parade and Lady Lloyd Pier. There is a fine sandy beach here, extending S.E. for miles, on which turtles in August, September and October come up at night to lay their eggs, and turtle-turning is a pastime. During the cold weather the tanks and dhils about Karachi swarm with small game birds, while in the Baluch Mountains, 25 m. W. of Manora, ibex, urial, panther, and bear are occasionally to be found. In the Hab River, the boundary between Sind and Baluchistan (20 m. from Karachi) mahseer fishing can be had during spates.

Mungho Pir, 11 m. N. of Karachi, can be seen in an evening by a good motor road. A Leper Asylum has been established here. From the roots of a clump of date-trees a stream of hot water gushes out, the temperature of which is 133°. On the W. side of the valley is a temple surrounded by a thick grove and close to a swamp caused by the superfluous waters of the spring. A tank surrounded by a 5-ft. mud wall contains croco-

## KARACHI AND ENVIRONS







diles. The Muslims in charge of the Pir's Tomb will kill goats for visitors who wish to see the crocodiles fed. They are of the dangerous snub-nosed species, different from the long-snouted *gharial* of the Indus.

## ROUTE 2

- (a) KARACHI to LAHORE (*via* Indus. E. Bank) by Jangshahi (for Tatta), Kotri, Hyderabad, Khairpur, Rohri, Samasata, Bahawalpur, Sher Shah Junction, Multan, Montgomery (for Harappa).
- (b) KOTRI-ROHRI loop-line (*via* Indus W. bank) by Schwan, Bubak Road, Dadu, Sita Road, Dokri (Mohenjodaro), Larkana, Ruk Junction, Sukkur.
- (c) RUK JUNCTION to CHAMAN and QUETTA by Shikarpur, Jacobabad, Sibi, and Quetta, also branch to Harnai.

### General Note on Sind

Shikaris and camels cannot be obtained without previous notice. It is advisable to invite the assistance of the Collector of the District. The railway runs through the following Districts: Karachi, Hyderabad, Nawabshah, Dadu, Larkana and Sukkur. In nearly all parts of Sind there is good small-game shooting—duck, quail, snipe and black and grey partridge—but the extension of canals has altered conditions of the days of inundation by the river.

Reference may be made to *Sind: a Reinterpretation of The Unhappy Valley*, by J. Abbott (Oxford Univ. Press, 1924).

13 m. Malir is a garden suburb of Karachi, accessible by bus or train. There is a good hotel with a swimming-pool. The Malir river bridge is endangered occasionally by floods after cyclonic rains.

54 m. Jangshahi station (R.) A good road runs 13 m. S.E. to Tatta on the Indus, and on the trunk road. On the Makli Hill (11 m.) there is a D.B. (no provisions procurable). There is also a T.B. Sanatorium. Partridge, grouse

and snipe abound around Tatta; the lesser Indian bustard (*Houbara*) on the plains; hog and deer in the Tatta forests.

Tatta, now small, but as late as 1739 a great city of 60,000 inhabitants, first comes into notice as the seat of the Samma rulers of Lower Sind (1351-1517), who rebelled against Delhi and reached the zenith of their power in the reign of Nizam-ud-din (1461-1509), the Jam-Nindo still remembered by the people as the prince-hero of the Golden Age of Sind. The Samma rulers gave place to Arghuns (1519-54) and Turkhans (1554-1625), invaders from the N. In 1555 a Portuguese fleet of 28 ships, under Pedro Baretto Rolim, arrived at Tatta, and, in the absence of the ruler in Upper Sind, sacked and burned the city and carried off much booty. The last Turkhan died in 1625, and Jahangir annexed Lower Sind. In 1739 the Empire collapsed beneath the onslaught of Nadir Shah, after whose death (1747) new Sindi dynasties arose with capitals farther N. at Khudabad (near Dadu) and Hyderabad, and Tatta declined. A British factory was allowed by Jehangir in 1631, and again for a few years by Mohammed Kalhra in 1758.

The most remarkable sight in Tatta is the great mosque, 600 ft. by 90 ft. with 100 domes, begun by Shah Jahan in 1647 and finished by Aurangzeb, though now much decayed. The glory of ancient Tatta is on the Makli Hill, 2 m. N.W. This vast necropolis, covering an area of 6 sq. m., is said to contain 1,000,000 graves. A few mausolea still survive.

Immediately N. of the steep incline which carries the road down the Eastern scarp of the hill is the tomb of Mirza Jani Beg, the last of the Turkhan rulers. It was built in 1599 and is of brick, the faces of which are glazed blue and blue-green.

Farther N. rises the splendid mausoleum of Nawab Isa Khan, Mughal Governor of Sind, who died in 1644. It is built entirely of stone in the Fatehpur-Sikri style, richly decor-

ated throughout with surface tracery. It stands on a raised platform in the middle of a court, surrounded by a colonnade on carved pillars, with an upper storey. Stairs on the E. lead up to the roof.

A little distance to the E., on the very edge of the hill, is a low building of stone in the same style, containing the tombs of the ladies of the zenana of Nawab Isa Khan. The walls inside are covered with carving in low relief. The view from the Eastern doorway, across the intervening lake to the present town of Tatta, is beautiful.

Near the N.W. corner of Nawab Isa Khan's tomb is that of Diwan Shurfa Khan, in whose lifetime it was built (1638). It is a massive square structure with heavy round towers at the corners and is constructed of fine brickwork, pointed in the joints with strips of dark blue tiling. The dome was covered with blue glazed tiles, a portion only of which remains.

1½ m. farther N. along the crest of the hill is the tomb of the famous Nizam-ud-din (Jam-Nindo). This is a square stone structure, which some have thought was built from the remains of a Hindu temple. The W. façade is magnificently carved in a purely Hindu style. Inside, the springing of the great arches to support a dome, which was never built, affords an excellent example of the early attempts of Hindu craftsmen to arrive at the Saracenic arch by their own method of corbelling flat stones. The noble simplicity of the interior is in striking contrast with the Hindu richness of the W. façade.

105 m. Kotri (D.B.) (loop-line along the W. bank of the Indus to Rohri, p. 472) H.Q. of the Kotri barrage. The railway quits the Indus for Karachi, which lies some 50 m. N.N.W. of its mouth. Kotri is connected with Karachi by a trunk road 120 m. long. 4½ m. N. of Kotri the Lower Sind Barrage is under construction.

The main line now crosses the Indus by a bridge of five spans of 350 ft. (1900), carrying a road also,



to 111 m. Hyderabad (Haidarabad) (D.B.) (H.Q. of the Sind Province), with a pop. in 1951 of 229,000. It is situated (alt. 84 ft.) 2 m. N. of the Ganja hills, from which it is separated by an old course of the Indus. This river now flows to the W. of the city. On the E. is the Fuleli Canal, which used to leave the main stream 12 m. above the town, but is now supplied by a new cut which encircles Hyderabad hill on the N. From the earliest times the hill seems to have been occupied in part by a fort called "Neran," but no trace exists. The modern city was laid out by Sarfaraz Khan, son of Ghulam Shah Kalhora, in 1782. A strong S.W. wind blowing at the end of April for forty days (Chalika) is caught by wind scoops which are a prominent feature of the town, and help to mitigate the heat.

The Fort, built 1782, is of a very irregular form, and about  $\frac{1}{2}$  m. in circumference; in the centre is a large "burj," or a keep, with a water-tank, and a revolving beacon for aircraft. The ditch has been filled in. It was crossed by a bridge leading to one of these intricate gateways which have so often yielded to a "coup de main." The residences of the Talpur Mirs (1783-1843) have now almost disappeared. In fact, since an explosion in the fort in 1906, very little remains but the tower. Portions of Mir Nasir Khan's palace are kept up. He became head of the Baluchis on the death of his brother, Mir Nur Mahomed Khan, in 1840, but was sent to Calcutta in 1843 and died 1846. Sir C. Napier frequently resided in this palace, and in it he held his Grand Darbar on 24th and 25th May 1844, when every Chief in Sind submitted. The painted Chamber is a protected monument. In the recesses various historical subjects connected with the Kalhora family are delineated. A picture in one recess represents an interview between one of the Amirs and an English officer in political uniform, intended either for Colonel Henry Pottinger or Sir James Outram. An ascent to the circular tower gives a

view of the surrounding country, with the Fuleli on one side, winding through the dusty plain, and the Kotri side of the Indus, with a buttress of rock, an offshoot of the Khirthar range, in the background.

The Kutchery (1912) consists of Revenue and Judicial offices. Just S. of it, and overlooking the railway, is the tomb of Shah Makkai, a saint from Mecca, said to have come here in 1260. The battlemented mud wall round the tomb was built by Ghulam Shah Kalhora. The main bazar runs for over a mile in a straight line from the fort gate to the new market.

The tombs of the Kalhoras and Talpurs cover the N. portion of the hill on which Hyderabad is built. The tombs of the Talpurs are very beautiful, but not quite in such exquisite taste as that of Ghulam Shah Kalhora, deputy of the King of Kabul from 1762-72, the description of which may serve for all.

On entering the enclosure by a small but richly carved door the visitor is impressed by the beautiful symmetry of the mausoleum and the religious feeling displayed in the decorations, marble tomb, rich fresco paintings on the walls. The dome fell and has been replaced by a flat roof. The beautiful marble railing surrounding the tomb was shattered by the fall, and only the fragments of it remain. Over one of the archways is an inscription in Persian, written by the order of his son Sarfaraz, whose tomb is in a burial-ground below the hill, and was built in 1785.

There are four tombs of the Talpurs—that of Mir Karam Ali (1811-28), a domed rectangular building, with a turret at each corner, built in 1812, with marble fretwork, and roofed with coloured tiles; those of Mirs Murad Ali (1828-33), Nur Muhammad (1833-40), Nasir Khan, with white marble tombs inside; that of Mir Ghulam Shah and Fazl Ali, erected in 1855; and that of Mir Muhammad, built in 1857.

The Cantonment lies on a low ridge N.W. of the town. Not far off is the

church of St. Thomas. On the N. side of the communion-table is a brass showing the number of officers and men who fell at Miani and Dabo (1843).

Hyderabad is famous for its embroideries, especially "Nats," the leather covers for the saddles of riding camels, in silk and gold, and its silver tissues. A few Baluchi Sirdars only now use them.

In the Mirs' time there was a great demand for enamelling of their swords, matchlocks and horse-trappings, which were profusely decorated with enamelled ornaments. In enamelling on gold the colours red and crimson are chiefly used, and blue and green with silver.

At the close of the 18th century Sind owed only a nominal allegiance to Afghanistan, and was coveted both by the Sikhs and by the East India Company, which had held commercial interests there for a long time; but the First Afghan War broke out in 1838, and as Sind was then the only corridor to Afghanistan available, Ranjit Singh being in control of the Punjab, the East India Company became more concerned in its future, and eventually in spite of local opposition took Sind under their protection in 1839. The Amirs resented this high-handed action and rose in rebellion.

On 15th February 1843, Major Outram was attacked in the Residency at Hyderabad, and two days later Sir C. Napier defeated the Amirs at Miani.

A memorial pillar has been erected in the old Cantonment near the river just S. of One Tree Bunder, 3 m. from Hyderabad, to commemorate the site of the Residency.

A visit can be made to the famous battlefields of Miani and Dabo, on which, in 1843, was decided the fate of Sind. The three places form a triangle, Miani being on the Fuleli 6 m. to the N.W. of Hyderabad and Dabo  $5\frac{1}{2}$  m. to the E. (near the railway), where Napier defeated Mir Sher Mahomed Khan of Mirpur Khas.

On the E. side of the monument at Miani are the names of the officers who fell.

A branch line (broad-gauge) and a motor road run S. to (62 m.) *Badin*, on the edge of the Tharparkar Desert. The Lloyd Barrage now irrigates a portion.

From Hyderabad the metre-gauge line (previously part of the Jodhpur Rly.) runs to Khokrapar, and continues thence to Lunl Junction (309 m.) (p. 171), Jodhpur and Ahmedabad, with a branch to Khudro (N.) and a loop on the S. It is now interrupted at the Indian frontier between Khokrapar and Munahao. At Mirpur Khas, 42 m. E. (by road also), is a stupa, 50 ft. each way, with terracotta figures of Buddha.

At Chhor (89 m. E.) a road runs to Umarkot (12 m. S.), a mediaeval Rajput fort, celebrated as the birth-place of Akbar. In 1540 the Emperor Humayun, after defeat by Sher Khan Sur of Ghor, fled to the desert, and obtained succour at Umarkot from the Rana. He married Hamida Begum at Pat (p. 477) on the Indus, and on his return to Umarkot the child who afterwards became the Emperor Akbar was born (23rd November 1542). The Sindi tradition is that Akbar was born under an "ak" bush (whence his name), and a stone to-day indicates the supposed site.

280 m. **Khairpur**, built 1783, seat of a branch of the Baluchi Amirs of Sind, the Talpurs, and capital of the Khairpur State. Khairpur is celebrated for its fine pottery and enamelled woodwork. S. of Nawabshah, at Chauhu Daro, a Chalcolithic site was excavated in 1935.

296 m. **Rohri**, or **Lohri**, station (District Bungalow for Government Officers), alt. 228 ft., is on the E. bank of the Indus, on limestone, interspersed with flints much quarried for railway ballast. The houses, two and three storeys high, have flat roofs surrounded by balustrades. It is said to have been founded by Saiyad Rukn-ud-din Shah in 1297, more than 300 years after the Indus de-

serted a former bed at Alor for the Bhakkar Pass. The rocky site ends in a precipice 40 ft. high, rising from the river-bank. The Sukkur Barrage keeps the level high for 6 m. upstream. Excellent dates are grown.

The *Jami Masjid* is decorated with glazed porcelain tiles. A Persian inscription records that it was built by Fateh Khan, an officer of the Emperor Akbar, about 1583. One of the relics is the *Mul Mubarak*, or "a hair of the Prophet," in amber, and preserved in a gold tube adorned with rubies in the War Mubarak (War, in Sindi=mui, Persian for hair), a building 25 ft. sq. on the N. of the town, said to have been erected about 1545 by Mir Muhammad. The hair was brought from Constantinople by one Abdul Baki, whose descendants have still the keeping of it. The present building, with its striking green dome and painted walls, was built by the Pir (Muslim saint) of Kingri. The *Idgah* was erected in 1593 by Mir Muhammad Ma'sum. Near Rohri are forests, covering 90 sq. m., which were planted in 1820 by the Talpur Amirs, now under the Sind Forest Department. The wood is of little use except as fuel and is no longer used in railway engines.

The E. Nara Canal, built by J. G. Fife (1858), used to run from Rohri due S. through Khairpur, into the Tharparkar District.

It is now 525 m. long, fed by the Lloyd Barrage lower down. The pala fish which used to run up the river are now stopped by the barrage.

Excursion to Arore (Aror)—formerly the very ancient Alor<sup>1</sup>—is only 5 m. distant to the E. Alor was visited about 640 by the Chinese pilgrim Hiuen Tsang, who gave the picture of a Sind stretching from Kashmir to the sea with a capital at Alor under a Sudra monarch. Thereafter a Brahmin, Chach, usurped the throne; and in 711 his son and successor, Dahir, was defeated by the

invading Arabs under Muhammad bin Kasim. At that time the Indus washed the walls of the city, but was diverted into its present channel by an earthquake in 962.

Once the road from Rohri crossed, by a bridge over 600 ft. long, the ancient channel of the Indus, but only a few stones show where the bridge once stood. The modern metalled road from Rohri does not pass through the village of Arore, which is on an elevation, but skirts its base. A ridge of ruins runs N.E. One ruin bears the name of Alamgir's Mosque. Two of them are shrines, one to Shakarganj Shah, and the other to Kutb-ud-din Shah. To the first tomb people of the neighbouring villages still make pilgrimages. It has no dome or building over it, but is a plain, white, neat tombstone, with a border of carved flowers. Half a mile away is a Hindu shrine of Kalika Devi, where a light is kept burning day and night.

367 m. Retl station (R. and railway R.H.). 4 m. S. are the vast ruins of *Vijot*, a leading city before the Muslim conquest: there is nothing to be seen but debris. The country now is subject to spills from the Sutlej and there are swarms of black partridge.

Following the course of the Indus, through a very dusty tract, the railway, now in Bahawalpur State, reaches

504 m. Samasata, junction for the branch line (not connected at present however beyond the Indian frontier) to Bhatinda (p. 275) and Delhi: also for a loop S. to Bahawalnagar *via* Fort Abbas (68 m.). By the canals flowing from the headworks at Islam (near Bakshan Khan station on this line) and Sulemanki (p. 476) water is supplied to the desert tracts of the Bahawalpur State.

512 m. Bahawalpur (D.B.), is the chief town (called Baghdad-ul-Jadid), and capital of the State of that name (area 16,434 sq. m.) which flanks the River Sutlej on the S. for some 300 m.

<sup>1</sup> Alor, Uch, and Hyderabad are believed to have been the sites of three of many Alexandrias.



The Ruler, Nawab Sir Sadiq Muhammad Khan Abbasi, now styled Amir, is by race a Daudputra (son of David), a descendant of Daud Khan of Shikarpur, Sind. His ancestors assumed independence of Afghan rule after the first expulsion of Shah Shuja from Kabul.

The town was built (c. 1780) by Bhawal Khan on an old site. The *Palace of the Amir* is to the E. At the side are underground rooms, where the thermometer remains at 70°, while it rises from 100° to 110° in the upper rooms. An extensive view E. can be obtained from the roof towards the *Desert of Bikaner*, which stretches for 100 m.

Great developments are taking place in this progressive State. Lever Bros. have erected a huge soap factory, while cotton and other factories are also springing up, and a large hospital and various school buildings, all worth a visit. Bahawalpur is famous for its pottery and delicate embroidery.

516 m. the *Adamwahan Bridge*, carries the N.W. railway and road across the Sutlej river.

521 m. from Karachi *via* Chord loe is *Lodhran Junction* for the Sutlej Valley line from Kasur to Lodhran *via* Pakpattan (p. 476).

566 m. *Sher Shah junction* (D.B.), whence the *Sind-Sagar Railway* (p. 498) branches off W. and N., and crosses the *Chenab*, by a bridge of seventeen 200-ft. girders carrying the road also.

575 m. *Multan Cantonment* (R., D.B.) station (alt. 401 ft.) and

576 m. *Multan city* (D.B. in Cantonment, 1 m. from Cantonment stn.) has a pop. (1951) of 190,000. It is 4 m. from the left bank of the *Chenab* and not far from the old bed of the *Ravi*. It is a place of great antiquity, and supposed to be the capital of the *Malli* mentioned in *Alexander's* time.

The first mention of Multan by name is by *Hiuen Tsang* in 641. *Istakhri*, who wrote in 950, describes the temple of the idol of Multan as a strong edifice between the bazars

of ivory dealers and the shops of the coppersmiths. The idol was of a human shape, with eyes of jewels and the head covered with a crown of gold. Soon after 950 Multan was taken by the *Karmatian*<sup>1</sup> Chief, *Jelem*, soo of *Shiban*, who killed the priests and broke the idol in pieces. It was restored in 1138. In 1666 *Thévenot* describes the temple of the *Sun God* as still standing, and the idol as clothed in red leather and having two pearls for eyes. This idol was destroyed by the orders of *Aurangzeb*.

*Muhammad bin Kasim* from Arabia conquered Multan for the *Khalifs* (712), and it was taken by *Mahmud of Ghazni* in 1005, and by *Timur* in October 1398. Subsequently it formed part of the *Mughal Empire*, then (1739) of *Nadir Shah's* dominions and (1752) of the *Durani* kingdom under *Ahmad Shah*. In 1779 the Governor was *Muzaffar Khan*, a *Sadozai Afghan*. He was killed with his five sons when *Ranjit Singh* stormed the place in 1818.

In 1829 *Sawan Mal* was appointed Sikh governor. He was shot in 1844, and was succeeded by his son *Mulraj*. Upon his omission to pay revenue to the Sikh Council of Regency after the First Sikh War, Mr *Vans-Agnew* and *Lieut. Aoderson*, who were sent to instal a new governor under the Regency, were murdered at the *Idgah* on 20th April 1848, whereupon *Mulraj* went into rebellion. His forces were twice defeated by *Lieut. Herbert Edwards* from the *Derajat*, and he was shut up in the fort; but Sikh forces sent from *Lahore* under the command of *Maharaja Sher Singh*, also went into rebellion, and this led to the Second Sikh War. On 22nd January 1849 the city was stormed by *General Whish*, and the fort was surrendered by *Mulraj*.

The heat of Multan is notorious, and the rainfall, from occasioal

<sup>1</sup> A short-lived sect in Iraq founded A.D. 891. *Karmat* took Mecca from the *Kaliph*, A.D. 930.

thunderstorms, is at headquarters little above 7 in. The saying goes:

Dust, heat, beggars and cemeteries  
Are the four specialities of Multan.

The *Cantonment* lies to the W. of the town.

The old Fort is on the N. of the city. The entrance is by the Deo (Dewal=temple) Gate, so called because it leads to the famous temple of the Narsingh (Lion Man) form of Siva or Prahladpuri. The original temple stood in the middle of the fort and was destroyed by Aurangzeb, while the mosque built upon its site was totally blown up in the siege of 1848.

Inside the enclosure is a modern temple, and, farther on, the Shrine of Rukn-ud-din, grandson of Bahawal Haq (below), commonly known as Rukn-ul-Alam ("Pillar of the World"). This is an octagon of red brick, bonded with beams of Shisham wood, and supported by sloping towers at the angles. Over this is a smaller octagon, leaving a narrow passage all round for the muezzin to call the faithful to prayers. Above this is a hemispherical dome. The total height is 100 ft., but as the tomb stands on high ground it is visible for 30 m. round. One of the towers was thrown down when the powder magazine blew up in the siege of 1848, and was rebuilt in faithful imitation of the old one, including the timber bonds. The whole outside is ornamented with glazed tile patterns and string courses and battlements. The colours used are dark blue, azure and white, contrasted with the deep red of the finely polished bricks. The mosaics are not like those of later days, mere plain surfaces, but the patterns are raised from half an inch to two inches. The tomb was built by the Emperor Tughlaq Shah (1340-50) for himself, but given by his son Muhammad Tughlaq as a mausoleum for Rukn-ud-din.

Farther on, to the right, is an *obelisk* about 50 ft. high, erected in memory of Vans-Agnew and Anderson.

About  $\frac{3}{4}$  m. to the N.W. of the fort is the Idgah, erected by Nawab Abdus Samad Khan in 1770 (1148 A.H.). It was restored to the Muslims in 1863.

The Tomb of Baha-ud-din Zakaria ("The Ornament of the Faith"), commonly called Baha-ul-Haq, or Bahawal Haq, is as old as the reign of the Emperor Balban (1264-86). It was almost completely ruined during the siege of 1848. Some glazed tiles remain outside. The lower part is a square; above this is an octagon half the height of the square, and above that a hemi-spherical dome. The son of Bahawal Haq, whose name was Sadr-ud-din, is buried in the same tomb. His cenotaph is adorned with green tiles. Opposite, in the corner of the vestibule, is the tomb of Nawab Muzaffar Khan, the last Muslim governor under the Duranis (d. 1818).

The Tomb of Shams-i-Tabriz, a celebrated Sufi martyr, murdered in 1247, stands  $\frac{1}{2}$  m. to the E. of the fort on the high bank of the old bed of the Ravi. The tomb, rebuilt 1780, is a square surrounded by a veranda, with seven openings in each side. Above is an octagon, surmounted by a hemispherical dome covered with glazed sky-blue tiles. The whole height is 62 ft. To the left of the entrance is a small square building, dignified as the Imambara. There are other shrines of martyrs in 1270.

The Medical College begun in 1952 is worth seeing. Multan is noted for its handicrafts, and cottage industries like tile-work, enamelling, silk and carpet weaving, and parchment work.

578 m. Khanewal Junction. The lines serving the Chenab-Jhelum Canal Colonies, via Lyallpur and Shorkot Road, join the main line (Lahore to Karachi) here. A chord line, Khanewal to Lodhran, saves 26 m. Multan is on the original, now a loop, line.

Until 1878, when Multan was connected with Kotri by the Indus Valley Railway, the communication

was made by the Indus Flotilla via the Chenab river.

652 m. Montgomery station (R., D.B.). This place, created under British rule, is, since 1865, the headquarters of a District formerly known as Gugaira, and received its present name from Sir Robert Montgomery, Lieutenant-Governor of the Punjab (1859-65). It is an attractive town surrounded by fruit farms.

Pakpattan, 30 m. S., near the Sutlej river, is an ancient place, first known in history as *Ajudhan*, and identified by General Cunningham with one of the towns belonging to the Sudrakoe or Oxudrakoe of Alexander's historians. Motors and tongas ply on a metalled road between Montgomery and Pakpattan. Trains from Lahore and back allow of four hours for a visit.

Originally a Hindu shrine, it was converted to Muslim worship by Baba Farid-ud-din Ganj Shakkar (1173-1265), of the Chishti family (p. 177). A great pilgrimage takes place here at the *Muharram*.

Pakpattan is a stn. on the Sutlej Valley line which runs between Kasur (p. 477) and Lodhran (p. 474). About 10 m. E. are the Sulemanki headworks (opened March 1926) of the Sutlej Valley Irrigation Project (p. 473).

15 m. from Montgomery station (motors available) by a canal road (with permission) or service road without restriction, are the remains of the prehistoric city of Harappa, situated beside the former bed of the River Ravi (116 m. S.W. of Lahore). Harappa Road, the next station but one, is 4 m. distant; but no facilities are available.

The mounds which cover the site of Harappa have a height of some 60 ft. above the plains and a present circuit of nearly 3 m., but much of the ancient city probably lies buried. Their exploration was begun by the Archaeological Department in 1920-1921. Owing to prolonged quarrying for bricks the site has been much damaged, and most of the buildings

exposed are in a very fragmentary condition.

The largest mound was the Citadel, which was strongly defended by walls of baked and unbaked brick, with rectangular towers at close intervals. Below and to the N. of the Citadel is the Great Granary block, consisting of a double series of narrow halls with a broad aisle down the centre. The halls are about 52 ft. in length. Nearby are barracks for workmen and lines of circular working-platforms. To the S. of the Citadel are the cemeteries both of the townsfolk and of another people who came later upon the scene, perhaps after 1500 B.C.

Like those of Mohenjo-daro in Sind (p. 478), the remains belong to several successive cities, one on the ruins of another. They appertain to the Chaleolithic Age when, with copper and bronze, stone was still being used for implements of everyday use. The inclusive dates may be about 2500-1500 B.C.

All the buildings brought to light are constructed of well-burnt bricks; the bonding material is usually mud, but occasionally gypsum. So far as can be judged the dwelling-houses and streets of Harappa closely resembled those of Mohenjo-daro, and the social customs, religion and daily life in the two cities were generally similar.

Most of the small antiquities from the site are now in the Museums at New Delhi and Karachi. They include numerous seals of soap-stone, faience, shell, etc., engraved with legends in a pictographic script and with devices which generally take the form of real or fabulous animals. The copper objects include weapons and implements, double axes, daggers, lance-heads, mace-heads, celts and chisels. A model of a two-wheeled cart with gabled roof and driver seated in front is one of the oldest examples of a wheeled vehicle yet discovered. Other objects deserving notice are faience bangles with cogged edge and numerous rings of stone, terra-cotta, and other materials—some plain,



others undulating—which appear to have been objects of cult worship.

The site of Harappa was partially reoccupied during the early centuries of the Christian era, but the only remains of a later date are a *Naugaza* grave (27 ft. long) of a Muslim saint and a ruined mosque.

730 m. **Rawlnd Junction station** (R.) for Kasur, an old Pathan stronghold.

751 m. **Lahore Cantonment, W.**

754 m. **Lahore Junction station** (R. good). Lines run N. to Rawalpindi and Peshawar (Route 4).

(b) **Kotri-Rohri loop-line**  
(via Indus W. bank)

75 m. from Kotri is **Tirath Laki station** (R.), good quail, duck and snipe shooting in the neighbourhood. The railway runs through the Laki Pass, at an elevation of 200 ft., the Indus lying below. This range of hills contains several hot springs, and shows many signs of volcanic action. There are also lead, antimony and copper in them.

87 m. **Sehwan station** (D.B. in the old fort), 117 ft. above sea-level. Sehwan is renowned through the N.W. borderland as the last resting place of the Saint Sheikh Usman Merwandi *alias* Kalandar Lal Shahbaz, a Persian, who died here in 1272. The tomb, surmounted by a dome and lantern, is adorned with beautiful encaustic tiles and Arabic inscriptions. Mirza Jani Beg, of the Turkhan dynasty, built a still larger tomb to this saint, which was completed in 1639 by Nawab Dindar Khan. The gate and balustrade are of wood, encased in hammered silver, the gift of Rais Karam Ali Talpur, who also crowned the domes with silver spires. A great fair is held in Sehwan annually on the 18th *Shaaban*, when Hindus and Muslims join in paying reverence at the shrine. Sehwan was the capital of the Buddhist ascetic, Bhartari Hari, brother of Vikramaditya Chandragupta II, the 3rd Gupta Emperor (A.D. 375-413).

The town of Sehwan rises on a

conical hill. A deep valley separates it from a fort built on an artificial mound 60 ft. high, and measuring at the top 1500 ft. by 800 ft. No record has survived as to the origin of the fort.

The **Manchhar Lake** is not very far from Sehwan to the W.; Bubak Road (8 m.) is the nearest rly. station. It is a large natural depression, supplied with water by hill torrents and by Indus water, which reaches it by way of the W. Nara outfall and the Arai Canal. In the cold weather there is abundance of water-fowl shooting, and excellent snipe, quail and partridge shooting round the edge of the lake, and an extraordinary number of fine fish.

The fish used to be caught with spears, but usually an ingenious circular enclosure of nets, supported by poles, is laid down in the lake. A flotilla of boats containing men with drums and noisy instruments surrounds the enclosure and gradually draws nearer. The fish, frightened by the din, press nearer to the net. Huge *dambhros* are seen flinging themselves into the air to jump over the lower net, but strike against the upper one and fall into the bag below. Divers then go inside the net and examine it carefully under water, securing more fish. These men in their habits seem almost amphibious.

113 m. **Dadu station**. 4 m. S. is an old capital, Khudabad of Khudayar Khan Kalhora.

128 m. **Sita Road station**. Road, 7 m., to Pat, where in 1541-42 the Emperor Humayun was married to Hamida Begam, from which union the Emperor Akbar sprang.

166 m. **Dokri**. 8½ m. E. by motor road from this station is **Mohenjo-daro** (66 m. S.W. from Sukkur in the Larkana district). Tongas available on application to the station-master at Dokri. There is a R.H. available on application to the Custodian, who for a small fee will issue a pass to the ruins and the Museum at the Archaeological Camp Office at Mohenjo-daro.

Mohenjo-daro (the "Mound of the Dead") is a site of the Chalcolithic Age, and like Harappa (p. 476), representative of the "Indus" Civilisation. It covers the accumulated remains of a large city rebuilt on many occasions during the thousand years of its existence (about 2500-1500 B.C.). The visible ruins cover about 250 acres, but the outlying parts of the ancient cities are hidden deep beneath alluvium, and water is near the surface.

Near the N.W. corner and surmounting the highest mound is a Buddhist Stupa of the time of the Kushan king Vasudeva I (A.D. 182-220). With this exception all the buildings exposed belong to the prehistoric era.

The high mound which carries the Stupa was the citadel of the ancient city. Remains of its fortifications can be seen at the S.E. corner, and on the summit W. of the Stupa, is the Great Tank or Bath, which probably served for ablution purposes in connection with religious rites. It was 39 ft. long by 23 ft. wide, enclosed on three sides by a number of halls and chambers. A flight of steps, once paved with wood, led down into it at either end. In order to render the tank waterproof its brickwork was laid in gypsum mortar and further protected by a backing of bitumen. Near the S.W. corner is a drain for emptying or filling it. After passing through an inspection chamber provided with a manhole, this drain flows into a 6-ft-high culvert furnished with a corbelled roof. To the N. of the tank and separated from it by a narrow lane is a double row of well-paved bathrooms ranged alongside a passage, down which runs an open drain. Each room has its own staircase leading to the top, and is so planned as to secure complete privacy for its inmate. Immediately W. of the tank is the massive brick substructure of the Great Granary, formerly surmounted by a timber superstructure, the floor of which was ventilated by air-passages

visible in the brickwork. On the N. side of the building is a loading-platform, with an alcove for vehicles.

The remains excavated at Mohenjo-daro are mainly residences and shops, the best examples of which are to be seen on the mounds to the E. and S.E. of the Buddhist Stupa N. of the road to Dokri. There are exposed a broad street and blocks of well-built houses, with stairways ascending to the upper floors, bathrooms, wells and underground drains. In this part of the city are two square sewage tanks in the main street, one of which is provided with steps inside to facilitate its cleaning. In the area to the S. of the Dokri road, the visitor should notice in particular the corbelled doorways and drain culverts, as well as the inclined water-chutes connecting with the street drains. It is evident that the inhabitants of the place in the 3rd and 2nd millennia B.C. had advanced ideas both of town-planning and of municipal administration. Their commodious and well-planned houses bespeak a degree of luxury that was unknown at many later periods.

In the Museum (1925) is an interesting collection of antiquities from this site, including engraved seals, jewellery, personal ornaments, implements, weapons, domestic utensils, sculptures, figurines and painted pottery. Others are in the museums at Karachi and New Delhi.

171 m. Larkana Junction (D.B.). The country surrounding it is fertile and populous, and watered by the Sukkur Barrage. Branch line, N.W. to Jacobabad.

212 m. Habib Kot Junction (R.). From here the Quetta railway branches N. (see p. 480). The loop, once the main line, continues to

225 m. Sukkur station (R., D.B.; Circuit House, Canal Bungalow, available, if not occupied, and railway R.H.), headquarters of the Sukkur District, standing on the right bank of the Indus. The heat is great, but a breeze at night follows the river in the hottest season. There used to be carriage and wagon shops of the

North-Western Railway here. Low, bare limestone ridges slope down to the Indus, and on them is the official quarter, called New Sukkur, a cantonment built by Sir C. Napier (1842).

There are tombs of Shah Khair-ud-din, a saint, built 1760, and Muhammad Ma'sum Shah Bakhri, Nawab of Sukkur, at the foot of a tower 90 ft. high, which he erected, and which overlooks the country for many miles. The town was ceded to the Khairpur Amirs between 1809 and 1824. In 1833 Shah Shuja defeated the Talpurs here with a force raised at Shikarpur (p. 480) in an attempt to recover Afghanistan, but he was himself defeated by Dost Muhammad near Kandahar, and returned to Ludhiana.

The Lloyd Barrage, 4725 ft. long, named after the late Lord Lloyd, then Governor of Bombay, is 2 m. W. of New Sukkur. It was begun in 1923 and completed in January 1932. The barrage, 46 spans of 60 ft. across the Indus, feeds seven main canals with a total length of 400 m. One canal is wider than the Suez or Panama Canals and much longer. It irrigates approximately 6 million acres, much of which was virgin land. At the N. end is a memorial to General J. G. Fife, who first suggested its possibility.

On an island rock in the Indus, commanding a good view of the Lansdowne Bridge, is the picturesque temple of Shri Sadbella, with a monastery of Uddiasin Sannyasis founded in 1823.

228 m. from Kotri is Rohri Junction (R.).

Opposite to Rohri, in the Indus, is the small *Island of Khwaja Khizr*. Here is a mosque with an inscription, the last words of which, "Dargah-i-Ali," give the date 952. The shrine of Khizr, who was also called Zinda Pir, or "the living saint," is venerated by Hindus and Muslims alike.

A little to the S. of the Isle of Khizr is the larger *Island of Bukkur*. It is a limestone rock of oval shape, 800 yd. long, 300 yd. wide, and about 25 ft. high, commanding the river. The

fortress has two gateways, one facing Rohri on the E., the other Sukkur on the W. As early as 1025 Abdur Razzak, Minister of Mahmud of Ghazni, expelled an Arab Governor from Bukkur. In the beginning of the 13th century it was an important fortress of Nasir-ud-din Kabachas.

In 1327 Bukkur must have been a place of note, for Muhammad Tughlaq of Delhi sent persons of importance to command there. Under the Samma Princes (p. 470) the fort changed hands, being sometimes under their rule and sometimes under that of Delhi. During the reign of Shah Beg Argun the fortifications were rebuilt, the fort of Alor, 6 m. away, being destroyed to supply material. In 1574 it was delivered up to Keshu Khan, an official of the Emperor Akbar. In 1736 it fell into the hands of the Kalhoras, and subsequently into those of the Afghans, who retained it till it was taken by Mir Rustam of Khairpur. The Amirs attached much importance to this fort. But during the Afghan War of 1838 it was placed on demand at the disposal of the British, and was used first as an arsenal, and then, until 1876, as a prison for Baluchi robbers.

The Indus is crossed by the *Lansdowne Bridge*, connecting Rohri with the Island of Bukkur; the line then crosses the island to Sukkur by another bridge of 290 ft. span. The great span between Rohri and Bukkur is 840 ft. from centre to centre of the cantilevers; each cantilever is 320 ft. long, and the central girder connecting them is 200 ft. long. The roadway is 16 ft. wide in the clear. A single line of railway is laid in the centre. A path 4½ ft. wide for foot traffic is provided on each side. Sukkur, pop. 77,000, was formerly famous for its pearl trade and gold embroidery. A large biscuit factory has recently been started. The Sukkur Barrage across the Indus at Sukkur is the largest irrigation work of its kind in the world. Channels 6474 m. long take off from the Barrage and irrigate an area of 5·25 million acres.



(c) Ruk Junction to Quetta and Chaman

Habib Kot Junction (R., D.B.), 15 m. on the Karachi side of Sukkur (see p. 478). The first station of importance on the Sind-Pishin Railway, opened to Sibi in 1880, is

11 m. Shikarpur station (D.B., Circuit House, Inspection Bungalow, and railway R.H.), a municipal town, founded 1617. The old road (16 marches to Dadur across a desert) to Kandahar and Central Asia passes through Shikarpur, which was long a great trade depot. Shikarpuri traders used to be found all over Turkestan, but since 1947 most have been driven out by the Chinese.

The bazar is covered in on account of the heat in summer. A branch of the Church Missionary Society at Quetta maintains a hospital for eye diseases, where in two months every winter some 2000 operations are performed by the successors of Sir Henry Holland, whose name is still a much respected one in Pakistan. There is a drainage system, which is unusual. Shikarpur is connected with Sukkur by a tar-macadam road, which continues 10 m. towards

37 m. Jacobabad Junction, N.G. Ry. for Kashmor, where there is a levee to control the Indus. (D.B.  $\frac{1}{4}$  m.) This was at one time the military frontier station. The Cantonment was abandoned in 1914.

The town was planned and laid out on the site of the village of Khangarh by General John Jacob, the distinguished Political Superintendent and Commandant, Upper Sind Frontier (1847-58), who built the Residency. The upper storey was dismantled in 1879. The main porch contains a commemorative tablet. A wonderful clock made by Jacob is still working, and he made a rifle (shown). He is buried here under a massive tomb. When he arrived in Upper Sind the whole country about Khangarh was in a state of anarchy; bodies of mounted robbers—Bugtis, Dombkis, Burdis or Marris—swept the plains

and robbed and murdered those they encountered. Khangarh itself offered a stout resistance to the 5th Bombay N.I., but General Jacob's rule put an end to all these troubles. Jacobabad is the headquarters of a civil district administered by the Deputy Commissioner, Upper Sind Frontier. The temperatures at Jacobabad are often the highest recorded in the Indian sub-continent, with an occasional reading of 127° F. in the shade in the months of May and June. It is 190 ft. above sea-level.

The railway across the Pāt, or desert, was laid at high speed in 1879. The names of stations, e.g. Lindsay, Bellpat, record the engineers who took part and others. Trains run at night, and even so the heat may be trying in May and June.

134 m. Sibi Junction station (R., D.B.); alt. 433 ft. Headquarters of the Political Agent, Sibi, from October to May and of the Agent to the Governor-General for several months in winter. He holds a Durbar each February, at which there is a very picturesque gathering of tribesmen, with a horse and cattle show and races. This place is in the valley of the River Nari, near the entrance of the Bolan Pass. Sibi was occupied by the British in the name of Shah Shuja from Nov. 1841 to Sept. 1842, the old fort being used as a commissariat depot. It was ceded to the British by the Treaty of Gandamak in 1879. In the Victoria Memorial Hall *jirgas* are held.

From Sibi there are two lines—the Northern, to Harnal and Khost, with gradients of 1 in 40; and the Southern, Mushkaf-Bolan line to Quetta. In the winter 22° to 23° of frost is not at all uncommon on the higher parts of the line, whilst in summer 120° inside the house is not an unfrequent temperature at Nari. It is scarcely necessary to say that the thickest clothing is necessary during a cold-weather tour.

*Sibi to Boston and Chaman by the Mushkaf-Bolan Route*

The original alignment of this railway along the Bolan bed (1882)

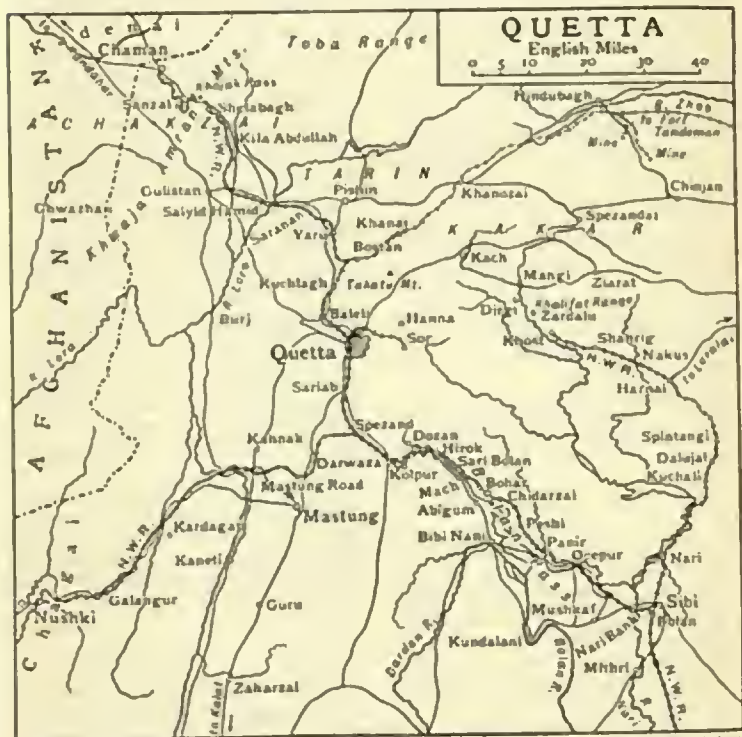
was afterwards abandoned in favour of the present line, opened 1897. It rises 5440 ft. to Kolpur and falls 375 ft. to Quetta. Previously the march through the Bolan Pass (60 m.) took six full days. Bolan is said to mean "entrance of the Mundas" (prehistoric).

From Mushkaf (144 m.) the line

the Bolan is crossed nine times. Three engines are usually attached to a train from Abigum (173 m.).

206 m. **Spezand**, junction for a railway over 83 m. of desert to Nushki (see below). In 1918 the line was extended to Duzdap, now known as Zahidan, 510 m. from Quetta.

222 m. **Quetta** (Shalkot) station



runs for 28 m. up the Mushkaf Valley with easy gradients. It then passes by the Panir Tunnel, 3000 ft. long, into the upper Bolan. There is a road also. For 6 m. beyond the tunnel the works are exceptionally heavy, but from there up to Mach (181 m., 3250 ft.—engine changing station) they are lighter. From Hirok (189 m.) they become very-heavy again, and

(R., D.B., 5508 ft. above sea-level). Quetta (pop. over 100,000) is the headquarters of the Baluchistan administration presided over by an Agent to the Governor-General. It is situated at the N. end of the Shal Valley, 100 m. N. of Kalat, and is a place of great strategic importance, commanding with its outpost of Baleli both the Khojak and Bolan passes. Almost all

the buildings in the Civil Station and City, including the Residency, the Club, the Sandeman Hall (in the City), the Sandeman Library, McMahon Museum, Town Hall and the Memorial Sarai were destroyed in the great earthquake of 31st May 1935. It happened at 3 minutes past 3 a.m., with its epicentre near Mach, and the casualties were enormous. Altogether 23,000 were killed in Quetta and the surrounding villages, including Mastung. A memorial is at the junction of Gloucester and Phayre Roads. A new Town Hall has been built on the Club site, but the other buildings have not been replaced yet. E. of the City is the McMahon Park. To the N., on the farther side of the Habib Nulla, are the Cantonments. To the N.W. stands the *miri*, or fort, a former residence of the officials of His Highness the Wali of Kalat, whose predecessor permitted occupation in 1876. The Staff College, founded 1908, from Deolali, is on the road N.E. to the Hanna Valley.

In winter the cold is very severe. The summer climate, however, is delightful. Fruit of every sort is abundant. There is a Turf Club and a fine golf-course.

Quetta was occupied by British troops in the first expedition in 1838-1842 to Kabul. By the Treaty of Jacobabad (1876) a British political officer was again posted at Quetta (which was taken in lease in 1883), when a Governor-General's Agent for Baluchistan, the famous Sir Robert Sandeman, was appointed. He was buried at Las Bela. In the Afghan campaigns of 1878-80 Quetta formed the base of operations for the Bombay column.

The line now proceeds up the Quetta Valley by Baleli and Kuchlagh to

242 m. Bostan Junction for Khanai (see p. 483).

About 20 m. beyond Bostan Junction the Lora river is passed, the first stream on the Central Asian watershed.

250 m. Yaru Karez, the station for Pishin, on the road to Chaman (76 m.). Since the opening of the railway to Chaman in 1892 the importance of Pishin, the principal place of the Achakzai-Kakar-Tarin country, has much decreased.

272 m. Gulistan station. It was intended, in 1887, to lay a short surface railway from here towards the Ghwazha Pass. The main line turns due N. to

281 m. Kila Abdullah (R.).

291 m. (from Ruk), Shelabagh is at the foot of the *Khojak Pass*, and near the S.E. end of the tunnel passing under the Khwaja Amran Mountains. To the N. is the Tabina plateau, attained by the Zaraband Pass. This tunnel is about 2½ m. long, on a heavy grade, and the atmosphere sometimes is bad. Passing through it, we reach Sanzalla (R.) and then, by a winding descent, the terminus at

310 m. Chaman station, alt. 4817 ft.

The Khojak Pass is surmounted by a military road also, and those who have the opportunity should ascend it (7200 ft.) to see the view W. over the Kadanai Plain and N. to beyond Kandahar, which is hidden by intervening hills.

The distance to Kandahar, the Gandhāra of ancient India and the Arachosia of Alexander, is about 65 m. Special passes are needed to cross the boundary in addition to an Afghan visa on one's passport.

### *Quetta-Nushki Railway*

The Quetta-Nushki B.G. branch from Spezand, 16 m. from Quetta, enters the Chagi District at Galangur, 61 m. from Spezand, and runs in a Westerly direction to Nushki, 83 m.; thence to Dalbandin and Nok Kundi (219 m. from Nushki). The distance is 221 m. from Nok Kundi to Zahidan (Duzdap), in Persian territory, *via* Qila Safed on the border.

Nushki was leased from His Highness the Wali of Kalat in 1899. Trade converges at Nushki from Kharan and Shorawak; at Dalbandin from



(a) Jalk and Mashkel; (b) Garmseel and the Eastern Helmand.

#### *Bostan to Kach*

The scenery of this route should be seen by daylight. Leaving **Bostan** (R.) the line, skirting the northern slopes of the Takatu Mountain on a gradually rising gradient, in one place forming a complete circle and passing over itself, runs to

**Khanai Junction**, N.G. line for Hindubagh (46 m., chrome mines), and opened in 1929 to Fort Sandeman or Apozai (174 m.), in the Upper Zhob valley, headquarters of a Political Agency; alt. 4778 ft.

A section of the former loop railway to Sibi, *via* Kach, Mangi, Khost and Harnai has been pulled up as far as Khost, and replaced by a good motor road, as it was badly damaged by floods in July 1942.

**Kach**, 60 m. from Quetta, 6357 ft. The motor road carries on 33 m. farther to Ziarat (D.B.), the headquarters of the Agent to the Governor-General in Baluchistan in the hot weather, a valley 8000 ft. above the sea, set amongst hills clothed in juniper forests. This place is entirely shut up in the winter, as it is subject to heavy snowfalls. Fishing in the Kahan Tangi (10 m.). It enjoys an excellent climate, but insufficiency of water has limited its development as a hill station.

**Mangi**, 13 m. From here a riding road goes to Ziarat (21 m. E.), traversing the narrow, deep defile of Mir Kasim Tangi.

4 m. below Mangi the Chappar Rift is traversed. The shoulder of a mountain has cracked from top to bottom through the solid mass of limestone, a common feature on the N.W. Frontier. The Rift (93-94 m.) was crossed by a bridge nearly 300 ft. above the bed of the stream. The line near the Rift ran through tunnels and across high bridges. A magnificent view is obtained of the Khalifat Range (11,440 ft.) rising sheer out of the valley on the N.W.

#### *Branch Line from Sibi to Khost*

This was formerly part of a through route to Bostan and Quetta, but is now a dead-end line.

**Harnai** (R.), 58 m. from Sibi; motor road to Loralai (Bori; alt. 4700 ft.) and Fort Sandeman (Apozai).

**Khost**, 82 m. from Sibi, is the present terminus. Trains run on this line on Monday, Wednesday and Friday only.

## ROUTE 3

## LAHORE

*(Map faces p. 492)*

LAHORE<sup>1</sup> (alt. 705 ft.) is the capital of the West Punjab, the seat of two Episcopal Sees, Anglican and R.C., and headquarters of a District (pop. 849,000 in 1951).

There is much to see, as Lahore is full of historic relics. The most famous of these are perhaps the Lahore Fort, the Badshahi Masjid, the Mosque of Wazir Khan, Jehangir's Tomb and the Shalimar Gardens. Many important modern institutions are also sited in Lahore, and it is the chief centre of Muslim culture in Pakistan. There are golf and race-courses, several clubs and restaurants of all kinds. If only a short time can be devoted to sight-seeing, a good deal can be covered in the course of a drive along the Mall to the Fort and back through the City. Drive to Charing Cross, where five roads meet, and E. along the Mall, passing (in this order), right, the Masonic Lodge, a fine edifice at the entrance to the *Jinnah* (formerly *Lawrence*) Gardens; left *Nedou's Hotel*, now a Government hostel and Government offices; right, the combined *Lawrence* and *Montgomery Halls*, which form the nucleus of the Gymkhana Club; left, *Government House*, the residence of the Governor of the Punjab; left, the *Punjab Club* and *Aitchison College*; 3 m. farther on is *Mian Mir* (Lahore Cantonment), beyond the Upper Bari Doab Canal (1859) which irrigates 27,000 sq. m.

The route along the Mall to the W. from Charing Cross, near which is

Faletti's Hotel, passes on the right the Anglican Cathedral and on the left the High Court in which the Federal Court of Pakistan is also at present housed; several Banks, and then on the right, the Telegraph Office; and on the left, the Post Office. Near a slight turn in the road, on the left, are the Tollinton Market, the Central Museum, the Jubilee Institute and the Mayo School of Art, and the Town Hall, and beyond, the entrance to the Anarkali Gardens; the tomb of Anarkali and the principal Punjab Government offices lie to the S.W. of these, the rest of the offices and the University being opposite to the Museum. Turning N. along the Lower Mall the Government College is passed, right; left, Deputy-Commissioner's Court and Government Model School. Farther E. is the King Edward Memorial Medical College and Hospital. Proceeding round the W. side of the city the Cemetery is passed left, and, farther on, the road divides—that left leading to *Shahdara* (p. 493) across the Ravi river bridge, and that right passing the Badshahi Mosque, and the Fort, by a circular road round the N. of the city, to the railway station.

In the Public Buildings of Lahore an attempt has been made to adapt Hindu and Muslim styles to modern requirements.

**History.**—In 1013 Lahore, then called Panchalnagar, was in the hands of a Brahmin King of Kabul, from whom it was wrested by Mahmud of Ghazni, whose famous slave, Malik Ayaz, was Governor here. It was conquered by Shahab-ud-din Ghorî in 1184, but did not, however, attain to magnificence till the rule of the Mughals. Akbar held his court here at times (1584-98), enlarged the fort and surrounded the town with a wall (which has been demolished). Jahangir often resided at Lahore, and during his reign Arjan Dev, Guru of the Sikhs, compiler of the *Adi Granth*, died in prison here. Shah Jahan built the palace of Lahore, and Aurangzeb built the great Badshahi Mosque, but

<sup>1</sup> Thornton's *Lahore* and Syad Muhammad Latif's *Lahore* (1892) give very full accounts of the place.

in his time the city began to decline, and was much ruined from 1749 onwards by Ahmad Shah Abdali. Of its glory in its prime the proverb ran: "Isfahan and Shiraz united would not equal the half of Lahore." Vigorous Muslim governors, Abdul Samand Khan, Zakaria Khan (1717-1738), Yahia Khan (1738-48), the son of the latter, and nephew of the Delhi Wazir Kamar-ud-din Khan, and Mir Mannu, son of Yahia (1748-1752), maintained themselves in the Punjab, and fought with the Sikhs, but submitted to the Persians under Nadir Shah, and to the Afghans under Ahmad Shah. When the widow of Mir Mannu, Murad Begam, governing for her son, was entrapped by the Wazir of Delhi, Ghazi-ud-din, Adina Beg (1755-58) was made Governor of the Province; and it was his rebellion and the summoning of the Mahrattas to protect him against the Sikhs that led in 1761 to the Battle of Panipat. From 1775 the Sikhs were the real rulers. Under Ranjit Singh, Lahore grew greatly in importance, and under British rule from 1849 to 1947 its growth was intensified.

The Circular road runs round the city, to which it gives access by a number of gates.

In the N.W. corner is the Citadel. The city moat has been filled in and has been partly converted into lawns. The Ravi river, flowing W., once washed the walls of the city, and in 1662 made such encroachments as to necessitate the construction of a massive embankment 4 m. long, but it now passes at about 1 m. W. of the city.

At Charing Cross a Legislative Chamber (1938) initiated a Government centre.

#### *The Upper Mall—E. of Charing Cross*

The Jinnah Gardens contain varieties of trees and shrubs such as the *Pinus longifolia*, the Australian gum-tree, and the carob-tree of Syria; also a zoo, a cricket ground, on

which the M.C.C. played one of their Test Matches against Pakistan, and an open-air theatre.

At the N. side fronting the Mall is the Lawrence Hall, built in memory of Sir John Lawrence in 1862. The Montgomery Hall, built in 1866 in memory of Sir Robert Montgomery (Lawrence's successor as Lieutenant-Governor), faces the central avenue of the gardens.

Government House stands on the opposite side of the Mall, N. of the Jinnah Gardens. It was the tomb of Muhammad Kasim Khan, cousin of the Emperor Akbar. He was a great patron of wrestlers, and his tomb used to be called *Kushti-wala Gumbaz*, or Wrestler's Dome. E. of this is the Punjab Club, and E. again the Aitchison College, which owes its inception to Sir Charles Aitchison (Lieutenant-Governor, 1882-87).

#### *The Mall—W. of Charing Cross*

The R.C. Cathedral is a very fine building; the Anglican Cathedral, designed by Sir Gilbert Scott, was erected 1884-87. The High Court building is in the late Pathan style of the 14th century. The Telegraph Office, the Post Office and the Imperial Bank are all handsome buildings. Adjoining the last is the original building of the Forman Christian College, now situated on the Canal bank.

The Central Museum, opened in 1894, contains antique sculptures, coins, Kangra and Mughal paintings, the arts and crafts of the Province, textile manufactures and some raw products. The Graeco-Buddhist sculptures were excavated from sites in the Peshawar district and surrounding territories, the ancient Gandhara country. These were largely the work of Graeco-Bactrian sculptors, and show a very strong Hellenistic influence, for example, in Corinthian capitals from Jamalgi. The subjects

<sup>1</sup> The standard work on these sculptures is A. Foucher's *Art gréco-bouddhique du Gandhara*, vol. 1, Paris, 1905.



are purely Indian, the bas-reliefs illustrating scenes of Buddha's life. The Buddha image itself is, in all probability, a creation of the artists of Gandhāra. The flourishing period of the Graeco-Buddhist school is believed by the best authorities to fall in the 1st century A.D., though the most classical specimens are probably earlier. A stupa drum of Sikri occupies the centre of the archaeological gallery. It is carved all round with various scenes of Buddha's life, including that of his being fed by a monkey. The statue of Gautama Buddha, emaciated after his long fast, is striking. Among inscriptions may be seen that of Takht-i-Bahai, dated in the reign of King Gondophares, at whose court St. Thomas, the Apostle of India, is believed to have lived (A.D. 40), and who, according to tradition, put the Apostle to death.

In the archaeological department<sup>1</sup> the bases of two pillars brought by General Cunningham from Shah ki Dheri, probably the ancient Taxila; numerous Buddhist sculptures from the Yusafzai country and elsewhere, in which the classical influence is plainly discerned; a Buddhist pillar about 9 ft. high, with a huge head projecting on one side, dug up near Jhelum. Two relics of the prehistoric age—finely finished celts of porphyritic greenstone—were found in Swat.

The collection of jewellery, both antique and modern, includes specimens from the Trans-Indus territory. A collection of huqqas of all periods and in all materials is contained in another interesting case. There is also a comprehensive collection of musical instruments made by the late Mr. Lockwood Kipling, and a good collection of Indian arms and armour, among which a dagger fancifully decorated with pearls running in

grooves in the blade, and a sword, the hilt and scabbard of which are decorated with Niello work, are particularly noticeable. Other cases contain specimens of pottery and Punjab glass, and of the *Kofsigari* work of Gujarat and Sialkot; cups and ornaments of vitreous enamel from Bahawalpur; silver inlaid in pewter and perforated metalwork from Delhi.

There are specimens of the silk manufactures of Bahawalpur and Multan, and satinettes. The embroideries called *shishadar phulkaris*, of soft floss silk on cotton, interspersed among which are small bits of glass, are special to the Punjab; the rude painted idols were worshipped by the ladies of the Sikh Court. There are choice examples of Kashmir shawls, both woven and hand-embroidered, and some in which the two processes are combined, and specimens of that interesting process called "tie-dyeing," showing the method of manufacture. Miniature model groups show workers engaged in making pottery, glass, metal ware, lacquer work, turning, etc. There are also collections of the leathern ware of the Punjab; of ethnographical heads by Messrs. Schlagentweit; lay figures habited in the costumes of the people of Lahaul, Spiti and Ladakh; and Tibetan curiosities, such as prayer-wheels.

In the mineral section will be seen a model of the *Koh-i-Nur* made for the London Exhibition of 1851. According to the Hindus, this diamond belonged to Karna, King of Anga, and according to the Persians it and its sister diamond, the Darya-i-Nur, or "Sea of Light," were worn by Afrasiab.

The numismatic section, which is almost unique for the period of the Greek rule in Bactria and the Punjab, and contains also Moghul and Indian coins of great interest, can be seen on application to the Curator. The coin catalogue is by Mr. R. B. Whitehead, I.C.S., Clarendon Press, 1914.

The Tibetan collection includes

<sup>1</sup> See *Descriptive Guide to the Department of Archaeology and Antiquities, Lahore Museum*, by Percy Brown. Illustrated. Lahore, 1908. 8 ss. An illustrated catalogue of the Graeco-Buddhist (or Gandhāra) sculptures by Mr H. Hargreaves is on sale for 8 ss.

some remarkable specimens of Lamaistic temple banners. Finest among them is the embroidered banner, showing Padma-Sambhava (Lotus-born), who converted Tibet to Buddhism. One of the painted banners depicts the "Wheel of Existence" and other scenes of Buddha's life from his conception and birth till his Nirvana and the worship of his relics.

Among minor antiquities should be noted a Buddha statuette of brass inlaid with silver and copper from Fatehpur, in the Kangra District. It belongs to the 6th century A.D.

Among the specimens of the mineral resources of the country will be seen iron ore from Bajaur. It is a magnetic oxide of singular purity. Antimony and lead are also shown, and gold found in the sands of the Punjab rivers in small quantities, with specimens of rock-salt of two kinds—one from the Salt Range between the Jhelum and the Indus, and the other from the hills beyond the Indus.

Opposite the Museum is the University Hall and University Laboratory, and in front of the latter is the famous "Kim's" gun, called the Zamzama, "Hummer", or Lion's Roar. The Sikhs called it the Bhangianwali Top—that is, the cannon of the Bhangi confederacy. The gun was made for Shah Wali Khan, Wazir of Ahmad Shah Abdali, and was used by him at the Battle of Panipat. After Ahmad Shah left India it came into the hands of the Bhangi Misl, and Maharaja Ranjit Singh eventually got possession of it, and used it at the siege of Multan in 1818, when it was damaged, after firing only two rounds. It was then placed at the Delhi Gate of Lahore until 1860, when it was removed to its present site. Persian inscriptions give the date of casting 1760. Beside the Museum is an ordinary sign-post indicating the distance and direction not of a nearby place, but of London.

The Mayo School of Arts attained considerable eminence under the late Mr. Lockwood Kipling, Mr. Percy Brown, and the late Sardar

Bahadur Ram Singh. The school has always been a centre of craft-work in the Punjab. Mr. Lionel Heath expanded the school by direct dealing with small craftsmen.

W. of the Museum is the Town Hall, and S. of this is the Punjab Public Library, said by some to have been built by Wazir Khan, by others by Ilahi Bakhsh. It has four white cupolas, and contains many valuable books. One wing is a memorial to Sir Muhammad Iqbal, the famous Urdu poet and philosopher, whose memory is venerated in Pakistan as second only to that of the Quaid-i-Azam. He is regarded as having been almost prophetic on the desirability of a separate Muslim state.

Not far off, on the E. outskirts of the Anarkali Bazar, is the Nila Gumbad, or Blue Dome, the tomb of Abdul Razak, a saint of the time of Humayun. Farther S., near the Presbyterian church, is the shrine of another Muslim saint. Over the door is a Persian inscription which says it is the tomb of Syed Muhammad Shah Mauji-i-Darya, son of Nurullah, who was a spiritual guide in the time of Akbar.

The Tomb of Anarkali, Pomegranate Blossom (a name given to a favourite lady in the harem of Akbar, who was also called Nadira Begam, or Sharfunnissa), is an octagon cased in plaster and surmounted by a dome. It was once occupied by Kharak Singh, the heir-apparent of Ranjit Singh: later it was given to General Ventura, an Italian of Jewish extraction in the Sikh army, who removed later on to the adjoining house, now the Secretariat, and used the tomb as his zenana. After the annexation of the Punjab by the British in 1849 the tomb was converted into the church of the Civil Station (St. James), but it is now used as the Historical Record Room. This is a model of its kind and should be visited (apply to the Keeper of the Records). Many interesting documents are on view.

The cenotaph, now at the E. end of the central chamber, is of white

marble, and the ninety-nine names of God are exquisitely carved. On the side, below the names, is written *Majnun Salim-i-Akbar* (the enamoured Salim, son of Akbar), Salim being the name of Jahangir. On the W. side is a date, above the words "In Lahore," corresponding to 1615, which is probably the date of the building of the tomb. The story is that Anarkali was beloved by Salim, and was seen by Akbar, his father, to smile when the Prince entered the harem. As a punishment for this it is said that she was buried alive, and the pathetic distich engraved on her sarcophagus certainly indicates that Salim was her lover:—

"Ah gar man baz binam rue yar-i-khwesh  
ra.  
'Ta kiamat shukar goyam Kardagari,  
khwesh ra."

"Ah, if I could again see the face of my  
beloved,  
'To the day of judgment I would give  
thanks to my Creator."

The grave of the French General Allard's daughter is in the Kuri Bagh, formerly garden of the Maharaja of Kapurthala.

The Government College buildings are on the right side of the Lower Mall, opposite the District Courts, and here some of the best hockey in the Punjab can be seen. Farther back to the W. from here is the noted shrine of Data Ganj Bakhsh, a saint of the time of Mahmud of Ghazni. Next, a view is obtained of the great mosque, and the fort rising above it. The *Badshahi Masjid* (which contains relics, including a hair of Muhammad) was built by Aurangzeb.

N. of the mosque are Sikh shrines. The first is that of Guru Arjan, the fifth Guru, and compiler of the *Adi* (original) *Granth*. The *Granth* was read here daily in a huge volume over which attendants reverently wave *chauris*. According to Sikh legend, he disappeared in the Ravi on this spot, upon which Maharaja Ranjit Singh accordingly built this memorial.

The *Samadh* covers the ashes of Maharajas Ranjit Singh, Kharak

Singh and Nau Nihal Singh, grandson of Ranjit Singh. It faces the E. wall of the fort, and is a square stucco building, restored in part in 1840, on a high platform of marble. The ceilings are decorated with traceries in stucco inlaid with mirrors. The arches of the interior are of marble, strengthened with brick and *chunam*, and clamped with iron. In the centre is a raised platform of marble, on which is a lotus flower carved in marble, surrounded by eleven smaller flowers. The central flower covers the ashes of Ranjit Singh (d. 1839); the others those of four wives and seven concubines who became *satis*.

In the centre of the *Hazuribagh* is the *Barahdari*, a marble pavilion built by Ranjit Singh from the spoils of Mughal edifices. Its historical associations render it of special interest. It is frequently mentioned by European travellers who visited Lahore during the Sikh period. William Moorcroft, the explorer, was lodged here in May 1820, in the reign of Ranjit Singh, and Captain Leopold von Orlich was received in audience by Sher Singh in January 1843.

The *Hazuribagh Darwaza* of the Lahore Fort,<sup>1</sup> is sometimes called the Akbari Darwaza, the Gate of Akbar, but the present gate is a later structure, apparently built at the same time as the *Badshahi Masjid*, and renewed by the Sikhs.

The *Hazuribagh Darwaza* and the *Masti Darwaza* (the other main gate which gave access to the fort from the side of the city) have long been closed.<sup>2</sup> The fort is now entered through a modern postern dating from the year 1853, where a register of visitors is kept. Behind it rises the *Hathi Pol*, or Elephant Gate, which once formed the private entrance to the apartments occupied by the Emperor and his ladies.

<sup>1</sup> The account of the Lahore Fort is based on Dr. Vogel's *Historical Notes on the Lahore Fort* (*Journal Punjab Historical Society*, 1911, i, 38-55).

<sup>2</sup> The old elephant route into the fort is also closed. It originally gave access directly to the *Shish Mahal* Court.



The gate is decorated with Kashi tile mosaics, continued all along the W. and N. faces of the fort wall.<sup>1</sup> Though this tile-work has suffered irreparable damage owing to neglect and the repeated bombardments during the Sikh period, it still retains its brilliancy of colour. This so-called *kashi* work was a favourite mode of decorating brick buildings in the days of Shah Jahan, and is common in the buildings of his reign at Lahore. But the decoration of the fort wall is unique in that in several of the panels figures of living beings have been introduced. Many panels depict elephant fights, the favourite recreation of the Moghul Court. The elephants are full of vigour. The spandrels are decorated with winged figures of Persian fairies (*paris*) in floating robes, carrying a fan or a lamb or holding a horned demon with horns tied in front.

On the wall of the Saman Burj two panels depict a camel fight, and one, much damaged, shows four Moghul horsemen playing polo, the goal-posts consisting of two upright slabs. Polo, or *chaugan* as it is called in Persian, was a favourite sport at the Court of the Great Moghuls.

On the N. wall beneath the Khwab-gah of Jahangir may be seen a pair of fine blue dragons (the dragon, or *azhdaha*, was one of the emblems carried in front of the Emperor), while another panel shows the familiar scene of the goat and monkey-man.

The enamelled tile-work on the N. wall belongs, perhaps, to the reign of Jahangir, but that on the Saman Burj and on the W. wall may be safely ascribed to the beginning of Shah Jahan's reign.<sup>2</sup> A Persian inscription over the Hathi Pol records that Shah Jahan built a Royal Tower (*Shah Burj*) in 1631-32, which is now known as *Saman Burj*.

Three distinct building periods are

noticeable in the palace proper—the early Moghul palace, completed by Jahangir in 1617-18; Shah Jahan's palace, completed in 1631-32; and the additions due to the Sikhs, who restored the palace after a period of neglect.

From the *Hathi Pol* two roads lead up to the palace buildings. The ancient road, now closed to the public, starts to the N. (left) of the gate, and by a twisted flight of steps leads up to a courtyard which, by a marble gate, communicates with another court adjoining the square of the *Saman Burj*. It was once the private entrance to the imperial palace. The modern road is a ramp of military construction which takes the visitor to the W. end of what was once the quadrangle of the Diwan-i-Am. The cloistered row of buildings forming this square was demolished after the military occupation, except a block in front of the Pearl Mosque, or *Moti Masjid*. This will convey some idea of the original cloister. Over the gate there is a marble slab with a Persian inscription which records the completion of the early Moghul palace by Ma'mur Khan in the twelfth regnal year of Jahangir—1027 of the Hijra (1617-18).

This gate and the little courtyard behind give access to the Pearl Mosque, or *Moti Masjid*, apparently the earliest of four buildings of the name.<sup>3</sup> It is of white marble, with a court in front. The Sikhs converted it into a treasury, and it was continued to be used as such until it was rescued by Lord Curzon, who ordered its restoration in 1903-04. The variety of ceiling construction in the various compartments of the prayer chamber should be noticed.

The Diwan-i-Am, in the centre of the fort, consists of two distinct buildings. The smaller at the back (N. side), which consists of rows of small apartments, is the older portion

<sup>1</sup> On these tile mosaics, see *Journal of Indian Art and Industry*, vol. 14, Nos. 113-17.

<sup>2</sup> See the *Mosaics of the Lahore Fort*, by Dr. J. Vogel.

<sup>3</sup> The Pearl Mosque in the Agra Fort was built by Shah Jahan, that in the Delhi Fort by Aurangzeb, and that at Multaui, or Old Delhi (Kutb), by Bahadur Shah I.

which existed in the reign of Jahangir. The open hall in front, supported on four rows of ten sandstone pillars, was added by Shah Jahan in 1626, the first year of his reign, so that his courtiers, when attending the daily audience, might be sheltered. The entire superstructure is modern, and the buildings appear to have been reconstructed, perhaps during the Sikh period. The most interesting part is the throne balcony, or *Jharoka*, in which the Emperor used to make his daily appearance. Between the front row of columns may be observed remnants of a white marble railing, whilst along the platform in front of the hall a red sandstone railing is partly preserved. These railings separated the nobles, according to their rank and dignity.

The historical associations of the *Diwan-i-Am* are many. It was probably here that Manucci rejoined Dara Shikoh after his defeat at Samugarh.<sup>1</sup> In the days of Ranjit Singh the *Diwan-i-Am* was known as *Takht*—i.e. the Throne. It was here that after Ranjit Singh's death his body lay in state. Dr. Martin Honigberger, his court physician, gives a graphic description of how he met in the great courtyard one of the four Queens who were to be burnt with the remains of their husband.<sup>2</sup>

At the back (N.) of the *Diwan-i-Am* is the oldest portion of the Lahore palace. It is usually designated as the Quadrangle of Jahangir, although it is possible that these edifices go back to the reign of Akbar. They consist of two rows of buildings facing each other, with sandstone porches characterised as early Moghul by eaves supported on ancient brackets. The carved work on the two slightly projecting edifices at the ends of both rows is particularly fine.

In the centre of the N. side of the quadrangle the *Bari Khwabgah*, as-

cribed to Jahangir but evidently modernised, has been converted into a museum (1928) with a collection of Sikh weapons and old plans of the Fort. The central portion of the quadrangle was once occupied by a square tank and ornamental garden.

The smaller square adjoining Jahangir's Quadrangle on the W. has preserved more of its original character. It is occupied by a formal garden, with a platform and fountain in the centre. The open pavilion on the N. side of this garden is the *Chhoti Khwabgah*, or Lesser Bed-chamber. It is a pavilion of white marble supported on five rows of five pillars carrying scalloped arches. The archways on the N. are closed with pierced screens. An eave, supported on brackets, runs along the four sides of the building. The roof has a parapet with marble facing decorated with a border of *pietra dura*. The interior is paved with variegated marbles, and the centre is occupied by a fountain basin scalloped out and inlaid with semi-precious stones, most of which have disappeared. The marble ceiling is modern.

Below the *Khwabgah* a ruined structure will be seen at the foot of the fort wall. It is the *Arzghah*—i.e. the place where in the morning the nobles assembled to pay their respects to the Emperor. Note the puns mentioned on p. 489.

The next court is called *Ahlat Ahana*. In the N.W. corner of the adjoining square there is an open pavilion which dates from the reign of Ranjit Singh, and was used by him as a *Kutchery*, or Court of Justice. Its Sikh origin is clearly indicated by the combination of white marble and red sandstone brackets, and the juxtaposition of marble trellis screens with red sandstone posts in the ornamental railing on the roof of the building. The curious frescoes on the N. wall, relating to the legend of Krishna, are evidently the work of one of Ranjit Singh's court painters.

The court in the N.W. corner of

<sup>1</sup> Nicolao Manucci, *Storia do Mogor*, translated by William Irvine (Murray, 1907), vol. 1, pp. 154, 306.

<sup>2</sup> Honigberger, *Früchte aus dem Morgenlande*, p. 111 (English translation, p. 97).

the palace is *Saman Burj*<sup>1</sup> (p. 489), formerly the *Shah Burj*, or Royal Tower.

A large hall, now known as *Shish Mahal*, or Palace of Mirrors, occupies the N. side of the square. It was here that in March 1849 the sovereignty of the Punjab was assumed by the British Government, as is recorded on a marble tablet let into the wall, and the Koh-i-nur diamond was handed to Sir John Lawrence. The *Shish Mahal* is built on a semi-octagonal plan. Its largest side, facing the square, has a row of double pillars of inlaid white marble, forming five archways surmounted by an eave of the same material. Within, the spandrels over the arches are decorated with *pietra dura*. The graceful vine pattern over the two outer arches deserves special notice. The main room, a rectangular hall of noble dimensions, has a dado of white marble, while the upper portion of the walls and the ceiling are decorated with mosaic of glass laid in gypsum, which accounts for the name of Palace of Mirrors. This decoration belongs to two different epochs. The ceiling, with its prevailing aspect of subdued gilt, formed undoubtedly part of the original edifice. The wall decoration is inferior, with sherds of blue and white china. It is typical Sikh work. The central hall is surrounded by a row of nine smaller rooms decorated in the same fashion. In the largest of these rooms, at the back of the main hall, is a marble screen of trellis-work. The roof of the *Shish Mahal* is encumbered with structures dating from the Sikh period.

The ornamental marble pavilion, with "Bengali" roof, which stands on the W. side of the square, is called *Naulakha*—a modern name which is explained from its having cost nine lakhs of rupees to build. In one of the dado panels there appears a "Chinese" cloud converted by the Sikhs into a bird. The painting and mirror work of the wooden ceiling is also certainly

due to the Sikhs. The roof must once have been covered with sheet copper and pinnacles of the same metal.

The remaining buildings of the *Shah Burj* are not remarkable. The courtyard is paved with grey and variegated marble, and the centre is occupied by a reservoir. In the N.W. corner of the court there is a stone floor, measuring 9 ft. 6 in. square, which does not belong to the original pavement. It belonged originally to a mansion in the city, and was purchased by Ranjit Singh. An apartment in the N.E. corner of the square is indicated as Sher Singh's bathroom.

N.W. of the Fort is the public park, much used for training the various volunteer forces that have been raised for the defence of Pakistan, in particular the Pakistan National Guard.

Leaving the Huzuribagh by the S. gate, and turning E. into the crowded city streets, the *Sonehri Masjid*, or Golden Mosque, is reached. This has three gilt domes, and was built in 1753 by Bokhari Khan, a favourite of the widow of Mir Mannu, who governed Lahore for her son under Ahmed Shah Durani. He is said to have displeased the lady, whose female attendants beat him to death with their shoes.

In a courtyard behind the mosque is a large well, with steps descending to the water. It is said to have been dug by Arjan, the fifth Guru.

A street with some fine balconies leads E. again from here to a *chawk*, or square, where is the very beautiful Mosque of Wazir Khan. It was built in 1634 by Hakim Ala-ud-din of Chiniot, Governor of the Punjab under Shah Jahan. The brick walls are faced inside with Nakkashi, glazed tiles, with a yellow ground. Over the entrance is written in Persian: "Remove thy heart from the gardens of the world, and know that this building is the true abode of man." In the centre front of the mosque is the Muslim credo, and in panels along the façade are beauti-

<sup>1</sup> The word *saman* is an abbreviation of Arabic *musamman*, meaning "octagonal."



fully written verses from the Koran. The structure and its decoration are notably Persian in character. From the gallery round the minarets, about 3 ft. broad, there is a view over the city.

Beyond the *chauk* and the Delhi Gate of the city, the Landa Bazar leads to the railway station. The palace of Dara Shikoh and the great Tripulia Bazar lay between the city and the station; and the houses and gardens and tombs of the nobles extended along the Ravi as far E. as Shalimar. The ruined tomb of Mir Mannu adjoins the open space W. of the railway station; the mosque of Dai Anga, E. of the station, was built by a foster-mother of Shah Jahan in 1635.

In the old town the balconies and projecting oriel windows of the irregular brick houses, together with the variety and colour of the costumes of the people, form a striking picture. The most effective corners will be found at the N. ends of the streets leading from the Mochi and Lohari Gates. S. of the latter the Anarkali Bazar runs for  $\frac{1}{2}$  m. to near the Punjab Museum. To the E. of it are situated the Female Hospitals. A college for girls commemorates the visit of Queen Mary in 1912.

At the Multan and Bahawalpur road junction is the ruined Chauburji (Four Towers). This led to the garden of Zebunnissa Begam, a daughter of the Emperor Aurangzeb, and is faced with blue and green encaustic tiles. This lady, who died in 1669, long before her father, and who was a poetess under the name of Makhfi (Hidden), is said to have been buried at Nawan Kot, 1 m. S. from this garden.

### Excursions from Lahore

(1) The Maclagan Engineering College is on the left of the Grand Trunk Road to the *Shalimar Gardens*, 5 m. E. on the Amritsar Road from the main railway station. About half-way to them is the gateway to

the *Gulabi Bagh*, or Rose Garden, laid out in 1655 by Sultan Beg, Admiral of the Fleet to Shah Jahan. The Nakkashi work of coloured tiles on the gate is hardly inferior to that on Wazir Khan's Mosque. On the gateway is inscribed in Persian:—

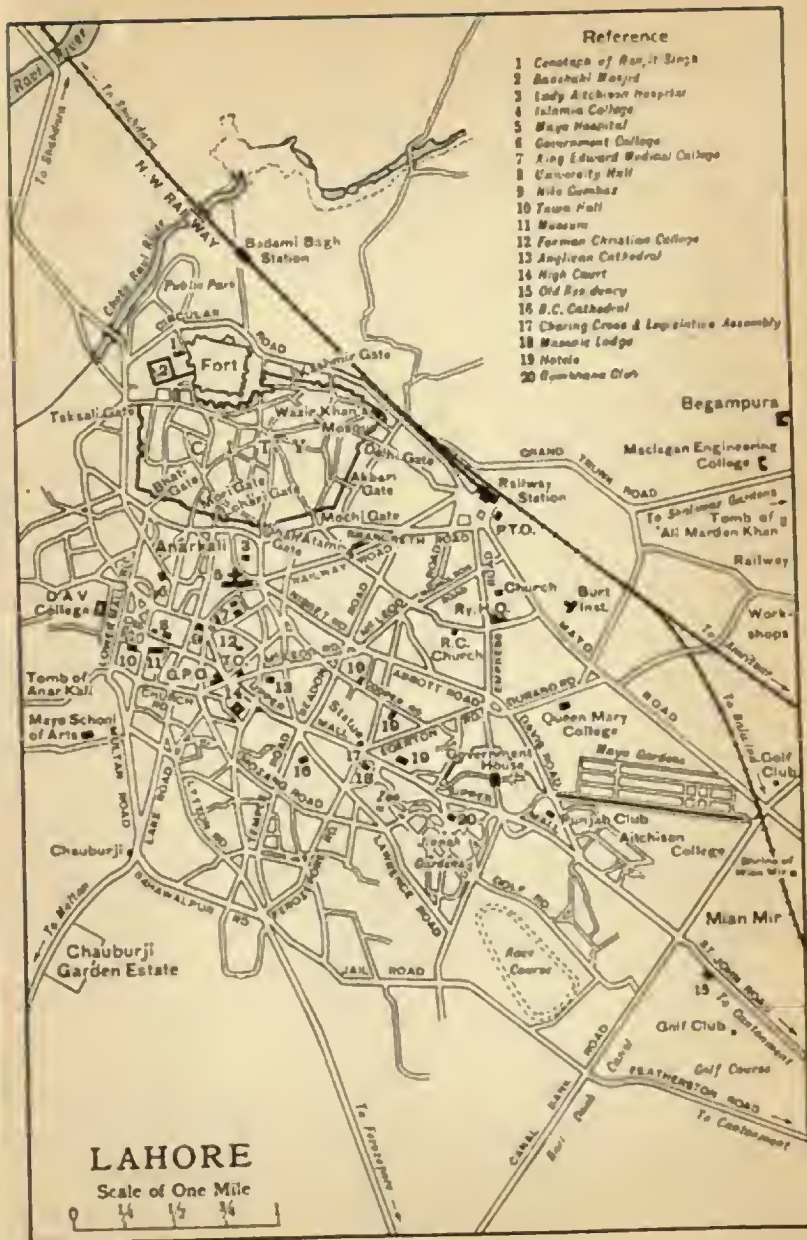
"Sweet is this garden; through envy of it,  
the tulip is spotted,  
'The rose of the sun and moon forms its  
beautiful lamp."

Close to this is the tomb of Sharfunnissa Begam, sister of Zakaria Khan, Governor 1717-38, which is decorated with representations of cypress-trees in enamelled plaster.

N.E. of Maclagan College is the village of Begampur. The ruined octagonal tomb to the E., known as the Bagga Gumbad, or White Dome, is the tomb of Yahia Khan (d. 1748). Nearby are the mosque and grave of Zakaria Khan and his father, in a garden. Nearer the river again is the garden tomb of Shah Bilawal, a saint honoured by Shah Jahan, where Maharaja Sher Singh was murdered in 1843.

Opposite to the Gulabi Bagh, and within a railway enclosure to the S. of the road, is the Tomb of All Mardan Khan, the Moghul engineer, who created the Shalimar Gardens. Its lofty archway retains traces of exquisitely coloured tiles. 50 yd. S. of this is the octagonal tomb built of brick, now much ruined, in Mughalpura, where the railway workshops are.

The *Shalimar Gardens* were laid out in 1637 by order of Shah Jahan. They are divided into three parts, in tiers of different levels; the highest was known as the Farhat Bakhsh, and the two lowest as Faiz Bakhsh. The whole extent is about 80 acres, surrounded by a wall, with a large gateway and pavilions at each corner. The original pavilions were of white marble. Canals traverse the garden, and there is a tank in the centre with an island and a passage across to it. There are one hundred small fountains in the first garden, and double that number in the tank.







On the opposite side of the road are two other gardens, the *Sindhana-wala* and *Mir Brijlal's*; to the E. is the fine garden of *Jamadar Khushhal Singh*, and across the road to the N.E. that of *Lehna Singh*.

(2) 4 m. from Lahore on the line to Raiwind (Route 2, p. 477) is *Lahore Cantonment* station. At Mian Mir, *Jowahir Singh*, uncle and minister of the Infant Maharaja *Dhulip Singh*, was executed by the Sikh army in 1845.

After crossing the *Bari Doab Canal* by the road from the station to the Cantonment, is the *Shrine of Mian Mir*, a saint from whom the Cantonment derived its former name, and who was honoured by the Emperors *Jahangir* and *Shah Jahan*, his real name being *Muhammad Mir*. It stands in the centre of a quadrangle 200 ft. square, on a marble platform. Over the entrance is an inscription in Persian giving the date=1635. The left side of the enclosure is occupied by a mosque.

Near the former *Garrison Church* (still filled on Sundays by the many devout Pakistani Christians) are memorials to *Sir Charles Napier* and *Sir Michael O'Dwyer*, the latter being a fine building used as a Clubhouse for Junior Commissioned Officers (the equivalent of the V.C.Os. of the British Raj).

Returning towards the railway station, on the right is the village of *Shahu-ki-Ghari*, where are a number of large tombs, all more or less ruined. At the corner of *Nicholson Road* is *Kila Gujar Singh*, fort of a *Bhangi Sardar* and upon *Macleod Road* is the venerated *Tomb of Bibi Pakdaman* (the chaste lady). According to tradition, this saint was the daughter of the younger brother of *Ali* by a different mother. Her real name was *Ruqayya Khanum*, and she was the eldest of six sisters, all hurried here, who fled with her from *Baghdad* after the battle at *Karbala* in 680; she died in 728, at the age of ninety. Visitors are expected to take off their shoes. There are five enclosures, and

the tomb of *Ruqayya* is in the fifth. It is of brick, whitewashed.

(3) *Shahdara* is situated on the W. bank of the *Ravi*, N. of the railway and road bridges, from which the *Tomb of the Emperor Jahangir* is  $1\frac{1}{2}$  m. It is convenient to go by motor (about  $5\frac{1}{2}$  m. drive).

Before crossing the railway is seen (right) the tomb of *Nurjahan*, wife of *Jahangir*, a plain building of one storey. After crossing the railway a domed building is passed on the right. This is the tomb of *Asaf Khan* (see below).

Immediately E. of it is the *sarai* or outer court. An archway of white marble, and 50 ft. high, leads into the garden court of *Jahangir's* mausoleum, once the *Dilkusha* garden of the Empress *Nurjahan* (*Mihr-un-nissa*). The low building on a terraced platform has four minarets, 95 ft. high, at the corners and a small pavilion over the tomb chamber in the centre,<sup>1</sup> the passage into which is paved with beautifully streaked marble. The cenotaph is of white marble, inlaid with *pietra dura* work. On the E. and W. sides are the ninety-nine names of God, most beautifully carved, and on the S. side is inscribed, "The Glorious Tomb of His High Majesty, Asylum of Pardon, *Nur-ud-din Muhammad*, the Emperor *Jahangir*," 1627. On the four sides are screens of lattice-work. The lamp over the tomb was presented by the *Maharao of Kotah*.

A staircase in one minaret leads up to the flat roof of the terrace, covered with a marble tessellated pavement. The marble balustrade was taken away by *Maharaja Ranjit Singh* to *Amritsar*. The minarets are four storeys high, and are built of magnificent blocks of stone 8 ft. long. From the top there is a view over the *Ravi* to the city of *Lahore*.

The *Tomb of Asaf Khan*, brother of the Empress *Nurjahan*, is an octagon surmounted by a dome.

<sup>1</sup> The model of the tomb was that of *I'timad-ud-daula* at *Agra*.

It shows marked Persian influence. It has been almost entirely stripped of the *kashi* work. The cenotaph is of white marble. The Tughra writing on it resembles that on the tomb of Jahangir. Before marrying Jahangir, Nurjahan was married to an Afghan, Ali Kuli Khan, who lived at Burhanpur. Jahangir compassed his death, and carried Nurjahan away to Delhi; as she refused to marry him, he imprisoned her in a small palace, and made her an allowance of 14 annas a day. Eventually Asaf Khan persuaded her to marry Jahangir. On his death Nurjahan wished a younger son of the Emperor married to her daughter by her Afghan husband to succeed him; but Asaf Khan stood by Shah Jahan, and the ex-Queen retired into private life. Asaf Khan died in 1611, having attained to the rank of Khan-i-Khanan and Governor of Lahore, under Shah Jehan, who erected the tomb. Nurjahan survived her brother for four years.

(4) 26 m. W. of Lahore is Sheikhupura once Jahangirabad, the hunting-seat of Jahangir and of Dara Shikoh, the eldest brother of Aurangzeb. The road crosses the bridge over the Ravi. The Upper Chenab Canal is crossed at mile 18. On the way the Deg, a famous local stream, is crossed.

On the left, at Sheikhupura, is a garden-house built by Rani Nakayan, wife of Ranjit Singh. At the S.W. corner of the garden is her Samadh, an octagonal building. Over the door is a picture of the ten Gurus, with an inscription.

## ROUTE 4

LAHORE to PESHAWAR and the KHYBER PASS by Gujranwala, Wazirabad Junction (for Stalkot, also for Lyallpur and Khanewal), Gujrat, Lala Musa Junction, Jhelum, Rohtas, Manikyala, Rawalpindi, Golra (for Khushalgarh and Kohat), Taxila, Hassan Abdal (for Abbottabad), Attock and Nausahra (for Hoti Mardan and Malakand).

Lahore to Peshawar Cantonment is 288 m. by the North-Western Railway.

4. m. The bridge over the Ravi river carries a road also.

5 m. from Lahore, Shahdara station. The tomb of the Emperor Jahangir,  $1\frac{1}{2}$  m. off, is described on p. 493 (Excursion 3). From here a branch line runs (57 m.) to Sangla Hill (p. 495) and Lyallpur (85 m.).

38 m. Here the main Upper Chenab Canal (opened 1913) is crossed.

43 m. Gujranwala station (R., three R.H., Canal Dept., P.W.D., and Municipal Committee), the birth-place of Ranjit Singh in 1780. At the S.E. corner of the town is the *Samadh of Mahan Singh*, his father, an octagonal building, 81 ft. high to the top of the gilt ornament on the summit. Within are the sculptured rosettes or knobs which mark where the ashes are deposited. The large rosette surrounded by twelve smaller ones is inscribed "Sarkar Ranjit Singh." That nearest the entrance is in memory of a blue pigeon that fell down into the flames in which Ranjit Singh and his concubines were being consumed at Lahore in 1839. Other rosettes mark the ashes of Mohan Singh Padshah, Maharaja Sher Singh and Kaur Nau Nihal Singhji. There

is a narrow but lofty pavilion, covered with mythological pictures, among which is one of Duryodhana ordering Draupadi (p. xli) to be stripped. As fast as the clothes were pulled off her she was supernaturally reclothed. At 100 yd. to the E. is the pavilion of Mahan Singh. Close to the market-place is the house where Ranjit Singh was born, with a frieze of geese round the courtyard.

In the Fort N.E. of the town is the *Baradari*, or pavilion, of the famous General Hari Singh Nalwa, who was killed in 1837 at Jamrud (p. 510) in action against the Afghans. It stands in 40 acres of garden and grounds. To the E. is a pavilion 12 ft. high, full of small niches for lamps. At 70 yd. to the N. of the house is the Samadh of Hari Singh. The place where the ashes (brought from Peshawar) lie is marked by a knob shaped like a budding flower. There are no *sati* memorials. A picture on the wall inside is a portrait of Hari Singh hawking, with a string of ducks passing over his head. The gardens round Gujranwala are famous for Malta oranges. Gujranwala is known for its iron safes, which are being exported in large numbers.

62 m. Wazirabad Junction station (R., D.B. with four suites). This place, founded by Wazir Khan in the reign of Shah Jahan, became under Ranjit Singh the headquarters of Avitabile, his Italian general, who built a completely new town on the plan of a parallelogram surrounded by a wall. A broad bazar runs from end to end. Wazirabad is famous for its cutlery and sword-sticks.

N. is the great *Alexandra Bridge* over the Chenab, opened in 1876. The Chenab is subject to sudden furious floods. 20 m. S. is the ford and battlefield of Ramnagar (1848).

From Wazirabad a branch line runs E. to Sialkot.

27 m. Sialkot station (D.B.K.; alt. 880 ft.). Seat of a large sports industry. Tennis rackets and hockey sticks are made of mulberry. Perhaps, however, its most important

industry now is surgical instrument and equipment making. There is also a large new Government Ordnance factory.

Sialkot is identified with the ancient Sagala, the capital c. 160 B.C. of the Indo-Greek Menander (the Milinda of the Buddhists) and of Mihirakula the Hun. The *Church* is a striking object, having a steeple 150 ft. high. Near the railway station and the city is a lofty old fort, in which the British residents took refuge on the mutiny of the 46th Bengal Infantry and a wing of the 9th Light Cavalry on 9th July 1857. A number were killed. After these outrages, the mutinous cavalrymen invited two of the surviving field officers to command them with higher pay and a guarantee of furlough to the hills every hot weather!

At Marala (N. of Sialkot) are head-works of the Upper Chenab Canal, which runs to the Bailloki barrage on the Ravi river and feeds the Lower Bari Doab Canal.

The railway line extends to Jammu, and there is a branch from Sialkot S.E. to Narowal (39 m.), junction on the Amritsar line (both now out of use pending settlement of the Kashmir dispute).

### *Lyallpur Branch Line*

Another branch line S.W. from Wazirabad runs through the Rechna Doab by Sangla, 68 m., and Lyallpur, 96 m. (D.B.K.), named after Sir James Lyall, to Shorkot Road Junction, 163 m., and Khanewal to Multan, 201 m. There is a network of lines required to convey grain to Karachi.

The District of Lyallpur, area 3511 sq. m., was the largest wheat-exporting District in undivided India, and grows American cotton. Its existence depends on the irrigation afforded by the Lower Chenab Canal, but its prosperity is endangered by the present high water-level and salt-petre deposit. The Punjab Agricultural College is located at Lyallpur, also a large new Cotton Mill.



*Main Line*

71 m. from Lahore Gujrat station is the headquarters of a district. The town (D.B.K.; alt. 780 ft.) stands on the ancient site of two earlier cities. The second, according to General Cunningham, was destroyed in 1303. Two centuries later Sher Shah Sur was in possession of the country, and either he or Akbar founded the present town. Akbar's fort stands in the centre of the city. It was first garrisoned by Gujars, and took the name of Gujarat Akbarabad. Akbar's administrative records are still preserved in the families of the hereditary registrars. During the reign of Shah Jahan, Gujrat became the residence of a famous saint, Pir Shah Daula, who adorned it with numerous buildings. In 1741 the Ghakkars established themselves, and in 1765 the Manjhai Sikhs acquired the country. The Civil Station, in which is the D.B. lies to the N. In it is a Church of Scotland Mission.

**The Battlefield.**—The decisive Battle of Gujrat, which ended the Second Sikh War, was fought on 21st February 1849. The two villages of Kalra, 2½ m. S. of the D.B., were the key of the Sikh position, in a flat plain. Lord Gough's camp had been at Wazirabad, but upon being joined by the force which had captured Multan under General Whish, he moved it to Shadiwal between 17th and 19th February. Thence at 7 a.m. on the morning of 21st February the British army started the battle with a heavy artillery bombardment. By 11.30 a.m. most of the Sikh guns had been withdrawn, dismounted or abandoned. The British infantry then advanced, deployed and drove the Sikhs from their position in Kalra. There was no attempt to make a further stand at Gujrat, and the Sikh army streamed away in utter defeat to the E. and W. of the town, which was occupied by one o'clock.

Next day General Gilbert, with 12,000 men, started in pursuit of the enemy, and at Manihyala received the

submission of the entire Sikh army on 14th March.

In the cemetery at *Shah Jahangir*, called after a fakir of that name, are the tombs of those who fell in the battle. Beyond, to the E., are two mosques, one of which is rather remarkable. Gujrat is a starting-point for one of the old routes into Kashmir.

83 m. Lala Musa Junction station (R.).

*Loop Line to Multan*

The Sind-Sagar line runs W. to the Indus, and then S. 345 m. to Sher Shah Junction, S. of Multan (p. 474).

At 21 m. Chillianwala was fought, in the Second Sikh War, on 13th January 1849, the most desperate of all the battles between the British and the Sikhs. The Sikhs advanced from their position on high ground between Rasul on the N. (soon to be well known as the site of a great hydro-electric scheme) to Moong on the S., and opened a heavy fire on the British troops, and Lord Gough ordered a general attack on them, though only a very short time of daylight remained. Their advance was checked, but finally the British troops were recalled with the loss of some of their guns.

Alexander the Great crossed the Jhelum somewhere in the neighbourhood of Tasul (on a branch from Mandi Baha-ud-din jn.), and defeated Porus in 326 B.C., not very far from the field of Chillianwala. At Rasul there is an Engineering College.

At 45 m. Malakwal Junction, a short line runs to Bhera (18 m.), where finds have been made, and to Kheura; a second branch runs S.W. to Sargodha Junction (for Khushab) and Hundewali Junction (for Chak Jumra), in the Rechna Doab, crossing two channels of the Chenab river and continuing to Shorkot Road, where it crosses the Chenab river by the Rivaz bridge, 2314 ft. long. At Trimmu (14 m. S.W. of Jhang) is the Emerson Barrage, at the

junction of the Jhelum and Chenab rivers.

At Shorkot Road lines from Wazirabad and Lahore (Shahdara) running through the Lyallpur District converge. Crossing the Ravi river by the Abdul Hakim bridge, near the Sidhnai dam, this branch continues to Khanewal and Lodhran on the Sutlej river.

49 m. from Lala Musa Junction the Victoria bridge over the Jhelum river is 2720 ft. long (1887).

**Mayo Mine.**—A famous salt mine at Khewra, in the Pind Dadan Khan tehsil: it would be well to write beforehand to the Superintendent. There are three R.Hs. for the accommodation of travellers. When the salt was first worked is not known, but excavations existed on the spot as far back as the time of Akbar, and the miners have a tradition that their first settlement dates from the 6th century of the Muhammadan era. The existing mine was named after Lord Mayo in 1870.

57 m. Pind Dadan Khan, a centre for several excursions.

**Katas.**—A pool sacred to Hindus in the centre of the Salt Range, 15 m. N. of Pind Dadan Khan, at an elevation of over 2000 ft. The story is that, Siva being inconsolable at the death of his wife, Sati ("The True One"), tears rained from his eyes and formed the two pools of Katas, or Kataksha ("Raining Eyes"), and Pushkar, near Ajmer. At the foot of Kotera, the W. hill, are the remains of temples in the Kashmir style clustered in a corner of an old fort. These *Sat Ghara*, or seven temples, are popularly attributed to the Pandavas, who are said to have lived at Katas during a portion of their seven years' wanderings. At Amb, S.W., is a temple in the Kashmiri style. The village of Choa Saidan Shah (good R.H.) is noted for roses and attar (perfume).

**Nandana.**—A place 14 m. W. of Choa Saidan Shah, in a remarkable dip in the outer Salt Range. Nearby

are extensive remains of a temple, a fort, and a large village. The temple is in the Kashmiri style, but faces W. instead of E., as temples of that style usually do. Of the fort two bastions of large well-cut sandstone blocks still remain. Nandana is mentioned as the objective of one of Mahmud of Ghazni's expeditions in 1014. Early in the 13th century it was held by Kamruddin Karmani, who was dispossessed by a general of Jalaluddin Sultan of Khwarism. The latter was defeated on the Indus in 1221 by Chingiz Khan, one of whose officers—Turti, the Mongol—took Nandana and put its inhabitants to the sword. It appears in the list of places conquered by Altamish, who entrusted it to one of his nobles.

**Jalalpur.**—An ancient site on the N. bank of the Jhelum river, possibly the site of the ancient Bucephala, built by Alexander the Great in memory of his famous charger, which was killed in the battle with Porus at the crossing of the Jhelum; Sir Aurel Stein has accepted the identification. Jalalpur is now the seat of one of the leading Muslim "Pirs" of the Punjab, and is annually visited by a large number of disciples at the time of the *Urs* (anniversary of the death of the founder).

**Malot.**—A fort and temple on a precipitous spur projecting from the Southern edge of the Salt Range, about 9 m. from Katas. The fort is said to have been built five or six centuries ago by Raja Mal, a Janjua Chief, whose descendants still hold the village. The temple, with its gateway, stands on the extreme end of the cliff. They are in the earlier Kashmiri style, built of coarse red stone, much injured by the action of the weather. The temple is 18 ft. square inside, with remarkable fluted pilasters and capitals, on each of which is a kneeling figure.

Sh Ganga, 3 m. N.E. of Malot. In it stands a small temple in the later Kashmiri style, and near Warala, a hamlet on the adjacent spur, a broken Buddhist sculpture was found some

years ago and set up by Hindus in a small temple at Siv Ganga, but having been rendered useless for purpose of worship, the Hindus allowed its fragments to be sent to the Lahore Museum, where it was restored. The relief originally contained eighteen or nineteen figures, the central one, a Bodhisattwa, carved in a somewhat late stage of Gandhara art.

105 m. **Khushab Junction**, on the right bank of the Jhelum river, a place of great antiquity. Branch crossing the river by the Montmorency bridge to Shahpur City and Sargodha Junction (29 m.; alt. 614 ft.)

120 m. **Mitha Tiwana**, recruiting area for the 19th K.G.O. Lancers, whose Hon. Colonel was the late well-known Major-General Sir Umar Hayat Khan, A.D.C. to the King.

158 m. **Kundian**, junction for the line running N. to Campbellpur (p. 504). The Sind Sagar railway now turns S. through a desolate and salty tract on the E. bank of the Indus.

209 m. **Darya Khan** for Dera Ismail Khan (D.B.K.), formerly Akalgarh, 12 m. distant, W. of the Indus, in the N.W.F. Province. There is a bridge of boats in the low-water season and a steamer ferry at times, otherwise special arrangements for crossing the river must be made. On 1st January 1871 Sir Mortimer Durand, who fixed the boundary between India and Afghanistan, and had become Lieut.-Governor of the Punjab in 1870, lost his life at Tank by an accident and is buried in the churchyard here. Roads run to Bannu, Tank (42 m.), and to Fort Sandeman in the valley of the Zhob, *via* Chaudhwan. Near Pezu on the Bannu road is Sheikh Budin (now vacated) on a hill (4516 ft.) which is devoid of water, but a few officials used to spend the summer here.

N. of Dera Ismail Khan are two forts of Kafir Kot, close to Bilot, situated on small hills attached to the lower spurs of the Khasor range, and overlooking the Indus (no metalled road). The main features of

these forts are an outer defensive wall, consisting of rough blocks of stone, some of great size, and various groups of buildings, inside resembling small Hindu temples, and more or less carved. The area of these forts is considerable, and they could have held a good-sized garrison. Traces are still to be seen of their arrangements for raising water from the Kachi below. Legends suppose them to have been occupied by the last of the Hindu Rajas, Tel and Bil, and they certainly point to the existence, in times before the Muslim invasion, of a Hindu Raj possessed of considerable resources and architectural skill.

221 m. **Bhakkar** (D.B.). The table rock of the Takht-i-Suleman ("Throne of Solomon," 11,672 ft.) can be seen to the west on clear days.

320 m. **Mahmud Kot**, junction for Ghazi Ghat, where there is a bridge of boats in winter and in summer a ferry steamer for Dera Ghazi Khan (alt. 398 ft.), a district of the Punjab. Fort Munro (alt. 6307 ft.) is 51 m. W. A good motor road leads through it to Loralai and Quetta, whence it is possible to motor to Afghanistan, Persia and Europe.

336 m. **Muzaffargarh**, where the novelist Flora Annie Steel was at one time Inspectress of Schools.

346 m. after crossing the Chenab river (p. 495) **Sher Shah**, junction with the Karachi-Lahore line (Route 2).

#### *Main Line*

Beyond **Kharlan** (92 m. from Lahore on the main line to Peshawar) the ry. traverses a broken tract known as the Pabbi, crosses the Upper Jhelum Canal, and then the Jhelum river by a bridge, affording a view of the snows of the Pir Panjal and of the town on the N. bank. The bridge, 4892 ft. long, carries the Grand Trunk Road, on the same piers, down-stream. The canal runs to the Khanki Barrage on the Chenab river, feeding the Lower Chenab Canal.

103 m. **Jhelum station** (R., D.B.K.).



on the right bank of the Jhelum river, is headquarters of a district. The Civil Lines and Cantonment lie 1 m. E. and W. of the town respectively. Many ancient pillars have been dug up near the railway station, and amongst them one with a human face in the Greek style, which is now in Lahore Museum. Another is to be seen in the railway engineer's compound.

Till the political changes of 1947 Jhelum was an important timber-depot. The timber cut in the Kashmir forests was floated down the river and collected. The American Presbyterian Mission maintains a hospital for women, while R.C. nuns from England and Ireland have, since Partition, been given facilities for starting a school which is already very popular amongst better-class Pakistanis. The Regimental Centre of the 1st Punjab Regiment has also been built here since Partition, the main feature being an impressive mosque which was formally brought into use in 1951.

Tangrot, some 28 m. from Jhelum, in the Jammu Province of Kashmir State, is a well-known place for *mahseer* fishing.

Rohtas is 12 m. N.W. of Jhelum. Carriage-road to the Kahan river 8 m., and after that a cart-track along the river, and then a bridle-path below barren hills 200 ft. high. This famous fort, which is partly visible from the railway, stands on a hill overlooking the gorge of the Kahan river. Its wall extends for 3 m. in places from 30 ft. to 40 ft. thick, and enclose about 260 acres. It was built by Sher Shah in 1542 as a check on the Ghakkar tribes. There are 68 towers and 12 gateways. The entrance, up a steep path, is by the Khawas Khan Gate, on the N.E. of the hill. The Sohail Gate (where is the R.H.) is on the S.W. It is a fine specimen of the Pathan style, over 70 ft. in height, with balconies on the outer walls, and is reached through the town, with a deep fissure on the left, and on the right an inner wall with a

lofty gateway, called after Shah Chand Wali. Within this, in ruins, is the palace of Man Singh of Jodhpur, built after he occupied Kabul (1585). The S.W. corner is a lofty barahdari, with a stone finely carved with figures of birds, etc. In the S.E. corner is a smaller barahdari, about 25 ft. high. The wall between the two is gone. There were twelve gates to the fort, but they are now nearly all in ruins. The Shisha Gate (an inner gate) was so called from the Harim's Hall of Mirrors, which adjoined it.

The gradient between Jhelum and (135 m.) *Sohawa* is still steep, although reduced from 1 in 50 to 1 in 100 by a winding realignment. The scenery of the East extremity of the Salt Range, through which the line passes, is very wild in parts.

Tilla, an Eastward continuation of the Salt Range, 3242 ft. above the sea. The hill is sometimes used as a summer resort by officers of Jhelum District. A famous monastery of Jogi fakirs, one of the oldest religious institutions in N. India, is situated here.

155 m. on the main line from Lahore to Peshawar *Mandra Junction*, branch line to Bhaun, 47 m.

164 m. *Mankiala* station is the nearest point to Manikyala Tope, which is 1 m. distant.

*Manikyala* was first noticed by Mount Stuart Elphinstone in 1809, on a mission to Shah Shuja of Kabul, and thoroughly explored by General Ventura in 1830. In 1834 the stupa was explored by General Court,<sup>1</sup> and thirty years after by General Cunningham. There are coins taken from it, at different levels, of Kanishka and Huvishka which date from the beginning of the Christian era, but with them was found a gold coin of Yaso Varma of Kanaui, who reigned not earlier than 720, and many silver Sassano-Arabian coins of the same period. General Cunningham thought that the stupa might have been originally built by Huvishka, who deposited

<sup>1</sup> Ventura and Court were European officers in the service of Ranjit Singh.

coins of his own reign and of his predecessor Kanishka, and that the stupa, having become ruinous, was rebuilt in its present massive form by Yaso Varma of Kanauj (after 720), who re-deposited the relic-caskets with the addition of a gold coin of himself and several contemporary coins of Arab governors.

The dome of the stupa, which was probably about 100 ft. high, is an exact hemisphere, 127 ft. in diameter. The outer circle measures 500 ft. in circumference, and is ascended by four flights of steps, one in each face, leading to a procession path 16 ft. in width, ornamented both above and below by a range of dwarf pilasters. The tee has gone.

At 2 m. to the N. of Ventura's Tope is Court's Tope. Here the earth is of a bright red colour, and General Cunningham identified this stupa with that mentioned by Hiuen Tsang as "the stupa of the body-offering" while at 1000 ft. to the S. of it is Hiuen Tsang's "stupa of the blood-offering," attributed to its being stained with the blood of Buddha, who, according to a curious legend, is said (in a previous existence) to have offered his body to appease the hunger of seven tiger cubs. The stupa of the body-offering was opened by General Court, who found in a stone niche, covered by a large inscribed slab, three cylindrical caskets of copper, silver and gold, each containing coins of the same metal; four gold coins of Kanishka were found in the gold box; in the silver box were seven silver Roman denarii of the last years of the Republic, the latest being M. Antonius Triumvir, and therefore not earlier than 43 B.C. The eight copper coins in the box belonged to Kanishka and his predecessors. The inscription has been studied by M. Senart and Professor Lüders.

General Cunningham ran trenches across another mound, and brought to light the outer wall and cells of the monks, forming a square of 160 ft.

176 m. Sohan river.

180 m. Rawalpindi Cantonment Junction,\* alt. 1687 ft., for Basal (56 m., p. 504), (D.B., Hotels, R.). This is at present the headquarters of the Pakistan Army, as well as of the civil division and district of Rawalpindi. The city and Cantonment have a population (1951) of 243,000. It received its name from Jhanda Khan, Ghakkar Chief, who restored the town of Fatehpur Baori, destroyed by an invasion of the Moghuls in the 14th century.

The Mall runs for 4 m. through the station, forming part of the Grand Trunk Road. On it is situated Flashman's Hotel. Near the Club is a memorial statue of Queen Victoria. The *Anglican Church* is about 1 m. from the railway station, and nearby are the *Scottish* and *R.C. Churches*. The *Fort* is about  $\frac{1}{2}$  m. S. of that again. The *Public Garden* by this is a park of 40 acres, with a low forest well preserved, and close by is the *Golf-Course* (18 holes). Opposite is the great Ordnance Depot. The American Missionary hospital, built since Partition, is one of the best hospitals in Pakistan and visitors are cordially welcomed.

Rawalpindi is the starting-place of the motor-road to Murree, 37 m.; alt. 7527 ft. (Brightlands, Cecil and other hotels). There are two D.Bs. on the road—one at Barakao, 13 m., and the other at Tret, 26 m. from Rawalpindi. Barracks were erected in 1853. The houses in Murree are built on the summit and sides of an irregular ridge, and enjoy magnificent views over forest-clad hills into deep valleys, studded with villages and cultivated fields, with the snow-covered peaks of Kashmir in the background. On the S.E. is the former Lawrence School for the children of British soldiers, which still carries on as a school, but with many different types of boys, including the families of British soldiers still serving in the Pakistan Army or working in business firms. The loftiest peaks behind the sanatorium attain a height of over 9000 ft. The climate is

temperate, the lowest recorded temperature being 21°, the highest 96°. Visitors should consult the Municipal Office for information.

The small stations in the hills N.W. of Murree, known as the Galis (Barian, Ghora Dacca, Khanspur, Doonga, Changlagali, Khairagali and Nathiagali), are most conveniently reached from Murree. The most Northerly of them, Nathiagali, is the summer residence of the Governor of the N.W. Frontier Province. The walks through the Galis are lovely in spring—nothing in the whole Himalayas is more beautiful. A regular bus service connects Abbottabad with Murree and the Galis, but it is liable to interruption from snow in the cold weather.

Rawalpindi is also the starting-point of the best route into Kashmir by Murree and the Jhelum Valley, which, however, is unavailable at present, owing to the unsettled political affiliations of Kashmir.

14 m. N. of Rawalpindi is the new town of Wah, being built to house the workers of the great Ordnance Factory now under construction.

16 m. beyond Rawalpindi, on an eminence above the Margala Pass, a cutting made in Akbar's time, is the monument of General John Nicholson, with the following inscription:—

"Erected by friends, British and Native, to the memory of Brigadier-General John Nicholson, C.B., who, after taking a hero's part in four great wars, fell mortally wounded, in leading to victory the main Column of assault at the great siege of Delhi, and died 22nd September 1857, age 34."

189 m. Golra Junction for the line to Basal Junction, where it meets the line from Campbellpur (p. 504).

200 m. Taxila (Saralkala) Junction (D.B.) for the line (35 m.) to Havelian (9½ m. from Abbottabad, see p. 504), and station for the ruins of Taxila (ancient *Takshasila*). Refreshment and waiting-rooms at station. It is most conveniently visited by car from Rawalpindi (21 m.) along the Grand Trunk Road, off which motor roads

run close to the principal objects of interest. To visit all the remains, two days are required. Trains allow only a few hours. For a prolonged visit there is a small P.W.D. Bungalow about 1 m. away, permission to occupy which may be obtained from the Executive Engineer, P.W.D., Rawalpindi District. Near the station is the Archaeological Museum, where permits can be had to view the excavations. (See *Guide to Taxila*, by Sir John Marshall, obtainable at the Office.)

The remains (discovered 1852), E. and N.E., are spread over an area of some 25 sq. m. They comprise three distinct cities. The earliest of these is situated on the Bhîr mound (at the N. end of which stand the Archaeological Museum and bungalow), and was in occupation for some centuries before about 180 B.C. The second city, known as Sirkap, N.E. of the mound on the farther side of the Tamra Nala (*Tibero-nala* or *Tibero-potamos* of the Greek historians), a tributary of the Haro river, appears to have been built by the Bactrian Greeks and to have been occupied successively by the Scythians, the Parthians and the early Kushans. The third city, now called Sirsukh, about 1 m. N.E. of Sirkap, was probably founded, as shown by the "diaper" masonry, by the Great Kushan Emperor Kanishka (dates uncertain) and flourished for some five or six centuries. In this city the Chinese pilgrim, Hiuen Tsang, sojourned and from it the distances and directions to the various monuments described by him are calculated. Little of this city is visible. Besides these three cities, to each of which the name of Taxila (*Takshasila*) was transferred in succession, other outlying monuments have been excavated, the most important among them being the Dharmarajika Stupa near the village of Shahpur, on the S. side of the Hathial spur, a massive temple with Ionic pillars at Jandial, N. of Sirkap, and two groups of Buddhist buildings, one in a defile in the hills



near the village of Mohra Moradu, about 1 m. S.E. of Sirsukh, and the other on a hill near the village of Jaulian. There is a less accessible fortress of Giri, dating from A.D. 400, possibly a refuge from the White Huns, who destroyed Sirsukh c. A.D. 500.

A good plan is to drive to the Dharmarajika Stupa, walk (about 1½ m. N.W.) through a defile in the hills to the stupa of Kunala, and descend into the city of Sirkap. The conveyance can go round to the N. side of Sirkap, and the visitor can drive to the Temple of Jandial, and thence E. to Mohra Moradu and Jaulian. The Museum (opened in April 1928) contains ten thousand coins collected since 1913.

The remains at the Chir Tope (ancient name *Dharmarajikastupa*), and so called because it has been "split" by earlier excavators, comprise a large number of Buddhist stupas, chapels and monastic dwellings near Shahpur and the Hathial spur. In the centre is the Main Stupa, erected possibly in the time of Asoka, but subsequently enlarged. The decorative stone facing on the E. side dates from about the 4th century. Around the main edifice there originally stood a circle of small stupas, but a series of chapels was constructed on their ruins, and numerous other stupas and chapels were erected round about, with a monastery to the N. The buildings on this site are constructed in various styles of masonry, and as their relative ages have been ascertained they offer reliable data for fixing the age of other monuments in this part of India. Among them the visitor should notice in particular the chapel in the N.E. corner with the feet of a colossal figure of the Buddha, once about 35 ft. in height, a small apsidal Chaitya on the W. side of the Main Stupa, and a chapel not far from it, where relics of the Buddha, accompanied by a Kharosthi inscription on a silver scroll (of the year 136 of Azes=A.D. 78) were discovered.

The Stupa of Kunala, at the S. end of Sirkap, is said to commemorate the spot where Kunala, the son of the Emperor Asoka and Viceroy of Taxila, had his eyes put out through the guile of his stepmother Tish-yarakshita. The story, which resembles that of Phaedra and Hippolytus, is told by Hsüen Tsaang.

The original stupa, only about 10 ft. in height, can be seen emerging from the core of the larger structure on its W. side. It was erected probably by Scytho-Parthians; the larger structure was built around it about A.D. 300 and extended over the ruins of an ancient city wall. An exceptional feature of this later stupa is the concave curvature of the plinth—an idea which was perhaps borrowed from the Greeks. Immediately to the W. of the stupa is a spacious monastery.

From the Kunala Stupa a view can be obtained of the city of Sirkap below and the broad Haro Valley beyond. The monument about 5 m. distant on the last spur of the hills bounding the valley on the N., is the Stupa of the Head-gift, now known as the Bhallar Stupa, in the monastery belonging to which Kumāralabda composed his Buddhist treatise.

The remains excavated in Sirkap comprise the main street running N. and S., with the fortifications at its N. end and a variety of buildings separated by lanes laid out with considerable regularity. The buildings visible on the surface belong mainly to the Parthian and early Kushan period. Beneath are two layers of buildings of the Scythian period and below these two more layers of the Greek period (190-85 B.C.). In the upper layers are a number of houses, several small shrines, believed to be Jaina, a large Buddhist apsidal temple, and a palace closely resembling in plan the palaces of Assyria.

The houses were two- or three-storeyed with chambers around open courts. They were occupied either by several families or by professors with their numerous pupils, for Taxila was the most famous seat of learning in

ancient India and attracted students from far and near. A feature of the houses, which is noticed also by Philostratus in his *Life of Apollonius*, is that there are underground rooms (*taikhana*s), access to which was provided by trap-doors from the chambers above. Large numbers of antiquities, including domestic utensils, have been found. Noteworthy among them are an Aramaic inscription of about 400 B.C., a head in silver repoussé of the Greek god Dionysus, a bronze statuette of Harpocrates, the Egyptian child-god of silence, and gold jewellery of Greek workmanship.

The Temple at Jandial, N. of Sirkap, dates from about the Christian era, and is planned like a Greek temple, with the addition of a solid tower or *zigurat* between the *naos* (sanctuary) and *opisthodomos* (back porch), from which the rising and setting sun could be observed. This and other considerations (notably the absence of images) suggest that it was a temple of Zoroastrian fire-worshippers during the Scytho-Parthian period. It is possible that this is the temple described by Philostratus where Apollonius waited before entering the city of Taxila.

The Buddhist stupas and monasteries at Mohra Moradu, Kalawan S.E. of Sirsukh, and Jaulian are well preserved. Those at Mohra Moradu were first erected about A.D. 200; two or three centuries later images and reliefs, which adorn the walls, were added. The monastery was two-storied and consisted of a court surrounded by 27 cells, with several additional chambers, on its E. side, one probably a bathroom and another a refectory. In one cell of the larger court was a perfect stupa, with all its umbrellas complete (in the Museum), and in the same court are several interesting groups of stucco figures. The main stupa, W. of the monastery, is chiefly remarkable for the masterly stucco reliefs of the Buddha and his attendants which are now in the Museum. From it a charming view is obtained of the

Mohra Moradu gorge and valley of the Haro below.

The remains at Jaulian (E. of Mohra Moradu and on a hill) are of the same character, probably slightly earlier. The stupa is enclosed by courts surrounded by a series of chapels, and there are numerous smaller stupas adorned with unique stucco and clay reliefs. In one of the smaller stupas (to the S. of the main edifice) a remarkable relic-casket of lime plaster was discovered, painted and studded with gems. In the burnt monastery a half-charred manuscript of birch bark in Brahmi of the Gupta period was also found.

209 m. by rail from Lahore is Hassan Abdal station (D.B.), famous for the so-called *Lalla Rookh's*<sup>1</sup> tomb, which is close by; also on account of the spring of *Baba Wali*, or, as the Sikhs call it, Panja Sahib. Baba Wali was a Musalman saint, and one version of the local legend is that Baba Nanak, the founder and Guru of the Sikhs, caught a rock thrown at him by Baba Wali, who had refused him water, and commanded water to flow from it. (The impression of Guru Nanak's hand is said to have remained ever since, and at one end of the tank there is a rude representation of a hand in relief on a rock, from underneath which the water flows into the tank.) This place has been appropriated in turn by Buddhist, Brahman, Muslim and Sikh. The shrine of the saint Pir Wali Kandahari is on the peak of a lofty and precipitous hill best climbed from the S.

The Panja Sahib Sikh Gurdwara is at the E. entrance to the town, on the right. The road to it through the town leads down to a brook, crossed by stepping-stones. A Sikh temple has been constructed at the tank, which is a beautiful pool of water canopied with mulberry and pipal-trees, and full of mahseer, some of them as big as a 15-lb salmon. The

<sup>1</sup> The last poem in *Lalla Rookh*, that of the "Fair Nurmahal," was recited by the disguised Prince at Hassan Abdal.

walk leads some 250 yd. along the stream, past some historic architectural remains of Jahangir, and past another pool, to Lalla Rookh's tomb, which is very plain, and stands in a garden surrounded by a wall, with four slim towers, one at each corner; the enclosure is well filled with trees, amongst which is a cypress more than 50 ft. high.

At Wah, a mile from Hassan Abdal, is a large cement factory; and also a Moghul garden, said to have been built by Akbar, who exclaimed, "Wah! Wah!" at the view. It is a protected monument, in the charge of the family of Sardar Muhammad Hayat, to whom it was given after the Mutiny.

At Haripur, 20 m. from Hassan Abdal, is a memorial to "Colonel Canora," who was killed defending his guns against the Sikh insurgents in 1848. "Canora" is a corruption of Kennedy, an American deserter from the Navy who became a colonel in the Sikh service, and with Holmes (at Bannu), Foulkes and other European officers lost his life by refusing to take part in the Sikh War of 1848 against the British.

From Hassan Abdal to Abbottabad (D.B. and hotel), 44 m. by metalled road, *via* Havelian. A branch line of the N.W.R. runs from Taxila Junction on the main line to Havelian, 9½ m. from Abbottabad, but it is quicker to go by taxi from the junction. Abbottabad is a pretty hill station (alt. 4010 ft.). The name is derived from Major Abbott (1849-1853), who demarcated the station and pacified the district after the British annexation.

Nearby at Kakul is the Pakistan Military Academy, the Sandhurst of Pakistan, while in Abbottabad various regimental centres and other military institutions may be seen, including the Piffer Mess still maintained as well as ever it was before Partition.

There are several valleys near Abbottabad called "Galis," which make excellent summer resorts, e.g. Thandiani, 10 m.; Nathiagali, 21 m.;

Dungagali, 23 m.; and Changlagali, 30 m. Of these the favourite is Nathiagali, where there are two hotels. There are hotels also at Changlagali and Dungagali. Nathiagali is the summer capital of the N.W.F.P. Government. The Governor's House is situated in a beautiful garden.

There is a metalled motor road from the Grand Trunk Road through Hassan Abdal and Abbottabad to Kashmir, *via* Mansehra (16 m.) and Domel, at present unavailable.

From Abbottabad also a good road (taxis and buses available) leads to the picturesque *Kaghan* valley, a trip to which is increasingly popular with the foreign population of Karachi in the hot weather. Trout fishing is excellent, but arrangements for camping still require considerable planning. A jeep service runs in summer to the head of the valley, which rises to far above the winter snow line, and it is now possible to reach Chitral and Gilgit by this route. Full information regarding this area may be obtained from the N.W. Railway Offices in Karachi and Lahore.

231 m. from Lahore, on the main line to Peshawar, is **Campbellpur**, headquarters of the Attock District. This is the junction for an important strategic railway which runs *via* Mianwali to Kundian Junction, with branch lines across the Indus into the N.W.F.P.

#### *Branch Lines to Kohat, Bannu and Tank*

20 m. from Campbellpur, Basal Junction connects with a direct line (1881) from Golra Junction near Rawalpindi.

36 m. Jand Junction for a branch to Kohat Cantonment (37 m.), crossing the Indus at Khushalgarh by a cantilever bridge, with a roadway. N. of the road are the hills of the Jowaki Afridis, against whom an expedition was sent in 1875-76. From Kohat (alt. 1710 ft.) a N.G. line continues to Thal, running under the Samana range of the Orakzai. On this



range is Fort Saragarhi (p. 268). By the Chagru Kotal near Hangu two divisions crossed in 1897 to occupy Maidan in Tirah, the heart of Afridi territory, and the action of Dargai was fought close to the Kotal. Thal (62 m.) is at the mouth of the Kurram Valley, detached from Afghanistan in 1879. The tribesmen are Shias. A road leads to Parachinar and to the Peiwar Kotal, crossed by Lord Roberts in the Second Afghan War in 1879. The Safed Koh range, with a high peak, Sika Ram, runs along the N. side of the valley. In 1919 the Afghans invaded and marched down the valley to Thal, where they were met and defeated by Brigadier-General Dyer, who acted with great resolution.

Between Thal and Bannu is the Ahmadzai salient of tribal territory, with Kafir Kot (alt. 4000 ft.) in the Junl Ghar range.

From Kohat a road runs to Peshawar (40 m.) through territory of the Adam Khel Afridis, with a rifle factory not far from the road.

92 m. from Campbellpur, at Daud Khel Junction there are two cement factories. A branch crosses the Indus at Mari-Indus below the gorges by a bridge 3057 ft. long to Kalabagh, and a narrow-gauge railway runs to Laki Marwat Junction (52 m.). Here a branch runs to Bannu, at the mouth of the Tochi Valley, which leads to Datta Khel *via* Miran-shah (2982 ft.). A circular road takes off leading to the Cantonment of Razmak<sup>1</sup> (7000 ft.) in the Mahsud country, with a branch road to Wana, in the Waziri country, N. of the Gumal river. The N.G. railway continues to Pezu (26 m.) and Tank (46 m.) and meets the circular road near Manzai (68 m. from Laki Marwat). Murtaza, near Tank, is on the Gumal river, by which route the Powindahs come down from Afghanistan with their flocks and herds, to return in the spring, occupying as much as six miles of the road at a time.

122 m. from Campbellpur Junction

<sup>1</sup> Abandoned, however, in 1948.

Kundian, junction with the Sind Sagar railway (p. 498).

### Main Line

241 m. by rail from Lahore is Attock Bridge station (D.B.), 1 m. below the town and fort. The railway crosses the Indus by a *Bridge* (1885), which was difficult to construct, owing to the rapidity of the current. It is on steel trestles encased in piers, has two spans of 308 ft. and three of 257 ft., and is 100 ft. high above low water. The rails are on the top of the girders, and there is a road below, closed from sunset to dawn, which is opened by request to persons who have obtained police permits from Rawalpindi. Each end is protected by a fortified gate. The river has been known to rise 90 ft. in flood near the fort, where the channel becomes very narrow. An endeavour to tunnel under the bed failed.

The Fort, situated on a commanding height, overhanging the E. bank of the Indus, and a little S. of the confluence with the *Kabul river* on the W. bank, is very extensive, and has a most imposing appearance. It was built by the Emperor Akbar in 1586, who also established the ferry which it commands. Maharaja Ranjit Singh occupied the place in 1813, and it remained in the hands of the Sikhs till the British conquest of 1849.

The views extend N. and W. as far as the distant peaks of the Safed Koh.

To the N. of the fort is an old sarai, now in ruins, divided from the higher hill on which the fort stands by a ravine. S. of the fort is another ravine, which separates it from the village of Mullahl Tola, the ferrymen's quarter.

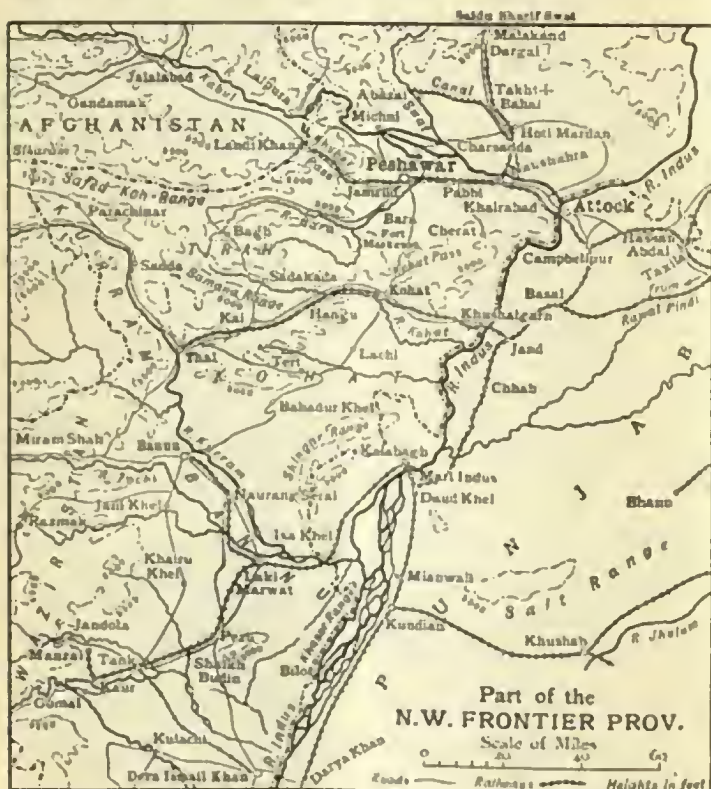
The hills that line the river have old round towers and ruined forts, and the Attock Fort resembles an ancient baronial castle. Close to the bridge is a R.H. on a hill overlooking the junction of the Indus and Kabul rivers.

Outside the fort, to the W., is the tomb of a Diwan of the saint Abdul

Kadir Gilani. It stands in a small enclosure on the edge of a cliff.

Local arrangements can sometimes be made for a trip by boat down the Indus to Khushalgarh, or to Kalabagh and Mari, which will afford

of the same name in Peshawar District, on the S. of the Kabul river. The Cantonment is on both banks. About 2 m. distant on the Grand Trunk Road is a ruined fort built by the Sikhs.



picturesque views of the deep, dark gorges of the Indus.

#### N.W. Frontier Province

244 m. Khairabad station (R.), fine retrospect of the bridge and Attock Fort.

261 m. Nowshera Junction (D.B.), is the headquarters of a subdivision

#### Branch Line

From Nowshera a branch crosses the Kabul river and runs past the Cantonment of Risalpur and (15 m.) Mardan to Dargai (41 m.), at the foot of the Malakand Pass, which was the scene of severe fighting in the Chitral campaign of 1895 and in the subsequent rising of the Swat tribes (1897).

The Benton Tunnel (2 m. long) utilises water from the Swat river for irrigation and a hydro-electric grid.

10 m. beyond the Malakand crest, on the farther bank of the Swat river, is the Fort of Chakdarra, desperately defended in 1897. Beyond this there is a good motor road to Saidu Sharif, capital of the Swat State, where there is a comfortable hotel, with excellent fishing and duck shooting nearby, and magnificent mountain scenery.

The country is full of Buddhist remains and sculptures. Many are in the museum at Peshawar.

Mardan was the headquarters of Queen Victoria's Own Corps of Guides (1846). In the officers' mess there were some remarkable Graeco-Buddhist sculptures, partly found in the digging of the Swat Canal. The little Guides' Cemetery nearby is still beautifully maintained. The largest sugar mill in Asia is now located there.

7 m. N.E. of Mardan is the famous rock of Shahbazgarhi, 24 ft. by 10 ft., situated about 80 ft. up a slope, with one of the great Asoka Inscriptions. As at Mansehra (p. 504), the script is Kharoshthi, a form of Aramaic character, introduced from Persia about 500 B.C.

At 24 m. from Nowshera, at Takht-i-Bahai, an isolated hill rising 650 ft., are remains of a Buddhist monastery or convent, and another at Shahr-i-Bahlol at its foot. Buddhist carvings, images and sculptures from both sites are in the Peshawar Museum.

### Main Line

274 m. Pabbi station. 23 m. from here is Cherat (D.B.), a hill Cantonment and sanatorium for Peshawar, 4500 ft. above sea-level, where the badges of units of the British and Indian may be seen cut into the rock faces. These are well maintained, having recently been recoloured. A mail and passenger lorry service runs between Pabbi and Cherat. There is a Government Fruit Farm 4 m. from Pabbi towards Peshawar. After

crossing the Bara river, which drains Afridi Tirah,

285 m. Peshawar City station.

288 m. Peshawar Cantonment station\* (R., D.B., hotels), pop. over 150,000; the capital of the N.W. Frontier Province. It is on the left bank of the Bara stream. Kabul is 190 m. distant from here, a two days' journey by car, over a rough road. The N.W. Frontier Province was constituted by Lord Curzon in 1901, and became a Governor's Province 1931. It includes the Hazara, Peshawar, Kohat, Bannu and Dera Ismail Khan Districts (taken from the Punjab), and the Political Agencies of Dir, Swat, and Chitral, Khyber, Kurram, Tochi and South Waziristan.

Peshawar (Purushapura) was capital of the Gandhara Province. E. of the city are the mounds of Shahji-kidheri, covering ruins of the largest Buddhist stupa in all India (285 ft. from side to side), in which a reliquary of King Kanishka, containing some of the ashes of Buddha, was discovered in 1909. This casket has been sent to Mandalay. The Pathans made their appearance about the 8th century, and the present tribes settled in the 15th century. Sabuktigin, Prince of Ghazni, defeated Raja Jaipal here in 978, and his more famous son Mahmud conquered this Prince again and his son Anandpol in 1001 and 1008, and Babar passed through it in 1519. The old name was changed by the Emperor Akbar, the present name meaning "Frontier Town," Pesh Awar. Until Nadir Shah of Persia took it in 1739 the place was of great importance as commanding the route to the Moghul Province of Kabul. It was taken by the Sikhs in 1833, and occupied by General Gilbert on 21st March 1849.

The City, surrounded by a high wall built by General Avitabile, has twenty gates. The houses are built of small bricks or mud, held together by a wooden framework to protect them from earthquakes, and the streets are irregular and tortuous. The Kabul Gate leads to the main Kissa Kahani



street. The *Ghor Khatri*, which stands high in the N.E. corner of the city, was successively a Buddhist monastery and Hindu temple, and is now the Tehsil. The C.M.S. Afghan Mission (1853) supports a Church and a Hospital; also the Edwardes College situated a few paces to the N. of the Peshawar Cantonment station in the Shahi Bagh.

Outside the city, on the N., is the square Bala Hissar Fort, with earthen walls 92 ft. high. From it and from the Ghor Khatri there is a very good view of the Peshawar Valley and hills. At the Bajauri Gate is a building called Shahi Mihman Khana (Government Guest House). Muslim cemeteries quite surround the city.

The Zenana Hospital, which is maintained by the Municipality, is inside the city, quite close to the Hashtnagri Gate.

Peshawar has a great transit trade by caravan from Kabul and Bokhara and Central Asia. The Bazaars are well worth a visit, both for the objects on sale—many of them not seen in India—and for the fierce-looking and picturesquely dressed tribesmen from Afghanistan and Central Asia.

Every kind of fruit characteristic of temperate climates, peaches, pears, apples, apricots, etc., grows well in the vicinity.

The special manufacture of Peshawar is bright-coloured scarves, or *lungis*, worn as turbans. Waxed-cloth work and ornamental needlework are also made here, also knives; a special form of wood-carving flourishes.

The Cantonments, 2 m. W. of the city, and  $3\frac{1}{2}$  m. long by  $1\frac{1}{2}$  m. broad, are situated on higher ground. In them are Government House, the N.W. Frontier Province Legislative Assembly building and the Victoria Memorial building, now a Museum with a very fine collection of Græco-Buddhist sculptures and other antiquities. Most of these were excavated at Shahr-i-Bahlol and Takht-i-Bahai (p. 507), by Dr. D. B. Spooner, who also arranged them on scientific lines and published an illustrated *Hand-*

*book to the Sculptures in the Peshawar Museum* (Bombay, 1910; R.1).

During the winter it is often very cold, and warm clothing is essential. In the spring, when the roses and fruit-trees are in bloom and the fresh winter snows stand up grandly to the N. and W., the place is extremely beautiful. The Club, Roman Catholic and Anglican Churches lie about two-thirds of the way along the Mall, which extends from the Saddar road, near the railway station, to the Bara Gate. On a side road is the grave of a *naugaza* (nine-yard) saint. At a bend in the Mall is an obelisk with gardens to the memory of Colonel Mackeson, C.B., Commissioner of the Peshawar Division, who was murdered by an Afghan in 1853.

On the outbreak of the Mutiny in May 1857 Brigadier-General Sydney Cotton was in command at Peshawar, Colonel (afterwards Major-General Sir Herbert) Edwardes being Commissioner, and John Nicholson Deputy Commissioner. These decided that the formation of a Movable Column was necessary. Sir John Lawrence approved, and the Column was at once constituted. Under the command of Colonel (afterwards Field-Marshal Sir) Neville Chamberlain, then commanding the Punjab Frontier Force, and later, under General Nicholson, it was responsible for rendering harmless or destroying most of the dangerous mutinous elements still left in the Punjab.

The Peshawar Vale Hunt affords capital sport in the cold weather.

From Bara (7 m., D.B.), good water is brought to Peshawar in a conduit, which has small ventilation towers at intervals of  $\frac{1}{2}$  m.

Roads run from Bara N. to Kachagarhi and S.E. to Matanni on the Kohat road, while others run to forts and posts commanding the two plains.

Abazai protects the headworks of the canal (1875) from the junction of the Swat and Kabul rivers at Nisatha, 15 m. N.E. of Peshawar. The headworks can be visited by car.

A first-class motor road runs 37 m. from Peshawar through the Kohat Pass to Kohat. The crest of the pass, 2800 ft. high, is in tribal territory, and should be crossed in daylight only. A monument to Handyside, a famous Commandant of the Frontier Constabulary, spans the road.

Fort Mackeson lies on the left of the road, N. of Aimal Chabutra, 20 m. from Peshawar.

Charsadda, 16 m. N.E. of Peshawar, has been identified with Pushkalavati (Penkeleos), the capital of the region at the time of Alexander's invasion.

### THE KHYBER PASS AND RAILWAY

*The Khyber Pass.*—No one should leave Peshawar without seeing the Pass, if it is open. The trip is best done by car, as the train service at present runs on Tuesdays only as far as Landi Kotal, but if the timings fit in, it is interesting to do the return journey by rail. A car can proceed to Landi Khana (5 m. farther), but the train stops 45 minutes at Landi Kotal, and there may be time to walk a mile to Michni Kandao and back. Pisgah peak gives a better view, but only privileged visitors are allowed there.

In any case it must be emphasised that an individual permit must be obtained on personal application from the Provincial Secretariat at Peshawar. These permits are examined at Jamrud (a Khyber toll of Re. 1 is payable) and regulations must be strictly observed, such as the limits within which the visitor must keep, and the obligation to return before sunset. The N.W. Frontier Government, however, are keen to encourage tourism and impose no restrictions other than those necessary in the interests of visitors' safety. Visitors should provide themselves with luncheon baskets, which can be obtained at Peshawar Cantonment station or at the hotel.

The railway through the Pass (1920-1925) is 26½ m. long and cost over two millions sterling, having 34 tunnels aggregating 3 m. in length, with 92 bridges and culverts, besides many road diversions and heavy work. It has excited the admiration of foreign engineers, and was considered an impossible undertaking.

The Khyber Pass is not merely a valley between hills, but rises to over 3500 ft. in height and falls steeply afterwards. It may not have been the route for every invasion of India from the North-West, but is full of romance. It has been for centuries the trade route from Central Asia, followed by caravans (*kafilas*) two miles long, of heavily loaded Bactrian camels with double humps, bullocks and asses, with attendant drivers and their families. The *kafilas* do not use the motor road, but at one or two points the two roads merge, and some confusion may arise.

The railway leaves Peshawar Cantonment station and circles round the perimeter on the west. The road takes off the Mall and passes through the electrified barbed wire of the perimeter. On the left is the aerodrome, which provides easy access to Rawalpindi, Lahore and Karachi, on the right a broad space with Flagstaff House and the golf-course. The ground is cultivated up to Islamia College (3 m.), an institution opened in 1915 for the sons of notables in the N.W. Frontier Province, now the basis of Peshawar University. Farther on is a mud fort, Hari Singh Burj, where the Sikh "Warden of the Marches" was cremated in 1837. Then comes a causeway over the Narai Khwar, bridged by the railway. Kacha Garhi is then reached. A road to the left leads to Bara (p. 507). To the S. is a fort guarding waterworks, from which water gravitates here to be pumped to Jamrud.

The railway and road run on over rising ground, which in spring is carpeted with wild flowers but in summer is arid, crossing the administrative boundary of tribal territory,

marked by pillars. A bridge over the Jam Nala flowing from the Khyber is crossed and both railway and road curve to the left, to diverge on either side of the caravanserai, where the *kafilas* assemble and shelter for the night.

Jamrud Fort (1500 ft.) from a distance resembles a battleship. It was built in 1823 by Sirdar Hari Singh Nalwa, who was killed in action here by troops of the Amir Dost Muhammad in January 1837. The walls are more than ten feet thick, with bastions and double gates, with several hornworks. At the Political sarai on the left of the road permits are examined. The road then divides into three, passing villages of the Kuki Khel (clan) on the way to an opening in the hills defined by a peak on each side. This is not the course taken by the Khyber stream, which emerges 2 m. S. of Jamrud.

In the First Afghan War the main line of attack proceeded by the Khyber stream, but a subsidiary attack was made in the Bagiari basin, through which both roads and railway approach the Khyber valley. There was some stiff fighting, but the Afghans were driven out of the Pass and a shorter way to Kabul was opened. Lieut. Mackeson, afterwards Commissioner of Peshawar, then made the first road up to Ali Masjid, and down from Landi Kotal. In 1842, after the disaster at Kabul, General Pollock forced the Pass by flanking methods, and inflicted a decisive defeat on the Afghans at the Jagdalak Pass. In 1878 during the Second Afghan War, General Sir Sam Browne with his army again followed the line of 1839, but effected a turning movement by a night march through the Mullagori country to the N. of the Pass, coming out at Katakushta, above the Ali Masjid gorge, just too late to intercept the Afghan cavalry, while the other defenders of Ali Masjid fort dispersed.

The Pass was held after 1890 by the Khyber Rifles, a militia mainly

recruited from the Afridis. In 1897 and again in 1908 they would not fight against their relatives, and the Pass was occupied by regular troops, while expeditions were sent to punish the turbulent Zakka Khel in the Bazar Valley S. of the Pass. Restored again to their trust, the Khyber Rifles deserted in the Third Afghan War of 1919, and harassed the First Division, which advanced from Peshawar. A battle took place with the Afghans on the heights W. of Landi Kotal, and a second near Dakka on the Kabul river. Aeroplanes bombed Kabul and an armistice was granted, followed by peace. After this for a number of years the Pass was held by regular troops, but since Partition the Khyber Rifles have been revived. They are raised from the surrounding Tribal Areas, and officered by regular officers of the Pakistan Army, in whose Mess are retained and cared for with every consideration the old treasures of their predecessors, including Visitors' Books dating back to the last century.

West of Jamrud, the roads are crossed on the level by the railway, but the next level-crossing is 10 m. farther on, a rather remarkable fact. Close to the peaks which form the jaws of the Bagiari basin, after crossing a bridge, the car should be halted. The railway is on the left, but circles round the Bagiari fort, and crosses the valley on a viaduct, above which can be seen the Changai spur, crowned by a fortified station building, which marks the upper reversing station, the lower being marked by a scar on the spur. The railway alignment here takes the shape of a  $\omega$  to make distance and to gain height, 390 ft. in less than a mile as the crow flies, from the viaduct. The roads fork, the left one being the caravan road, while the motor road continues under the viaduct, to turn left and ascend the Bagiari spur, up which, like Mackeson's first road, both roads ascend. The railway gradient is now 1 in 33, while the roads rise at 1 in 13, and the railway



is nowhere a quarter of a mile S. of the road.

Proceeding by the road, the Changai spur should be watched, and the railway will be seen emerging from a tunnel through the spur, between the two reversing stations, and above the tunnel mouth, running to bend round the head of the valley. Near Fort Maude a railway bridge spans the roads, and beyond Mackeson, or Barley, Ridge, the roads diverge to enclose the Shagai plateau.

gradually. Fortified towers and villages are numerous near Zintara. Up to Katakushta the territory belongs, with no very clear demarcations, to the Kuki, Malikdin, Kambar and other clans, but beyond and almost up to Landi Kotal the Zakka Khel live, and round the Cantonment are many Shinwari villages. A road past the Shinwari villages leads into the Shilman country, and by a long detour through the Mullagori country back to Peshawar.



The railway station is 2688 ft. above sea-level, nearly 1200 ft. above Jamrud. Farther on both roads and the railway are carried on the same bank at different levels across a ravine, and the caravan road runs to the left to the bed of the Khyber valley.

Coming round a spur, a view is obtained of the limestone gorge, named from a small green building, Ali Masjid. The car may be stopped here. The cliffs on the N. side are precipitous, rising to the Tartarra peak (6800 ft.), but both roads and the railway, much higher up, are carried along the cliffs. Only fleeting glimpses of the gorge can be obtained from the railway, which is in tunnel most of the way. Ali Masjid Fort stands on a pinnacle (2453 ft.) above the right bank of the stream. The head of the gorge is at Katakushta, after which the valley opens out

About 3 m. before Landi Kotal there is a Buddhist "Shpola Stupa" on a pinnacle, but it has been despoiled, and an image of Buddha from it is in the Peshawar Museum. The road to the right leads to Landi Kotal Fort and Cantonment (3518 ft.) on the N. side of the Ghatzal Ridge. The old fort, burnt in 1897, was in the railway station yard, S. of the ridge.

The roads and the railway now begin the descent to Landi Khana, past a caravanseral. The railway gradient for 5 m. is now 1 in 25. A ravine is followed with several waterfalls, which must have been obstacles to invading armies, and the railway in avoiding the roads has several tunnels. It is best to follow the caravan road to appreciate the difficulty. At Michni Kandao a panorama opens out in a steeply sloped basin, down which it seems impos-

sible for a railway to go, and in fact only one or two walls can be seen, for it tunnels into the Tora Tigga valley beyond the basin to the N., and there a reversing station brings it back to Landi Khana (2500 ft.). The roads wind round the northern slopes of the basin.

Beyond Landi Khana a black cliff on the left of the stream bed is Tor Kham, marking the Frontier, which on the right-hand bank of the stream trends forward, as indicated by a fort on a spur. The railway formation has been completed to the frontier here. The valley bed carries the road to Dakka, Jalalabad and Kabul. Above Tor Kham are the red walls of Kafir Kot, probably dating back to Gandhara times. It was in Afghan territory until 1919. Left of this are the springs of Bagh. N.W. are high black ranges, their tops covered with snow in the winter. On the S., running E. and W., is the Safed Koh range.

Crossing the Frontier is strictly prohibited to anyone who does not have an Afghan visa on his passport and a special frontier crossing pass (both obtainable in Peshawar). Afghan visas are not usually issued without reference to Kabul, and some weeks' notice should, if possible, be given to the Afghan Embassy at Karachi or Consulate at Peshawar or Quetta.

The road from Peshawar to the Frontier is excellent; thereafter it is very rough. The journey can be done in one day by car, but passengers by bus usually spend the night at Jalalabad.

## ROUTE 5

### *Calcutta to E. Pakistan*

- (1) <sup>1</sup> Calcutta *via* Goalundo to
  - (a) Narainganj and Dacca, or
  - (b) Chandpur and Chittagong.
- (2) <sup>1</sup> Calcutta to North Bengal *via* Hardinge Bridge and Parbatipur.
- (3) <sup>1</sup> Calcutta to Mymensingh, etc., *via* the Hardinge Bridge and Sirajganj.
- (4) Calcutta to Chandpur and Narainganj *via* Khulna.

Although Dacca is now the capital of East Pakistan, and is centrally situated for air travel, it is not so for railway travel, as great unbridged rivers interrupt its communications. Calcutta, as the former commercial centre of the whole region, from which most of the railways radiate, has therefore been retained as the starting-point of these four routes, despite the breaks at the West Bengal-Pakistan frontier. At present there is only one through train daily on most routes, and as travellers are liable to customs examination at the frontier at awkward hours, they are advised to travel by air where possible. Travel by train is also relatively slow, as the journey from Calcutta to Dacca takes nearly 24 hours, whereas by air it is just under an hour.

There are at present air services between Dacca and the following places in East Bengal:—Jessore, Sylhet, Lalmonirhat and Chittagong. The through service between Calcutta and Assam does *not* provide a stop-over at Dacca.

<sup>1</sup> Passports are now required for all Indo-Pakistan traffic.

1. (a) *Calcutta via Goalundo to Narainganj and Dacca.*

5. m. Dumdum Junction for Khulna.

46 m. Ranaghat Junction (D.B.). Branch E. to Bongaon, connecting with the Jessore and Khulna line and branch N.W. to Murshidabad.

Just before Darsana (75 m.) between Ranaghat and Chuadanga the frontier is crossed, and passport and customs examination takes place there. A railway connection has also been made from Darsana to Jessore, *via* Kotchandpur.

84 m. Chuadanga, indigo-growing centre until 1880.

103 m. Poradaha Junction. Here the through route to Dacca and Chittagong *via* Goalundo Ghat turns East.

111 m. Kushtia (D.B.K.).

114 m., near Kumarkhali, the Gorai river, a spill of the Ganges, is crossed.

136 m. Kalukhali. Branch line to Faridpur (30 m.) and Bhatiapara (47 m.).

155 m. Goalundo Ghat is near the junction of the Ganges and Brahmaputra rivers, which below this point is called the Padma. Later, when it is joined by the Meghna from the N., it forms a body of water so wide across that in the centre the low shores are scarcely visible. Above the confluence the Brahmaputra is locally called the Jamuna.

Goalundo has no permanent buildings, as the river-banks at this point change constantly owing to the swinging course of the river. Lines radiate from Rajbari station, and the site of the terminal station is usually shifted twice a year.

"In August 1875 the solid masonry spurs, the railway station, and the magistrate's court, were all swept away, and deep water covered their site." (Hunter.)

There is a regular daily service by steamer to *Narainganj* for Dacca; and to *Chandpur* for Chittagong, *Comilla* and *Sylhet* by railway. Cabin

accommodation and messing arrangements are good.

*Narainganj* (D.B.), situated at the junction of the Lakhya with the Dhaleswari, an arm of the Meghna, is the river-port of Dacca, and has a large trade, particularly in jute. Near it there are some old forts of Mir Jumla's, and opposite the town, on the E. bank of the Lakhya, a celebrated shrine of Kadam Rasul. There is a good club.

Recently jute mills have been constructed at Narayanganj, and the area round the railway station is becoming an industrial centre.

Near Munshiganj, across the Dhaleswari, Idrakpur Fort built by Mir Jumla (1660), is still in good condition, and the Sub-divisional officer's residence has been built over the former magazine.

From Narainganj the railway runs 11 m. to

Dacca (23° 43' N. and 90° 24' E.) (D.B.K., near railway station. There are now two hotels which cater for European and American visitors. Accommodation may also be available at the Dacca Club on adequate notice being given.) The city, with a population in 1951 of 401,000, lies on the N. bank of the Buriganga river, along which it extends for nearly 4 m. from beyond the Lal Bagh on the W. to the suspension bridge over the Dholai Khal (Creek) on the E., presenting an imposing river frontage. The Brahmaputra once ran E. of the city.

Along the central portion of the river front runs a fine promenade, called the Buckland Bund, after Mr C. T. Buckland, who was Commissioner, 1862-67. Behind it is the Ahsan Manzil palace of the Nawabs of Dacca, where the French factory stood. Here, too, within a short distance, are many important buildings, various Banks, the Collegiate School (formerly Dacca College), on the site of the English factory, the Courts and Government Kutcheries, the English Church, the Baptist Mission buildings and the Roman



Catholic Cathedral. A Church of the Austin Friars is recorded in 1666.

At the Sadar Ghat on the Buckland Bund stands an ancient cannon, by tradition a male gun, "Kaie Jham Jham," whose mate, Bibi Mariam, lies at the bottom of the river, and calls to him every night, and thus causes the mysterious booming noises known as the "Barisal guns." A broad road runs due N. from the Sadar Ghat to the Civil Station of Ramna.

Above the Bund the Bara (great) Katra faces the bank of the river. It was built in 1644 by the Dewan Mir Abdul Kasim, and seems to have been intended for a royal residence. From the roof an interesting view of the city and river is to be had. About 100 yd. E. of this is the Chhota (little) Katra, built by Shaista Khan in 1664.

S.E. of these buildings is the Mitford Hospital, on the site of the Dutch factory. A short distance to the N.W. is the Lal Bagh fort, built by Muhammad Azam, third son of Aurangzeb, when Viceroy of Bengal, in 1678, but left unfinished. Aurangzeb afterwards gave it as a *Jagir* to Shaista Khan, whose daughter, Pari Bibi, lies buried in a fine tomb within the fort.

Amongst many other interesting monuments at Dacca are: the *Husani Dalan*, built by Mir Murad in 1642, where the Muharram is celebrated annually with intense fervour; the *Temple of Dhakeswari*, the most famous Hindu shrine in these parts; the *Sat Gumbad* (seven domes) mosque, some 6 m. W. of Dacca, said to have been built by Shaista Khan, with the *Sat Gumbad Mausoleum* 100 yd. E. of it, containing two tombs, where two of his daughters are said to be buried.

When the Generals of Akbar conquered Eastern Bengal in 1575, the capital of the province was at Sonargaon, some 20 m. E. of Dacca, where there are still many interesting ruins. In the reign of Jahangir the capital was transferred to Dacca by the Governor, Islam Khan, grandson of

Shaikh Salim Chishti. The English factors settled here first in 1666, and not long afterwards were subjected to great oppression by the Governor, Shaista Khan, uncle of the Emperor Aurangzeb. In 1704 the Governor moved to Murshidabad, and the glory of Dacca grew dim, until (1905-1911) it revived while Dacca was capital of the new province of Eastern Bengal and Assam. Government officials mostly left the old town for the new residential area of Ramna, where the Secretariat and Government House were located. Dacca was made capital of the new province of East Bengal by the Pakistan Government in 1947.

At Ramna, N. and W., there is a Maidan. The Club is to the N.; the Dacca University area lies mainly to the S. and W. The University of Dacca was opened in 1921. It inherited the old Dacca College (1842). The Museum (1913) and Library of old Sanskrit MSS. are well worth a visit.

Dacca is now being rapidly developed as the provincial capital under a town-planning authority. Light industries have been started and Army installations have been located there. Airport developments are also in hand at Tejgaon. A fine new Public Health Institute has been opened on a site 5 m. from Dacca.

At Kurmitola, 10 m. distant by road, where the new Cantonments are located, a forest begins, which stretches N. for over 100 m. to Tangail, but big game has now been driven farther afield. Duck are plentiful in places, but snipe are scarce.

In the rains much of Dacca District is under water.

The railway from Dacca proceeds N. to

14 m. Tangi, junction for Bhairab Bazar, an important communications centre. From Bhairab Bazar there is a direct line *via* Kishoreganj, a subdivisional headquarters, to Mymensingh. Since the erection in 1937 of the King George VI bridge over the Meghna river (seven spans of 336 ft.

and six of 105 ft.) it has become possible to proceed *via* Brahmanbaria, a big trading centre, to Akhaura, and there link up with the line between Chittagong and Sylhet (see p. 517).

76 m. Mymensingh (see 3 below).

109 m. Singhjani Junction (see 3 below).

1. (b) *Calcutta via Goalundo to Chandpur and Chittagong.*

The route as far as Goalundo is the same as that for Dacca. From Goalundo there is a regular service of steamers to Chandpur (D.B.), a thriving river-port and jute centre, from which there is rail connection with

32 m. Laksam Junction station, whence the railway runs S.E. to Chittagong, 81 m. A branch line also runs S. to Noakhali, and the main line runs on to Comilla, Akhaura and Sylhet.

2. *From Calcutta to N. Bengal via the Hardinge Bridge and Parbatipur.*

(For the journey from Calcutta to Poradaha (103 m.) see p. 513.)

125 m. Ishurdi Junction, after crossing the Ganges by the Hardinge Bridge (no road), opened by Lord Hardinge in 1915. It has fifteen spans of 359 ft., and large training works, maintained with difficulty. It cost £2,100,000. Branch, 51 m., N.E. to Sirajganj. Motor bus to Pabna, 18 m.

132 m. Gopalpur, branch to Rajshahi (29 m.) and Amnura, formerly the junction (53 m.) for Malda (but this line is now broken at Rohanpur), see p. 309 in Route 20. Rajshahi has a museum (1919).

173 m. Santahar Junction. Branch line (M.G.) to Bogra and Teesta Junction.

At Paharpur, 2 m. from Jamalganj station (208 m.), is a building with terra-cotta plaques, said to be the remains of a Buddhist monastery.

233 m. Parbatipur (R.), from this junction railways branch N. to Haldibari, W. to Dinajpur (formerly this

line linked up with Katihar Junction) and E. past Rangpur (D.B.) to Kaunia (D.B.), where it joins a line from Santahar.

272 m. Teesta Junction, crossing the Teesta by a bridge 2100 ft. long (1901) to

280 m. Lalmanirhat (R. and D.B.), whence, *via* Golakganj Junction and Fakiragram, it is possible to join the Assam Railway running between Siliguri and Pandu. Lalmanirhat is also the junction for the Branch railway *via* Gaibanda and Bogra for Santahar.

3. *From Calcutta to Mymensingh via the Hardinge Bridge and Sirajganj.*

(For the journey from Calcutta to Ishurdi Junction (143 m.) see p. 513.)

194 m. Sirajganj is a big jute centre. A steamer normally leaves twice daily for Jagannathganj, an important riverside market and railway junction, but the service is temporarily suspended. From Jagannathganj there is an alternate day steamer service to Goalundo.

17 m. from Jagannathganj at Singhjani Junction the line from Bahadurabad to Narainganj is joined. From Bahadurabad Ghat there is a railway steamer and wagon ferry to Tistamukh Ghat, enabling connection to be made with Santahar or Lalmanirhat.

50 m. Mymensingh (D.B.K.). The headquarters of what was the most populous district in undivided India and the centre of a great jute-growing area. Good snipe and duck-shooting is available in the country round.

126 m. Dacca (see p. 513).

136 m. Narainganj (see p. 513).

4. *Calcutta to Chandpur and Narainganj via Khulna.*

If combined with a return journey *via* the Goalundo route above, this will make an interesting round trip, which may fill in a few days at a cost less than hotel charges in Calcutta, and the scenery is unusual and often beautiful. There is con-

siderable traffic on this route, steamers, or launches towing flats usually loaded with jute, and country boats also.

An interesting sight is the water hyacinth, floating on the creeks, especially when it is in flower. This is said to have been introduced from California as a pot plant in the Calcutta market. Like the rabbit in Australia, or the Lantana in Coorg, it has spread like wildfire, choking the smaller channels, filling the railway borrowpits and creeping over the fields. Its roots enable it to flourish in water or on land, and it presents a serious problem.

The railway to Khulna, after passing through Dumdum Junction (5 m.) and Bongaon Junction (48 m.), crosses the West Bengal-Pakistan frontier midway between Bongaon and Jessore (75 m.). Jessore (D.B.K.) is now linked, *via* Kotchandpur and Darsana, with the Goalundo line. A century ago it was a leading centre of the Indigo industry. From Jessore the railway goes on to Khulna (108 m.), an important river-port and headquarters of a district. Khulna is, however, only 76 m. distant from Calcutta by road. 18 m. S. of Khulna, a new port called *Chalna* for ocean-going steamers is being developed by the Pakistan Government. At the present time Chalna has no shore establishments or warehouse facilities, goods and passengers being transhipped mid-stream between river-craft and ocean vessels. There is no accommodation at Chalna, but a daily passenger river service operates between Chalna and Khulna.

Daulatpur, just N. of Khulna, is being developed as an industrial centre, and several jute-mills and presses are being erected there. It is likely to increase in importance rapidly.

From Khulna the Mail Steamer to Barisal, Chandpur and Narainganj may be caught at 12 noon, thus rendering a round trip from Calcutta possible.

*Note.*—There are now no passenger

river steamer services operating between Calcutta and up-country. Cargo steamers, however, which do not run to an exact time-table, ply almost daily to East Bengal, Assam, Cachar and Bihar, calling at places like Goalundo, Narainganj, Chandpur, Chittagong, Karimganj, Silchar, Sirajganj, Madaripur, Barisal, Khepupara and Barguna. These almost all have cabins, and special arrangements may be made with Messrs MacNeill & Barry Ltd., of 2 Fairlie Place, Calcutta, to travel on them. The steamer companies provide a cooking-stove, cutlery, crockery, bed-linen, etc., but passengers have to provide their own food and servants, and make their own arrangements for cooking. This used to be a very popular form of holiday, but frontier checks have made it less so. The first station of call outside Calcutta is Khulna, where the passengers can either entrain for Calcutta, or transfer to a regular passenger service.



## ROUTE 6

*Chittagong to Sylhet, the Surma Valley, and Assam*

(See p. 515 for route Calcutta to Chittagong.)

**Chittagong**, formerly Islamabad (D.B.K. The Club also provides accommodation for tourists), was once part of the Hindu Kingdom of Tippera. It was burnt by the Portuguese in 1538, and recaptured by the Mughals from the Raja of Arakan in 1668. Inroads by the Burmese caused the First Burmese War. The town is picturesque, many houses being perched on separate little hillocks. It is the headquarters of the Chittagong District, home of the Mughls, famous throughout India as cooks, and is being developed rapidly as the chief port of East Pakistan for ocean-going steamers. It is also becoming an industrial centre. At Chandragong, 30 m. above Chittagong, is a paper-mill. Slightly higher up there is the Karnaphuli hydro-electric project.

The port (Porto Grande), 12 m. up the Karnaphuli river, has now berths or anchorage for up to 15 vessels. Steamer service up the river to Rangamati, headquarters of the Chittagong Hill Tracts, which is also connected with Chittagong by a jeep road. Sea-going steamers and launches to Cox's Bazar (founded by Capt. Cox, Madras Army), where there is excellent sea-bathing.

56 m. **Feni Junction**, branch to Belonia.

81 m. **Laksam Junction**. From Laksam branch lines run W. to Chandpur, and S. to Noakhali (31 m.), the headquarters of the district of that name, which has had to be more

or less abandoned because of river erosion.

96 m. **Comilla** (D.B.K.), headquarters of the Tippera District, and on to Akhaura, 125 m. Comilla is distinguished by the number and size of its tanks, and its remarkable freedom from malaria. During the war with Japan it was an important hospital centre for the troops in Burma. There is excellent snipe- and duck-shooting in the country round. A road 32 m. long, with a first-class surface, has been constructed from Comilla to Daudkandi, where it connects with launch services from Narayanganj. Buses ply on this road.

125 m. **Akhaura**. From Akhaura a branch runs N.W. to Ashuganj Ghat, on the Meghna river, and Bhairab Bazar, whence it bifurcates to Dacca and Mymensingh (see p. 513).

221 m. **Kalaura Junction**, with branch line to Karimganj, 35 m., where it meets the local line of the Assam Railway from Silchar. At Badarpur on this local line, just after the Assam<sup>1</sup> Pakistan frontier is crossed, connection is made with the hill section of the Assam Railway to Lumding (see p. 321).

251 m. **Sylhet** (D.B.K. and Circuit House) is the headquarters of the District of that name. It used to be part of Assam, but is now included in East Pakistan as the result of a plebiscite. There are numerous tea gardens in the Surma Valley, with many European planters. The district suffers from frequent earthquakes.

<sup>1</sup> There is no through traffic to Assam at present.

# KASHMIR

The KASHMIR VALLEY<sup>1</sup> and routes thereto.

(Map faces p. 520)

**General Description.**—The Valley of Kashmir is an oval plain, some 84 m. in length and 20 m. to 25 m. in breadth, at an average height of about 5200 ft., and entirely surrounded by high mountain ranges. Up to the end of May, and sometimes by the beginning of October, there is a continuous ring of snowy peaks around the valley, the principal being—N. of the Wular Lake, Nanga Parbat, 26,620 ft.; E., Haramukh, 16,900 ft., and Amarnath, 17,320 ft.; S., the Pir Panjal range, with peaks of 15,000 ft.; and W., Kazi Nag, 12,125 ft. These are all visible from the valley. Farther distant, but still in the territory of Kashmir, are many peaks of over 20,000 ft., the highest of which is Mount Godwin Austen or K 2, 28,278 ft. In the Chitral State, about 200 m. N.W. of Srinagar, is the peak Agram, 25,426 ft., in the Hindu Kush range.

The Valley of Kashmir is drained by the Jhelum and its tributaries, which find an outlet in the gorge at Baramula to the Punjab. The soil is fertile. Rice and maize are the chief crops. The saffron (*Crocus sativus*) is famous for its yellow dye, and its cultivation is an ancient industry. The floating gardens of the Dal Lake are made of long strips of the lake reed, laid criss-cross, which are moored at the four corners by poles driven into the lake bed, heaps of weed and mud being then formed into small cones on the reeds. Melons, tomatoes and cucumbers grow upon these cones with astonishing vigour. The *slaghara*, or water chestnut, grows wild in the Wular and Dal lakes; the kernel, which is white and mealy, is either ground into flour or parched, and so eaten. All the fruits and vegetables of temperate climes grow well in the valley. The mulberry, cherry, plum, apple, pear, grape, walnut and pomegranate are indigenous; the apricot and peach have spread all over the valley, also strawberries and raspberries. The forest trees grow to a great size. The principal among them are the deodar, the blue pine, spruce, horse-chestnut and plane (or *chenar*), which is the special glory of the valley. Willow is grown for cricket bats. The main roads are lined by poplars.

The climate is delightful in the early summer, and autumn, but in July and August the stillness of the air causes the heat to be oppressive in the valley, and the mosquitoes are troublesome. At this period visitors are glad to ascend to the upland plateaux—Gulmarg, Sonamarg (in the Sind Valley), Nagmarg, Pahalgam (at the head of the Liddar Valley) and Gurais. The spring months are showery, and the snows set in about Christmas time. In some severe winters there has been skating all over the Dal Lake. Very heavy falls of snow are experienced on occasion, temporarily rendering the valley inaccessible. Mild earthquakes are frequent.

**History.**—For many centuries Kashmir was ruled by Scythian Hindu Princes, who were succeeded by Tatars. A Muslim, Shams-ud-din, gained possession of it in 1341, and in 1588 the country was conquered by Akbar, who built the

<sup>1</sup> No attempt has been made in this general guide-book to describe the outlying portions of the Jammu and Kashmir State, interesting and beautiful as many of them are, as they cannot be visited without special facilities, and lie outside the ordinary traveller's beat. Gilgit, however, is now accessible by air, and by jeep via the Babusar Pass.

fort on Hari Parbat Hill. His successor, Jahangir, made many expeditions (1605-27) to Kashmir, where he planted chenar-trees and constructed lovely pleasure-gardens. Aurangzeb visited it once in 1664. In 1739 Nadir Shah the Persian annexed Kashmir and it passed into the hands of Ahmad Shah Abdali, the first Durani Chief, in 1748. In 1819, on his third attempt, Ranjit Singh's general, Misr Chand, defeated the Pathan Governor, Jabbar Khan, at Sherpayan, and annexed the country. In 1846, on the close of the First Sikh War, Kashmir was assigned by treaty to Maharaja Gulab Singh of Jammu. In 1939 a Constitution established a Legislative Assembly.

The Kashmir Ruler in 1948 signified his accession to the Indian Union, an act which was challenged by Pakistan on the basis of the Standstill Agreement which he had signed in August 1947 with the Government of Pakistan, and the case is now pending before U.N.O. Since then, in 1951, Maharaja Sir Hari Singh abdicated in favour of his son Karan Singh, but the latter continued as Ruler for only a few months, as in the meantime the State Assembly, under the leadership of the then Prime Minister, Sheikh Abdulla, declared the State a republic. Karan Singh, however, was made the first elected President. In August 1953 Sheikh Abdulla was displaced as Premier by Bakshi Ghulam Mohammed.

**Antiquities.**—The chief ruins of Kashmir are those at Patan, Parihasapura, Pandrethan, Payer, Avantipur, Martand, Harwan and Wangat. They exhibit traces of Greek influence, and are of great archaeological interest.

The **Coins** of Kashmir (now obsolete) are worthy of notice. (Consult *Coins of Kashmir* by Mr. Rogers of Amritsar.) The old stamp issues are also of great interest to collectors.

### SELECTED LIST OF BOOKS ON KASHMIR

- C. F. Tyndale Biscoe, *Kashmir in Light and Shade*. (Seeley Service, 1922.)  
 R. B. Pandit Man Mohan Lal, Langar, *A Handy Guide to Kashmir*. (Cawnpore, Revised 1921.)  
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 Barbara Earl, *Trekking in Kashmir*. (C. and M. Press, Lahore.)  
*Notes for Visitors*, Bureau, Srinagar.  
 Dr Sachchinanda Sinha, *Kashmir: the Playground of Asia*. (Third Edition, 1947.)  
 Ian Stephen, *The Horned Moon*. (Chatto and Windus, 1954.)



## ROUTES INTO KASHMIR

Until the present dispute between India and Pakistan over the political affiliations of the State has been settled, the only road route open is that from Jammu *via* the Banihal Pass (No. V). Most visitors to Kashmir therefore now travel by air, starting from either Delhi or Amritsar. When the political position has been stabilised, however, the following alternatives will be available:—

I. From Rawalpindi *via* Murree (see below) and Baramula.

II. From Gujrat (p. 496) *via* Bhimbar and Pir Panjal (see p. 525).

III. From Jhelum (p. 498) *via* Poonch (see p. 526).

IV. From Hassan Abdal *via* Abbottabad (p. 527).

V. From Jammu-Tawi (p. 271) by the Banihal Road (see p. 527).

Of these I, IV and V are motor-routes; II and III are not practicable for wheeled traffic. The most important is I, *via* Murree; but IV, *via* Abbottabad, though 35 m. longer, is more picturesque and has easier gradients.

### (I) *Murree Route to Kashmir*

(Now closed at Domel.)

Rawalpindi (1651 ft.).

By motor to

25½ m. Trei (D.B.) (3300 ft.).

36½ m. Sunny Bank (6050 ft.).

39½ m. Murree (Hotels).

64½ m. Kohala (D.B.) (1880 ft.).

### *Kashmir Boundary*

76 m. Dulal (2100 ft.).

85½ m. Domel (D.B.) (2330 ft.).

98½ m. Garhi (D.B.) (2630 ft.).

115 m. Chenari (D.B.) (3800 ft.).

133 m. Uri (D.B.) (4450 ft.).

147 m. Rampur (4840 ft.).

162 m. Baramula (5183 ft.).

197 m. Srinagar (Hotel).

The time for the journey by motor service from Rawalpindi to Srinagar is 12 hr. in summer. The road is well

metalled all the way, though liable to interruptions from landslips in wet weather, especially in the early spring.

The road ascends steadily from Barakao to Sunny Bank (D.B. here not recommended) and

39½ m. Murree (see p. 500) (7000 ft.), and then the road descends until the *Jhelum* river is reached at Kohala.

27½ m. from Sunny Bank is Kohala. The road along the *Jhelum* Valley is hot in the summer months. In addition to the scenery along this road, views of the snows may be obtained in April and May.

After crossing the river by a lattice-girder bridge the road ascends the left bank all the way to Baramula.

11½ m. on is Dulai. From here the road is cut in the face of the cliff, and is liable to be blocked by landslips after rain.

9½ m. on to Domel (D.B.), where the route from Abbottabad (No. IV, p. 527) joins in (left). Here the road turns E. at an acute angle, where the *Jhelum* is joined by the *Kishanganga*, and flows due S. The present headquarters of the Azad Kashmir Government, is in the town of Muzaffarabad, about 1 m. N. of Domel. In it there are one or two temples, and beyond it is a Sikh fort. Before entry by this route was closed, there was a Customs' post at Domel where baggage had to be declared and toll paid; and presumably this will be so again when the route is reopened. A wheel-tax was levied on private cars, and arms had to be declared.

14 m. to Garhi. In the late afternoon this road is shaded by the high hills. There are often road-blocks in this vicinity in the winter and spring.

16 m. to Chenari (D.B.). The scenery is bolder and more beautiful.

18 m. to Uri (D.B.K.). The *Hajipir* river, which falls into the *Jhelum* from the S., is here crossed.







For the sake of the gradient the road makes a long detour. The track to Poonch via Hajipir Pass, 14½ m. to the pass, branches off at 71 m. of the Jhelum Valley Road.

142½ m. from Rawalpindi, between Uri and Rampur, is the Water-power Station at Mahora which provides electric current for Srinagar and Gulmarg.

13 m. to Rampur (D.B.). From here the road is comparatively level. An ancient temple is passed at Buniar, 26 ft. square, with trefoil arches, standing in a cloistered enclosure, and almost complete, and then the fort and village of Naushahra.

15 m. to Baramula. Here the river gorge ends, and *dungas*, or house-boats, can be procured for living on the river, through one of several Agents, but such arrangements are best left over till the traveller arrives in Srinagar. The larger *dungas* (house-boats) with a crew may be hired by the day or the month; the smaller are generally used for kitchen and servants. The cost of English house-boats, with a shikara and cook-boat, and including the wages of the crew, varies according to the accommodation provided and to whether this is with or without board. They should be inspected before hiring. Dispensary here.

#### North to the Lolab Valley

On leaving Baramula by boat Sopor is passed at the entrance to the Wular Lake, N.W. of Srinagar. Mahseer fishing may be obtained here in August. Sopor is the starting-point for the Lolab Valley (N.) and Nagmarg. When the river is high boats go from Sopor to Shadipore by the Noor Canal. If the water is insufficient for the canal, the Wular Lake should be crossed early in the day, as dangerous storms sometimes arise later. This lake, extremely weedy, is 12½ m. long by 5 m. broad. From the Wular the boats join the river by a small canal, which leaves the river at Hajin. 5 m. N. of this is the Lanka

Island, with the ruins of an old temple. 6 m. up stream from Hajin is Sambal. This is the starting-point for the trip by boat to the Mansbal Lake, with an old temple immersed in the water at the S.E. end of it. Shadipore, at the junction with the Sind river, is 4 m. up the river from Sambal, and Srinagar about 14 m. farther by the river. From Baramula to Srinagar by the Noor Canal takes little more than one day; by the Wular Lake, two to three days.

From Baramula the traveller can go by boat up the Pohru river to Sunawin, the next day to Kulangam, and the third day, if the river is full, to Awatkoola (very pretty scenery). Once the Kashmir issue is settled between India and Pakistan, a pleasant march may be made through the Lolab Valley as follows: Awatkoola to Koopwara (8 m.); to Lalpur (12 m.), the capital of the Lolab Valley; to Harwan (9 m.); remains of an apsidal temple with a stupa and chapels, and a waterworks reservoir; back to Sopor (10 m.). Formerly black bears were numerous, especially during the mulberry season.

#### South to Gulmarg (p. 525)

At 16 m. S.E. from Baramula is Patan (5210 ft.) with ruins of two temples of the 9th century. A few miles farther on an unmetalled road branches off to Shadipur; about a mile along this are Buddhist remains (excavated in 1914) of Parihasapura (8th century A.D.), remarkable for the enormous size of the stones. They are temples of Vishnu and a Buddhist monastery (Cherkuna-Vihara) built by Lalitaditya (724-760).

Srinagar\* (erroneously derived from Suryanagar; air-field at Damodar Karawa; alt. 5227 ft.) is the capital of Kashmir State. It is beautifully situated in the centre of the "Happy Valley," has a pop. (1941) of 207,787, and is divided into two parts by the River Jhelum, along the banks of which it stretches for nearly 2 m. The river is crossed by quaint

wooden bridges, but the uppermost, or Amira Kadal, has been rebuilt on modern lines. Parts of the embankment are of masonry, in which carved stones from demolished temples may frequently be noticed.

The city, traversed also by canals, was built by Raja Pravarusen in the 6th century, and consists chiefly of wooden houses, some of them several storeys high, surmounted by sloping roofs covered with earth. Within the *Sher Garhi*, formerly surrounded by massive walls of the city fort, is the *summer residence* of the Maharaja. The *Jami Masjid*, near the Mar Nulla, was founded by Sikandar Bakhshi Khan (1390-1414), but often burnt. The existing one dates from 1674. It was restored to the Muslims by Maharaja Sher Singh in 1841. Its principal features are the massive enclosure-wall built of brick and the immense deodar pine pillars turned from whole trees 50 ft. high.

Another wooden mosque in the city, the *Shah Hamadan*, is picturesquely situated on the river bank. Not far from it, on the opposite (left) bank of the river, is a stone mosque built by Nurjahan, wife of the Emperor Jahangir, now a granary. Below the fourth bridge is the tomb of the widow of Sikandar Bakhshi Khan, on the plinth of a 9th-century Hindu stone shrine, converted into a mausoleum by the addition of domes of brick.

A fine view of the city and its neighbourhood is obtained from the top of the *Takht-i-Suleman* ("Throne of Solomon"), 6210 ft., where there is a stone temple, of which the greater part dates from the 8th century. The *Hari Parbat*, (5671 ft.), an isolated hill on the N. outskirts of the city, should also be ascended. It is surrounded by an extensive wall, and surmounted by the Fort, built by Akbar at the end of the 16th century. At the foot is Nagin Bagh (swimming) and an annexe of the Club.

Many good subjects for the artist may be found in Srinagar.

The chief industries are those of the

carpet and silk factories, wood-carvers, embroidery-makers, gold, silver and copper smiths, papier-mâché makers, leather workers, and dealers in precious stones. A famine in 1843 drove many shawl-makers to Amritsar.

Maharaja Sir Partap Singh constructed a Museum and a Zenana Hospital in memory of the Diamond Jubilee of the Queen - Empress Victoria.

The former British Residency and European quarter lie above the city. In the centre of the quarter is a fine ground for cricket and polo, provided by the Maharaja; on the N. side of this are Nedou's Hotel and a golf-course; and at the N.E. corner is the *Takht-i-Suleman*, with the entrance to the Dal Lake at its foot, not far from the C.M. Hospital.

*List of Roads in Kashmir ordinarily available for motors (W. to E.)*

1. Srinagar to Baramula and Domel (p. 521).
2. Baramula to Sopor (p. 521).
3. 4 m. W. of Srinagar on the Baramula Road to Manasbal Lake (p. 521).
4. Srinagar N. *via* Anchar to Gandarbal and the Sind Valley (p. 524).
5. Srinagar *via* Gupkar, Nishai Bagh, Shalimar Bagh to Harwan (p. 523).
6. Srinagar S.E. to Khanabal and Islamabad (Ananinag) (p. 523).
7. Srinagar to Kungwattan (p. 526).
8. Islamabad to Achibal, and N. up Liddar Valley to Pahalgam (p. 524).
9. Khanabal *via* Qazigund and Banihal to Jammu (p. 527).
10. Qazigund to Verinag (p. 524).

EXCURSIONS FROM SRINAGAR

(1) The first should be by boat to the Dal Lake, close to Nedou's Hotel, on the N.E., about 4 m. long and 2½ m. broad. Skirting the W. and N. sides of the *Takht-i-Suleman* from the Dal Gate, and passing through a stretch of floating gardens,









the Nishat Bagh, on the shore of the Bod Dal, will be first reached on the E. side of the lake. The ten terraces and the water falling down them from fountains (on Sundays) are extremely beautiful, and the top terrace affords glimpses of the lake.

2 m. farther on is the Shallmar Bagh, on the shore of the lake, built by Jahangir, who lived there in the summer months with Nurjahan, "The Light of the World." They are fully described by Bernier.

In crossing the lake to the W. a view is obtained of the mountains behind these two gardens. Beyond a small island called "char chinar," or Four Planes, lies the Nasim Bagh, 6 m. by road from Srinagar, closely planted with magnificent chenar-trees. Well raised above the lake, it catches the breeze, whence its name is derived.

On the way back along the W. shore, is a village with a large mosque, called Hazrat Bal. The name is derived from a hair of the Prophet Muhammad, believed to be preserved in the mosque. Farther on is a view of the picturesque Hari Parbat, from which the Nasim Bagh Canal leads to the Dal Gate.

The Eastern shores of the lake may also be reached on foot. Starting from the Munshi Bagh, the road leads S. of the Takht-i-Suleman to the edge of the lake. A romantic building, high up the mountain-side farther on, is the Pari Mahal, built by Dara Shikoh, containing numerous fountains and tanks, now dried up, which indicate that it was originally a water-palace. Beyond are vineyards, and then, higher up, the Chashma Shahi,  $5\frac{1}{2}$  m., a small formal garden with a strong spring. The Nishat Bagh is 2 m. N., 5 m. in all from the Munshi Bagh, and Shalimar 2 m. beyond that.

(2) Starting again from the Dal Gate, below the C.M.S. Mission Hospital, and turning to the left, the Mar Nulla leads through the Northern part of the city to the W. of Hari Parbat and the Anchar Lake, across which a boat can proceed to Gandar-

bal, 14 m. from Srinagar. Beyond the Dilawar Khan Bagh the canal passes under a series of bridges and balconied houses, and affords some of the most picturesque views in the whole city. Near the end of it is the Idgah. From outside the Dal sluiceway the Tsont-i-Kul, or Apple Canal, leads past the Chenarbagh (a great resort for house-boats) to the river opposite the Sher Garhi, presenting varied and beautiful views all the way. Both of these expeditions may be often repeated.

(3) The Temple of Pandrethan (Puranadhisthana, the "old capital") lies about 3 m. E. of the Residency by road, but very much farther by boat, owing to the loops of the river above Srinagar. It is about 18 ft. square and 30 ft. high and appears to have been built in the centre of a small stone tank. The beauty of the temple lies in its proportions, in the excellent sculptures of the interior, and in the trefoil-headed arches and the roof which form the chief characteristics of the Kashmir style, unknown elsewhere except in a few out-of-the-way places in the Punjab. The temple was built about A.D. 900, and dedicated to Siva.

(4) Islamabad, Martand, Verinag and the Liddar Valley. These places can be reached by the motor road up the valley from Srinagar, which forms part of the Banihal Route V into Kashmir from Jammu. At 17 m. is Avantipur (D.B.); at 31 m. is Khanabal (D.B.), where the Jammu road branches off; and at 33½ m. is Islamabad (alternative name, Anantnag). If the visitor proceeds by boat up the river, he passes at 8 m. Pampur, and 6 m. farther reaches Kakapur, for the Temple of Payer, 1 m. distant. The inner temple (only 8 ft. square) is constructed of eight stones only, and is dedicated to Siva. Its date is about the 9th century A.D. In the interior is a large stone *lingam*.

About 6 m. above Kakapur is Avantipur, once a famous city and the capital of King Avantivarman, who reigned 855 to 883. Two of the

temples built by him are still extant, a smaller and more ornate one of Vishnu-Avantisvami near the village of Avantipur, and a larger one of Siva-Avantisvara about  $\frac{1}{2}$  m. along the road to Srinagar. Both temples were exposed by the State Archaeological Department in 1914. The former has a sculptured plinth, a handsome gateway, and well-preserved peristyle.

At *Bijbehara* (10 m. on the main road to Khanabal) there is a good encamping-ground above the town and bridge; fair fishing may be obtained. From here it is 4 m. to Khanabal; and then 2 m. by road to Islamabad, originally the capital of the valley. The springs in the town are exceedingly picturesque, and the Wazir Bagh, to the S. of it, is a pretty place to camp in.

From Islamabad one can proceed 26 m. by car *via* Qazigund (Honey Factory) to Pahalgam (7000 ft.), the road passing within a mile of the Ruins of Martand, which are  $5\frac{1}{2}$  m. N.E., and stand on an elevated plateau above the valley. The roofless temple, largest in Kashmir—being 63 ft. long and equally high—is also the finest example of the ancient Kashmiri style, which is remarkable for its quasi-classical features, derived, no doubt, from the earlier Indo-Hellenistic art of Gandhara and the North-West. There are reasons for ascribing its date to the reign of Lalitaditya (724-760). It was probably built for the worship of the sun-god, a phase of Hinduism which prevailed in Kashmir and parts of the Punjab during that period. It was largely destroyed by Sikandar Butshikan (1386-1410), sixth descendant of Shah Mirza, first Muslim King of Kashmir.

A rough road feasible for motors leads to Achabal (7 m. from Islamabad), with a strong spring and cascades, groves of chenar-trees, the old pleasure-garden of Jahangir, and trout culture (fish can be bought). There is a bungalow and an excellent camping-ground.

From Achabal a path leads *via* *Shahabad* to (13 m.) *Verinag* (6100 ft.), also accessible by a circuitous route from the Banihal Road. Here is the source of the River Jhelum, which rises in an octagonal tank in a garden near the foot of the Banihal Pass (9763 ft.). One of the recesses of the enclosure round the tank bears an inscription by Jahangir. This spot was a favourite haunt of his empress Nurjahan. The tank is full of sacred fish (fishing is prohibited).

On the Pahalgam Road is *Bawan*, with celebrated chenars and tanks and excellent camping-grounds. From here it is  $9\frac{1}{2}$  m. up the Liddar Valley to *Ishmakam*, where there is an old ziarat. *Pahalgam* (*Pailgam*) (8500 ft.), a favourite summer resort, with good camping-ground under the pines, is 13 m. farther on, and 62 m. by motor-bus from Srinagar.

From Pahalgam an expedition may be made farther up the valley to (7 m.) *Thanin*, or *Chandanwari* (10,500 ft.), whence it is a stiff climb to (6 m.) *Shisha Nag* (12,000 ft.), a fine sheet of water covered with ice till the month of June. From *Shisha Nag* it is 11 m. to *Amarnath Cave* (12,729 ft.), a famous resort of pilgrims. The expedition to the *Kolahal Glacier* (24 m.) at the head of the Liddar valley is easy.

From Pahalgam another route leads N. through *Aru* (6 m.) and *Liddarwat* (16 m.) into the Sind Valley. This route is not an easy one, and as it ascends over 14,000 ft., it is often under snow till July. The usual descent into the Sind Valley is *via* *Sekiwas* to *Kulan*.

(5) Another beautiful expedition may be made from Srinagar up the Sind Valley. The first stage is either by boat or by road N. to (14 m.) *Gandarbal*, a village at the mouth of the valley, or by car to *Wayil* suspension bridge (18 m.). From *Gandarbal* the stages up the valley are—to *Kangan* (11 m.), to *Gund* (13 m.), to *Gagangale* (7 m.), and *Sonamarg* (7 m. Telegraph Office; 6 m. camping-ground at *Tajiawaz*).



8 m. N. from Wangan are the temples of Wangan, or Naghal, placed above the stream, and now the most picturesque of all the ruined temples of Kashmir. The route from Gund onwards is extremely beautiful, and the torrent pass, in which small snow glaciers will have to be crossed early in the season, leading up to Sonamarg, is extraordinarily fine. Sonamarg (8750 ft) in the Glacier Valley was once the chief sanatorium of Kashmir. The next stage, *Baltal* (9½ m. from camping-ground, 9282 ft.) is at the foot of the Zojila Pass (11,300 ft.), leading by the Treaty Road to Dras, and Leh on the Indus, the capital of Ladakh (nineteen marches from Srinagar). From *Baltal* the Cave of Amarnath (above) may be reached in the spring or early summer before the snow bridges have melted. Provisions are not easily obtained in the Sind Valley, and there are few bungalows.

(6) The ordinary route from Srinagar W. to Gulmarg is by car to Tangmarg, 24 m., passing Magam (D.B.) at 14 m.; and then by pony up the ascent, 4 m. (heavy articles by coolies). There is also a pony track, 14 m. from Baramula direct to Gulmarg.

Gulmarg (or "Meadow of Flowers") is a lovely but somewhat rainy spot at an elevation of 8500 ft. Above it is the ridge of the Ferozpur Pass and the Apharwat Mountain, 14,500 ft. The snowy peak of Nanga Parbat, nearly 26,600 ft., is in full view.

Gulmarg was damaged during the fighting in 1947 and the hotel and club were burned. Golf, tennis, polo, cricket, skiing and other amusements were all available, and no doubt will be gradually revived. Nedou's Hotel and Golf View Hotel have now been re-opened.

#### (11) *Pir Panjal Route to Kashmir*

Riding }  
or on foot, } Gujrat to

28 m. *Bhimbar* (D.B.).

39 m. *Saldabad* (D.B.). Crossing  
Aditak Range.

49 m. *Naushahra* (D.B.).

60 m. *Chengas Sarai* (D.B.).

73 m. *Rajaori* (D.B.).

86 m. *Thana Mandi* (D.B.) } Crossing  
96½ m. *Baramgalla* (D.B.) } Rattan  
Pir

111 m. *Poshlana* } Crossing  
122 m. *Atlabad Sarai* } Pir Panjal.

140½ m. *Shuplyan* (D.B.).

166½ m. *Srinagar*.

This route into Kashmir (see Map, p. 520) is practicable only for riding or walking.

*Gujrat* (p. 496).

28 m. *Bhimbar* (D.B.), a considerable town, situated near the right bank of the stream of that name, and surrounded by wooded hills. Post Office and Dispensary. The road, which is fairly easy for 20 m., crosses over the *Aditak* range (2000 ft.) to

11 m. *Saldabad* (D.B.), where the *Saman Sarai* is worth a visit. The road then crosses the *Kaman Goshi* range (3000 ft.), from the top of which the snows first come in sight.

10 m. *Naushahra* (D.B.), and camping-ground on the *Tawi* river, in which there is mahseer fishing.

11 m. *Chengas Sarai* (D.B.). The shorter road fords the *Tawi* twice on the way. The D.B. is built on the right bank, about 200 ft. above the river, in an old Mughal sarai. Here is a very fine view of the snows.

13 m. *Rajaori* (D.B.) (3200 ft.), a day's march, to the E. of which there are two hot sulphurous springs. The D.B. is in an old pleasure-garden on the left bank of the river, overlooking the town.

13 m. *Thana Mandi* (D.B.), along the *Tawi* Valley, which becomes very narrow, is situated at the foot of the *Rattan Pir* Pass, with a good road running through it from Poonch to Jammu.

10½ m. *Baramgalla* (D.B.), crossing the *Rattan Pir* (8200 ft.), easy ascent, very fine scenery. From this point ponies cannot be taken early in the year.

14½ m. *Poshlana*. From *Baramgalla* the road passes along a deep valley, crossing the *Sooran* torrent several

times by log bridges, and ending with a steep climb. Poshiana (8200 ft.) is covered with snow till the end of May, and consists of a few shepherds' huts, which are flat-roofed. Tents may be pitched on the roofs, or the huts may be occupied, but they are roughly made and draughty.

#### 11 m. Aliabad Sarai.

The road, very rough, now runs up the Nilana Valley to the summit of the Pir Panjal (11,400 ft.), from which there is a magnificent view of the Wardwan and Astor range. There are huts of refuge on either side of the Pir Panjal in case of storms. The sarai is not habitable until May owing to the snow.

18½ m. Shuplyan (D.B.). In the Kashmir Valley, a pleasant, easy walk, passing Hirpur (R.H.) on the way. There is a camping-ground here, where supplies may be procurable. A road runs (34 m.) *via* Pampur to Srinagar. Or the route through Mohanpoora to Khanabal (D.B.) for Islamabad (19 m.) may be followed and a boat be taken (p. 524) down the Jhelum river to Srinagar, about 14 hr.

From Shuplyan, on the road to Kungwattan (11 m.), may be visited the Haribal Falls (40 ft. high). From Kungwattan it is 8 m. to the Konsa Nag mountain lake (12,000 ft.).

### (III) Jhelum and Poonch Route to Kashmir

#### Jhelum to

13 m. Shekhupur (D.B.).	89 m. Sehra.
26 m. Tangrot (D.B.).	105 m. Poonch (D.B.).
Kashmir Boundary.	115 m. Kahuta (D.B.).
36 m. Chaumukh.	123 m. Allabad (R.H.).
46 m. Rajdhani.	130 m. Hyderabad (D.B.).
58 m. Nekl.	140 m. Uri.
66 m. Barall.	
74 m. Kotll.	

This route is long, the marches are somewhat difficult, and supplies scarce. Owing to the steepness of the road in places the traveller is recom-

mended to take coolies and travel light.

#### Jhelum (p. 498).

13 m. Shekhupur (D.B.). The road is unmetalled, but in good order and level the whole way.

13 m. Tangrot (D.B.). The road lies for the most part, in the bed of the Jhelum, so can only be used when the river is low. The mahseer fishing here is probably the best available. Licence from Game Warden, Srinagar.

10 m. Chaumukh, crossing the Poonch by a ferry. The ascent is by a very rough path (only walking being possible) to the village of

10 m. Rajdhani, prettily situated in a valley. Thence by the worst march in the route to

12 m. Nekl, which is the residence of a few cowherds. No supplies obtainable.

8 m. Barall, a small village, where there is good spring water, and supplies and coolies plentiful.

8 m. Kotll, on the left bank of the Poonch. The camping-ground is through the town, under some trees, among a lot of streams working twenty flour mills. Supplies, coolies, ponies, etc., abundant.

15 m. Sehra, where black partridges abound. The scenery here is very pretty.

16 m. Poonch (3300 ft.; D.B.), on the right bank of the Sooran, the conspicuous features of which are the Raja Buldeo Singh's Palace and the Fort. Nearby are very hot sulphur springs. Poonch may also be reached *via* Sooran, 16 m. from Thana Mandi (p. 525). Poonch was the capital of the Raja of Poonch, a feudatory state of Kashmir.

10 m. Kahuta (D.B.), a cluster of huts up the Bitarh Valley, commanding a magnificent view of the surrounding mountains.

8 m. to Aliabad, where there is a comfortable R.H.; some supplies are obtainable.

7 m. Hyderabad or Bhedi (D.B.), a small mountain village beyond the Haji Pir Pass (8500 ft.), where supplies are very scarce.

9½ m. Uri, thence (see p. 520) to Baramula (28 m.) and Srinagar (62 m.).

(IV) *Hassan Abdal and Abbottabad Route to Kashmir*

Stages from Hassan Abdal.

12 m. Dedur (D.B.).

8 m. Haripur (D.B.).

22 m. Abbottabad (Hotels), 4010 ft.

16 m. Mansehra (D.B.), 3550 ft.

19 m. Garhi Habibulla (D.B.).

2½ m. Kashmir Boundary at Ramkot Customs Post.

11½ m. Domel (D.B.), and thence as in (1).

(This route is now closed at Domel.)

The road is good, except in wet weather, as the River Haru is unbridged, and there is the possibility of landslips between Garhi Habibulla and Domel. The River Haru may be avoided by taking the train from Taxila Junction (D.B.) on the N.W. Railway to Havelian, 10 m. from Abbottabad.

Hassan Abdal (D.B.) (p. 503).

12 m. Dedur (R.H.), a roadside sarai and camping-ground.

20 m. Haripur (D.B.), a large and flourishing town, lying in a richly cultivated valley.

42 m. Abbottabad (Hotels) (p. 504).

58 m. Mansehra (D.B.). One of the Rock Edicts of Asoka was found here.

77 m. Garhi Habibulla (D.B.).

88 m. Domel (D.B.), see p. 520.

(V) *Jammu Tawi to Srinagar*

This road, generally called the Banihal Route, is excellent for motor traffic: but in the winter and spring it may be blocked by snow on the high passes. It is 206 m. long, and crosses the Chenab near Ramban (2250 ft.) and the Banihal Pass (9763 ft.) in a tunnel above Verinag (p. 524).

It is very picturesque between Batote and Ramban, but gets bare and ugly as the road nears the summit at Banihal. Thereafter it is beautiful.

Stages	Accommodation
— Jammu, 1000 ft.	D.B. Khansama
21 m. Jhajar	
7 m. Tikri, 2455 ft.	
14 m. Udhampur	D.B. Khansama
24 m. Kud	D.B.
13 m. Batote, 5116 ft.	D.B. Khansama
10 m. Pirah	
8 m. Ramban, 2250 ft.	
16 m. Ramsu	
10 m. Banihal, 5330 ft.	D.B. Khansama
30 m. Upper Munda, 7224 ft.	D.B.
10½ m. Qazigund	D.B.
11½ m. Khanabal	
14 m. Avantipur, 5225 ft.	
17 m. Srinagar	Hotel

Road Toll is payable at Nandni.

In continuation of the new road from Pathankot (see p. 271), this gives the only means of access to Kashmir from India by road which does not cross the Pakistan frontier.



# BURMA

## INTRODUCTION

**Means of Access.**—Rangoon, the capital of Burma, is well served by planes of the British Overseas Airways Corporation, being situated on their main Far Eastern route. It is also accessible from Calcutta by regular daily services of the Indian National Airways. There are two regular direct steamship services between the United Kingdom and Rangoon, one maintained by the Bibby Line of Liverpool with monthly sailings from London, calling *en route* at Port Said, Port Sudan and Colombo, and one by P. Henderson & Co. of Glasgow with monthly sailings, calling *en route* at Port Said, Port Sudan and Aden. The sea voyage takes one month. An alternative route is by P. & O. from London to Bombay, thence by train to Calcutta, from which there are regular B.I.S.N. Co. sailings to Rangoon.

**General Hints.**—There is one first-class hotel (the Strand Hotel) in Rangoon next door to the British Embassy in Strand Road, but there is now no European style accommodation in any of the other towns except at the hill station Kalaw (the Kalaw Hotel). If the traveller therefore intends to visit other parts of the country, he should provide himself with a camp-bed, bedding, mosquito net and cooking utensils. It is also advisable to engage a servant for travelling outside Rangoon, which may be done through Thos. Cook & Son, Ltd., Phayre Street, Rangoon. Letters of introduction will prove useful, as the majority of the Government rest-houses in the provincial areas were destroyed during the recent war, and have not been rebuilt. *Conditions in some areas are still unsettled, and the traveller is strongly urged to seek local advice before proceeding on journeys outside the main towns.* There are British and American Embassies in Rangoon, and a British Consulate in Maymyo.

**Inland Transport.**—River services are maintained on the Irrawaddy between Rangoon and Mandalay, Rangoon and Bassein, and on the Chindwin by the Inland Water Transport Board.

The Railway Board maintain services Rangoon-Mandalay, Rangoon-Prome, and Rangoon-Moulmein, but both river and rail services are liable to disruption at short notice.

The Union of Burma Airways maintain daily services between Rangoon and Mandalay, Moulmein, Bassein and Kalaw, and some of the other major towns.

There are good arterial roads from Rangoon to Mandalay and Prome, and fairish roads connect most of the main towns with these two trunk roads, *but careful inquiries should always be made before road travel is undertaken, in view of the disturbed state of parts of the country.*

**Climate, etc.**—The climate of the country for some distance from the coast consists of a wet season, from 15th May to 15th November, and a dry season for the rest of the year. Farther inland the rain becomes less, and round Mandalay there is a "DRY ZONE"; the best time for visiting the country is from November until February. During the wet season the rainfall at Rangoon is heavy—amounting to upwards of 90 in., and after February the heat is considerable till the first showers fall in May.

**General Description.**—The country of Burma lies to the E. of the Bay of Bengal, and covers a range of country stretching from the 10th to about the

28th parallel of latitude. It is bounded on the N. and N.E. by China; on the N.W. by Bengal, Assam, and the feudatory State of Manipur; and on the W. and S.W. by the sea. To the S.E. lies the kingdom of Siam. The extreme length of the country is approximately 1200 m., and its extreme width between the 92nd and the 101st parallels of longitude at about 20° N. latitude is 575 m. The total area, including the Shan States, is about 262,000 sq. m., and the population, according to the 1941 census, was over 16 million. It is formed of four tracts—Arakan, the Irawadi Valley, the Shan States and Tenasserim—and is watered by five great streams—viz. the *Irawadi*, the *Chindwin*, the *Sittang*, the *Salween* and the *Myitngè*. The first two rivers have their sources in the Northern chain of mountains in the interior, one head-stream of the Irawadi coming from Tibet, where are also the sources of the Salween; the Sittang flows S. from the Shan plateau, S.E. of Mandalay, and the Myitngè W. from the Northern part of the same plateau. The Irawadi and the Salween are great rivers which, in the lower part of their course, overflow the flat country below their banks during the rainy season, and, higher up, find their way through magnificent defiles. The Irawadi is navigable for over 900 m., but the Salween is practically useless as a means of communication, owing to the frequent obstacles in its channel.

The Northern portion of the country is in the main an upland territory containing much rolling country intersected by occasional hill ranges, and little plain. The country throughout the Delta between Bassein and Rangoon is flat and uninteresting. Towards Prome the valley of the Irawadi contracts, and the wooded Arakan Yomas (highest point, Mount Victoria, 10,201 ft.), cling to the Western bank nearly all the way to the neighbourhood of Thayetmyo, the old frontier between Upper and Lower Burma (1852-85). The Arakan Yomas terminate at Pagoda Point. The Salween Valley contains occasional harmonies of forest, crag and mountain stream. On the other hand, the scenery in Tavoy and Mergui, and among the myriad islets which fringe the Tenasserim coast down to Victoria Point, the termination of a range which borders Siam, is beautiful. The forests of Burma abound in fine trees, teak in particular. Rubber has been extensively planted in the S. coastal area. The bamboo grows to a height of 60 ft., and flowers every 30-40 years (last in 1943). The gold mohur flowers in March. The greater part of the country is green, in contrast to India. There is large game in the country, but it is not easy to get at, owing to the dense forests and the difficulty of obtaining experienced *shikaris* and baggage-animals; good bags of snipe are made all over the country from August to December, and small-game shooting is to be had in many parts. Separate licences are issued for unprotected game (there is a close season), and for elephant.

The Bawdwin mines in the Northern Shan States contain rich silver-zinc-lead ore. The Tavoy District is one of the richest wolfram-producing areas in the world. Tin is widespread. Seams of coal are unimportant. Mogók in the N. supplies rubies, and sapphires are also found in the Shan States. Petroleum is obtained in quantities in the Minbu, Magwe, Pakókku and Upper Chindwin Districts of Upper Burma. Jade and amber are extracted in considerable quantities in the Northern part of the Myitkyina District. In Lower Burma agriculture is the main employment of the people. Chillies, sesamum, tobacco and sugar-cane are grown, and orchards are found near every village; but rice covers nine-tenths of the total area under cultivation. Over much of the area the soil is very fertile, and bears annual crops without manuring. In Upper Burma there is much greater variety of crops. Rice is the most important crop, but it occupies less than two-fifths of the total area under crop; sesamum, millets, beans, maize, ground-nut, cotton, tobacco, chillies and wheat are the chief crops after rice.

Until the Japanese invasion the commercial prosperity of the country kept pace with its rapidly increasing population. The chief exports are rice, timber, beans, cotton, lead, cutch, hides, petroleum, candles, rubber and rubies. The chief imports are machinery, piece-goods, silk, cotton, wool and provisions, especially preserved milk, biscuits, liquors, tobacco, iron, salt, sugar and mutton.

The main commercial industries are those connected with the rice, oil and timber trade. The indigenous manufactures of the country produce little beyond what is required for home consumption. Silk, lacquered ware, gold and silver work, wood and ivory carving, are among the most justly admired of Burmese handicrafts. The best silks are woven at Mandalay. A Saunders' Weaving Institute has been established at Amarapura. The principal lacquer workers are at Pagan; gold and silver work is carried on at Rangoon, Moulmein, Thayetmyo, Mandalay and in all the larger towns; the best wood-carvers are in Rangoon, Tharrawaddy and Mandalay, and the best ivory-carvers in Rangoon and Moulmein. Bronze statuettes are made in Pegu. The characteristics of Burmese art are vigour and novelty in design, but lacking in the finish of old Chinese or Japanese work. It may be studied in the Burma Court, Imperial Institute, London.

Should Burma be visited after a tour in India, the traveller cannot fail to be struck with the great difference in the people. The merry, easy-going, brightly clothed Burmese have no counterpart in Hindustan. The life of the Burmese is free from the deadening effects of caste and seclusion of the women, who take an important part in commerce. There are many Indians in the larger towns and villages and in the railway zone, and a sprinkling of Chinese, especially carpenters.

The Burmese as a race are of short stature and well-built. The men have little or no hair on their faces: they show unmistakably their near relationship to the Mongolian. The women are attractive-looking. Men and women alike are well clad, and delight in gay colours and silk attire. They are passionately devoted to sport, crowd to race-meetings, and even in their villages have bullock-cart races, while they will spend hours in basket-ball kicking (*chinlon*). Association football is popular.

In religion the Burmese are Buddhists, but the great majority everywhere, and practically all village Burmans, retain the primitive reverence for the *nats*, the spirits of the forests, mountains, etc. The Burman gives alms to the monks, "but he governs his life and actions by a consideration of what the spirits of the air, the forest, the stream, the village, or the house may do if they are not propitiated." To these *nats*, who have their appropriate shrines, he makes offerings to avert misfortune, and of them he seeks favour for any undertaking, such as building a house or a boat, or making a journey. Each family has a tutelary deity or *nat* of its own, to which a thank-offering is made at the birth of a child or the solemnisation of a marriage. Every Burman is supposed to spend a certain part of his life as a novice, wearing the yellow robe, in the *póngyi kyaung* (monastery). This may be for a single week; but some become *póngyis* or monks. The monks are traditional schoolmasters subject to the popularity of modern schools. The shaven head, yellow robe and begging-bowl of the monk are seen everywhere. Monks are cremated.

**History.**—In Upper Burma there are traces of prehistoric Stone Age culture, but generally Burma is a country of discarded capital cities. At Tagaung, on the left bank of the Irawadi, far to the N., in the Katha district, there are traces of a royal city which is said to date back to the 9th century B.C. The Burmese who, issuing from the highlands of Central Asia, founded it, were driven S. in the 2nd century A.D. to Pagan, near Myingyan. Here the great King Anawrata reigned from 1044 to 1077. He was to Burma what Asoka was



to India. In the closing years of the 13th century his empire fell before the invading armies of Kublai Khan, and in 1287 Pagan became a feudatory of China. Thado Min, who claimed descent from the Kings of Tagaung, restored Burmese supremacy in 1364 and set up his capital at Ava, near Mandalay. Bayin Naung, the famous general of Tabin Shweti (1530-50) of the house of Anawrata, succeeded his master as King of Pegu in 1551, and ruled until 1581 over the whole of Burma except Arakan. Caesar Frederick, writing of Pegu in 1569, stated that he had "twenty-and-six" kings at his command, and Samuel Butler had him in mind when he wrote in *Hudibras* (l. ii. 155) of demeanour "grave as the Emperor of Pegu." The city of Pegu became a great commercial centre and was visited in 1587 by Ralph Fitch. In 1740 the great Talaing rebellion by a race in the S. dispossessed the Burmese dynasty, which had returned to Ava, first of Pegu and then of Ava itself, which was captured and burned, but immediately after the fall of Ava (1753) a Burmese champion, Alaungpaya (known to Europeans as Alompra), reunited the whole country under his sway.

So far as we have record, the first European to visit Burma was a Venetian merchant, Nicolo di Conti, who landed at Tenasserim in 1435 and travelled to Ava overland. Early in the following century Portuguese adventurers were importing firearms into the country and serving as mercenaries in the armies. In 1599 Felipe de Brito y Nicote seized the Burmese port of Syriam with the intention of carving a Portuguese province out of Lower Burma. He withstood Arakanese attacks, took Prome and Toungoo in 1610, but he was dislodged by the King of Ava and executed in 1613. About the same time the Dutch may have settled on the island of Negrais at the mouth of the Rangoon river. In 1631 they planted a factory at Syriam, which endured until 1680. Although in 1617, two factors of the English East India Company were sent from Masulipatam to the city of Pegu to collect the goods of a Company's servant who had died there, after capture by the Burmese in Siamese territory, the first English factory in Burma was not established until 1647, when a short-lived one was founded from Fort St George at Syriam, which failed ignominiously nine years later. Thenceforward the Directors refused all offers, whether from a Burmese source or from their servants at Fort St George, to re-establish the factory. From time to time, however, an important private trade was maintained by the Company's officials and others in Burma, until in 1743 the old factory at Syriam was destroyed by rebellious Talaings. Through the efforts of Dupleix a French shipyard was established at Syriam in about 1732, but was abandoned ten years later. In 1748 French agents were again active, and the English therefore seized the island of Negrais in 1753. A struggle ensued between the Talaings supported by the French and Alaungpaya, who was favoured by the English.

In 1755 Alaungpaya defeated the Talaings and founded Rangoon (Yan-gön, the "end of strife"). Shortly afterwards he destroyed Syriam and killed or enslaved all the Frenchmen he could lay hands upon. The English were permitted to open a factory at Bassein: but in 1759 the Negrais settlement was destroyed and the factors massacred, upon a false accusation that they were assisting the Talaings. Alaungpaya died in 1760 while campaigning against Siam. His successor, Naungdawgyi, refused reparation for the Negrais massacre, and the Bassein factory was withdrawn in 1761. Thereafter official relations ceased until 1795. Sinbyuyin, who succeeded Naungdawgyi, took Manipur and Siam, and defeated two inroads from China. He died in 1776, and was succeeded by Bodawpaya, who conquered Arakan in 1784. This brought Burma into collision with the British in Chittagong. The Arakanese outlaws took refuge over the border, the River Naaf, and harassed the Burmese rulers by inroads. This gave rise to friction, and in order to assist in the adjustment of

matters in dispute, an envoy was sent to Burma in 1795 by the Governor-General of Bengal. In 1819 Bodawpaya died, and was succeeded by Bagyidaw. Matters had not improved on the border, and in 1824 the Burmese invaded Manipur and Assam, and Maha Bandula, the great Burmese General, started with an army from Ava to take command in Arakan and invade Bengal.

The British Government formally declared war against Burma on 5th March 1824. The Burmese were driven out of Assam, Cachar and Manipur; and Rangoon, Mergui, Tavoy and Martaban were occupied by British troops. These, however, suffered much from sickness as the rains began soon after the capture of Rangoon on 11th May. The *Diana* steamer built in Calcutta was the first to take part in a naval action. All movements by land became impracticable, and by December the force occupying Rangoon had been reduced by sickness and otherwise to about 1300 Europeans and 2500 Indians fit for duty. The Burmese, under Maha Bandula, made a confident effort to drive the invaders into the sea; but their attack, in which 60,000 men are said to have taken part, was repelled with great slaughter, and the Burmese army dwindled away, a portion of it retiring to Danubyu, which Maha Bandula fortified with some skill for a further effort. The British troops, having been reinforced, marched up the Irawadi Valley, and on 2nd April 1825 took Danubyu. Maha Bandula was killed in the cannonade, and all serious resistance came to an end. Prome was occupied, and the troops went into Cantonments for the rains. In September 1825 the Burmese endeavoured to treat, but, as they would not agree to the terms offered, hostilities recommenced; and in December the British advanced, and, after several actions, reached Yandabo (60 m. from Ava), 16th February 1826. Here the envoys of the King signed a Treaty ceding to the British Assam, Arakan, and the coast of Tenasserim, and agreeing to pay a million sterling towards the cost of the war. In November 1826 a commercial Treaty was signed at Ava, and in 1829 the first British Resident was appointed under the Treaty to the Burmese capital. In 1837 Bagyidaw was deposed by his brother Tharrawaddy, who in 1846 was succeeded by his son Pagan Min.

In 1852, owing to high-handed action against British subjects by the Burmese Governor of Rangoon, for which all reparation was refused, the British again declared war against the King of Burma; and towards the close of the year Lord Dalhousie proclaimed that the whole of the Province of Pegu, as far N. as the parallel of latitude 6 m. N. of the fort at Myede, was annexed to the British Empire. Almost immediately after this Pagan Min was deposed by his brother Mindon Min, who ruled his curtailed kingdom with wisdom and success.

The pacification of Pegu and its reduction to order occupied about ten years of constant work. In 1862 the British possessions in Burma—namely, the Provinces of Arakan, Pegu, Martaban and Tenasserim—were formed into the Province of British Burma, under the administration of a Chief Commissioner, Lieutenant-Colonel (afterwards Sir Arthur) Phayre being appointed to that office. The Burma Commission consisted of military officers.

In October 1878 King Mindon died, and was succeeded by his son, King Thibaw, fifth in descent from Alaungpaya. In 1879 the execution of a number of the royal family excited much horror in Lower Burma, and relations became much strained, owing to the indignation of Englishmen at the barbarities of the Burmese Court, and the resentment of the King and his Ministers at the protests of the British Resident. In October 1879, owing to the unsatisfactory position of the British Resident in Mandalay, the Government of India withdrew their representative from the Burmese Court. Meanwhile, under the lax rule of Thibaw the condition of Upper Burma had been gradually drifting from bad to worse. The Central Government lost control of many of the out-

lying districts, and the elements of disorder on the British frontier were a standing menace to the peace of Lower Burma. The King, in contravention of Treaty obligations, created monopolies to the detriment of the trade of both England and Burma; representatives of France and Italy were welcomed, and two separate embassies were sent to Europe for the purpose of contracting alliances. In 1885 the Burmese Court imposed a fine of Rs. 2,300,000 upon the Bombay-Burma Trading Corporation, and refused the proposal of the Indian Government to submit the matter to arbitration. In view of the long series of unsatisfactory episodes during Thibaw's reign, the Government of India decided once for all to adjust relations. An ultimatum was sent to King Thibaw, requiring him to suspend action against the Corporation; to receive at Mandalay an envoy from the Viceroy, who should be treated with the due respect; and to regulate the external relations of the country in accordance with the advice of the Government of India. This ultimatum was despatched on 22nd October 1885. On 7th November King Thibaw issued a proclamation calling on his subjects to drive the British heretics into the sea. On 9th November his reply was received in Rangoon amounting to an unconditional refusal. On 14th November 1885 the British expedition, under Sir Harry Prendergast, crossed the frontier and advanced to Mandalay without encountering any serious resistance. On 28th the British occupied Mandalay, and next day the King and his evil genius, the Queen Supaya Lat, were sent down to Rangoon and afterwards to India. He died at Ratnagiri, S. of Bombay, on 16th December 1916. Upper Burma was formally annexed on 1st January 1886. For four years the country was disturbed by lawless spirits, but by the close of 1889 all the larger bands of marauders had been broken up. In the time of Burmese rule China claimed a certain shadowy suzerainty over the Burmese Empire. In July 1886 a Convention was signed at Peking, whereby China recognised British rule in Burma, and agreed to the demarcation of the frontier and the encouragement of international trade. By a further Treaty, signed on the 1st March 1894, the frontier was defined, and new arrangements made for the encouragement of trade and the linking of the telegraph systems of Burma and China. A breach of the Treaty by the Chinese in 1895 led to the conclusion of a supplementary agreement on the 4th February 1897, which defined the boundary afresh and made further provision for opening China to trade. For some years after the annexation of Upper Burma there was some uncertainty with regard to the boundary between Siam and a portion of certain of the Shan States. The Siamese claimed as part of the Province of Chengmai so much of Karenni, and of some other small States, as lay to the east of the Salween. In order to investigate these claims the territory was visited by Mr Ney Elias in 1890. The Siamese refused to take part in that exploration, but in 1892-93 a Joint Commission of English and Siamese officers demarcated the frontier along the line selected by Mr Ney Elias. In 1897 the Province was constituted a Lieutenant-Governorship, and in 1923 a Governorship. In 1937 Burma was separated from India, and a new Government was set up, with two Legislative Chambers, a Senate and a House of Representatives. In 1947 Burma was granted independence, and a Constituent National Assembly framed a new constitution. Burma, in consequence, is no longer a member of the British Commonwealth, but an independent republic with its own national flag. The Parliament of the Union of Burma consists of a Chamber of Deputies, and a Chamber of Nationalities, elected for four years. The President is elected by both Chambers in joint session for a term of five years. The present incumbent is His Excellency Sao Shive Thaik. The Prime Minister is Thakin Nu. Considerable progress has been made in restoring the authority of the Central Government over the whole country.



**Pagodas and Monasteries.**—The pagodas and monasteries form the chief objects of interest throughout Burma. *Pagodas*,<sup>1</sup> differing in details, consist almost invariably of a masonry terrace, a high plinth, a bell-shaped body and a *hti* or "umbrella" spire, a construction formed of concentric rings of beaten iron lessening to a rod with a small vane on the top. From the rings hang little bells with clappers shaped like *pipal* leaves, which are caught by the least wind and maintain a melodious shivering. They are erected over relics of Gautama Buddha. In almost all the larger pagodas there are arched wings on each face, serving, as it were, as antechapels, and each containing a figure of Gautama, while the platform is frequently studded with minor temples, image houses, altars for the deposit of offerings, large bells, flag-posts, images of strange monsters—"sinthas" (hence Chindit). These pagodas are to be found in every village in Burma, capping the hills frequently in out-of-the-way places. There is a special reason for this multiplication of fanes. The builder is looked upon as a saint on earth, and when he dies he attains Nirvana. It avails little to repair a previous dedication, unless it be one of the great world-shrines at Rangoon, Pegu, Prome or Mandalay. According to custom and tradition, in order to prevent the admixture of *karma*, or merit, shrines built by royalties must not be repaired by commoners, and among commoners themselves the previous consent of the original founders, or their descendants, is always necessary.

Outside most villages there stands a *monastery* or *pôngyl kyaung*, where the monks pass their tranquil lives and supply a simple education to the children of the village. Ordinarily of teak, the shape is always oblong, and the inhabited portion is raised on posts or pillars some 8 ft. or 10 ft. above the ground. They are never more than one storey high, for it would be an indignity to a holy monk to have anyone over his head. A flight of steps leads up to the veranda, which extends all along the N. and S. sides and frequently all round the building. The steps are usually adorned with carvings or plaster figures of *nats* or ogres. From the raised floor rises the building with tier upon tier of dark massive roofs capped at intervals with tapering spires or *pyatthats*. The buildings are in many cases ornamented with the most elaborate carving. The interior accommodation is very simple. It consists, in the main, of a great central hall divided into two portions, one level with the veranda where the scholars are taught, and the other a raised dais 2 ft. or so above the level of the building. Seated upon this the priests are accustomed to receive visitors, and at the back, against the wall, are arranged images of Gautama interspersed with manuscript chests, small shrines, fans and other religious implements, and miscellaneous gifts of the pious, heaped together ordinarily in very careless fashion. There are occasionally dormitories for the monks, but, as a rule, they sleep in the central hall, where the mats which form their beds may be seen rolled up round the pillows against the wall. In many monasteries

<sup>1</sup> Attention is invited to the footnote on p. 538 with regard to the removal of shoes and boots.

there is a special room for the palm-leaf scribes, often detached from the main building, as are the cook-room and the bathing-houses and, perhaps, a guest-house. In one corner is usually a *theln*, for the performance of rites and ceremonies, and particularly for the examination and ordination of priests. The visitor should not intrude unless he can speak Burmese or is accompanied by someone acquainted with that language. The priests are treated with great respect by the people, and are invariably addressed as *paya*, or lord; and anyone who visits a monastery should therefore bear in mind that the monks are accustomed to be treated with deference. The chief priests are called Sayadaw.

**Pwès.**—The traveller should make a point before leaving Burma of seeing something of the *Pwè*, the national amusement of the people. *Pwès* are of four kinds—the *Zat pwè*, which consists of acting, singing, dancing and clowning; the *Yokthe pwè*, in which a similar performance is gone through by marionettes; the *Yein pwè*, a kind of ballet, with music and song, performed by a considerable company of young men or maidens, as the case may be; and the *Anyein pwè*, in which the number of actors is very limited: it also is accompanied with song and music, lasting from about 9 p.m. to about 2 a.m. *Yein pwès* are performed on special occasions—in honour of some high official, or at a great pagoda feast; but *Zat pwès*, *Yokthe pwès* and *Anyein pwès* are of constant occurrence on nearly all moonlight nights. The performances take place in the open air, last all night, and usually for several nights in succession, and are free and open to all, the actors being paid by the giver of the entertainment. The majority of the audience stay the whole night, but an hour or two of the performance will more than satisfy the traveller.

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# GUIDE TO THE PRONUNCIATION OF BURMESE PROPER AND PLACE-NAMES

(Prepared by Prof. D. G. E. HALL, of University College, Rangoon)

*Note.*—The phonetic scheme is based upon that used in the Oxford Pocket Dictionary and explained on p. viii. of that work.

AKYAB, Āk-e-āb.	KYAUKZEDI, Chowk-zā-dē.
A'MARAPURA, accent on first syllable.	KYONKADAT, Chōn-ka-dāt.
ANAWRAT'A, Ān-ōr'-a-tah'.	KYONPYAW, Chōn-pyāw.
AVA, Ah'-vā.	LEIKSAW, Lāk-saw.
BAWDWIN, Baw'-dwin.	LETPADAN, Lēt-pa-dān'.
BASSEIN, Bā-sēn'.	MAGWE, Mā-gwā'.
BIAMO, Bah-mō'.	MAINGKAINO, Mīng-Kīng.
BILUGYUN, Bē'-lōō-jōon'.	MAYMYO, Mā'-mew.
CHINDWIN, Chīn-dwin.	MEIKTILA, Māk-īl-la.
DAINGWUNKWIN, Dīng'-wōōnkwīn'.	MERGUI, Mēr-gwē'.
DANUBYU, Dā'-nōō-bew.	MIOADFIKPA MIN-NGĒ, Mē'-gah-dāk'- pah-mīng'-ā.
DUKANTHEIN, Dōō-kān-thān.	MINGALADON, Mīn-ga-la-dōn'.
EINDAWYA, Ān-daw-yah.	MINILA, Mīn-lah.
GOKTEIK, Gō'-tāk.	MOGOK, Mō-gōk'.
GYAINO, Jīng.	MONYWA, Mōn'-yōō-ah.
GYOBINGAUK, Jō-bīn-gowk.	MOULMEIN, Mōōl-mān.
HEHO, Hā-hō'.	MUPUN, Mōō-pōon.
HEINSUN, Hān-sōon.	MYEDE, Mfya-dā'.
HENZADA, Hēn-za-da'.	MYINGYAN, Mīn-jahn'.
HLAING, Līng.	MYITKYINA, Mī-chī-nah'.
HMAYZA, Maw-zah.	MYIINGE, Mīng'-ā.
HPAYON, Pa-yōn'.	MYITTHA, Mfīl-thah.
HSIPAW, Sē'-paw.	NAGAYON, Nah-ga-yōn.
INSEIN, In-sēn, more correctly, In-sān.	NATKYIGON, Nāt-jē-gōn.
INYE, In-yā.	NAUNGLOON, Nowng-lōon.
KADAİK, Ka-dīk.	NAUNGPUAUNG, Nowng-pōō-owng.
KADO, Ka-dō'.	NRORAIS, Nē-grā'-īs.
KALE, Ka-lā.	NOAWUN, Nah-wōon.
KALEWA, Ka-lā'-wah.	NYAUNGBINZEIK, Nfowng-vīn-zāk.
KALYANISIMA, Kāl-yān-l-sē-ma.	NYAUNGU, Nfowng-ū.
KATHA, Kā-thah'.	PA-AN, Pe-ān'.
KAUNGNGO, Kowng-ō.	PAGAN, Pa-gahn'.
KAWHINAT, Kaw-nāt.	PAGAT, Pa-gāt'.
KWANHLA, Kwōn'-lah.	PALETWA, Pā'-lā-twah'.
KYABIN, Chah-bīn.	PATODAWOYI, Pāt-ō-daw-jē.
KYAIKKAUK, Chīk-kowk.	PAUNGDE, Powng-dē.
KYAIKPUN, Chīk-poōn'.	PAZUNDAUNG, Poozen-dawng.
KYAIKTHANLAN, Chīk-thān-lān.	PROME, Prōm.
KYANGIN, Chān-gīn.	PYINBONGYI, Pīn'-bōn-jē.
KYANZITTHA, Chān-zī-thah.	PYINMANA, Pīn-ma-nah'.
KYAUKMYAUNG, Chow-myowng.	PYINTHA, Pīn-thah.
KYAUKPANDAUNG, Chowk-pāndowng.	SAGAING, Sa-gīng'.
KYAUKPYU, Chowk-pyōō.	SALEMYO, Sah-lā-myō.
KYAUKSA, Chowk'-sā.	SEIKOYI, Sāk-jē.
KYAUK TAW GYI, Chowk Taw Jē.	



SHEINMAGA, Shân-ma-gah'.  
 SHINBINKUGYI, Shîn-bîn-kôô-jê.  
 SHITTAUNG, Shît-towng.  
 SHEWEAUNGYO, Shwâ-owng-jô'.  
 SHWEBO, Shwâ-bô.  
 SHWE DAGON, Shwâ-Da-gôn'.  
 SHWEGUGALE, Shwâ-gôô-glâ'.  
 SHWEHMAWDRAW, Shwâ'-maw-daw'.  
 SHWEMOKTAW, Shwâ-môk-taw.  
 SHWENANDAW KYAUNG, Shwâ-nân-daw-chowng.  
 SHWENATTAUNG, Shwâ-nât-towng.  
 SHWENYAUNG, Shwâ-nŷowng.  
 SHWESANDAW, Shwâ-sân-daw.  
 SHWETHALYAUNG, Shwâ-thâl-yowng'.  
 SITTAUNG, Sh-towng.  
 SULE, Sôô-lâ'.  
 TAGAUNG, Ta-gowng.  
 TANGYAN, Tân-jahn.  
 TAUNG-GYI, Towng-jê.  
 TAUNG-WAING, Towng-wing.  
 TAVOY, Ta-voy'.

TENGYUEH, Teng-yôô-l.  
 THABEIKKYIN, Tha-bâ'-chîn.  
 THATBYINNYU, That-bŷîn-bŷôô.  
 THATON, Tha-tôn.  
 THAYAUNG-GAING, Tha-yowng-jawng.  
 THAYETMYO, Thâ-yêt'-mŷô.  
 THAYEKHETTAYA, Tha-yâ-kêt-ta-yah.  
 THIAZI, Thah-zê.  
 THEINDAWGYI, Thân-daw-yê.  
 THIBAW, Thê-baw.  
 TIGYAING, Tê-jing.  
 TOUNGOO, Tow-ngôô'.  
 YAMETHIN, Ya-mâr'-thîn.  
 YANKINTAUNG, Yân-kîn-towng.  
 YERAWMI, Yâ-baw-mê.  
 YENANGYAUNG, Yê-nan-jowng.  
 ZAING, Zing.  
 ZEGYO, Zâ-jô.  
 ZINGYAIK, Zin'-jîk.  
 ZWEGABIN DAUNG, Zwâ'-ga-bîn-downg.

The letter *a*, when printed in italics, denotes that the sound is indeterminate.

## ETYMOLOGY OF PLACE-NAMES IN BURMA

Some of the more common component parts in place-names with their meanings are given below :—

AING, small lake.  
 CHAUNG, stream.  
 HAUNG, old.  
 KAN, tank.  
 KON, high ground.  
 KYI, big.  
 KYUN, island.  
 LE, rice-land.  
 MYO, town.

NGE, small.  
 PIN, tree.  
 SE, dam, weir.  
 SEIK, landing-place.  
 TAUNG, hill.  
 TAW, jungle.  
 THIT, new.  
 WA, mouth.  
 YWA, village.

## RANGOON

(Map faces p. 542)

RANGOON\* is the capital of the country and the seat of the Government. It is laid out in blocks on the American plan with cross streets, main road, etc., just 21 m. from Elephant Point on the sea, on the Rangoon river. In 1852 it was a mere fishing village. In 1931 it had a trade larger than that of any Indian port except Calcutta and Bombay. The imports are principally coal, cotton goods, silk and sugar; the exports, rice (two-thirds of the whole), timber and oils.

It is estimated that the population of Rangoon to-day is some 800,000, more than double pre-war. The city was severely damaged during the war. It is lit by electricity and obtains its water-supply from Gyobu lake, about 43 m. distant in the Pegu Yomas.

The business quarter lies along the N. bank of the river, from Kemendine and Alone on the W. to Pazundaung on the E. with Barr Street Wharf (1933) and Brooking Street Wharf (1939).

On the W. of the river is the suburb of Dalla, which was a place of note before Rangoon was founded (see p. 531). The Twante Canal runs to the China Bakir river, a mouth of the Irawadi.

The Rangoon river accommodates vessels drawing up to 28 ft. The Port dates from 1852 and Commissioners have functioned since 1880. In 1914 they completed a great training bank on the Dalla side, and the King's Bank was completed in 1927. There is a well-staffed Pilot Service. There is a floating landing-stage, whereas formerly steamers were moored in the stream above the Hastings Shoal at the confluence of the Pegu river. Syriam lies across the river. It is of

interest as being the site of the first European settlements of any importance in Burma. It was also selected by the Burma Oil Company as the site of their oil refineries, but these were destroyed in the late war, and have not yet resumed operation.

The aerodrome is at Mingaladon, 15 m. N. of the city.

The principal objects of interest in and around Rangoon may be classified as follows :—

1. The pagodas and monasteries.
2. The bazars and Indian shops.
3. The rice, timber and oil works.
4. The public buildings.
5. The University.
6. The parks and lakes.

(1) *Pagodas and Monasteries*.<sup>1</sup>—The *Shwe* (golden) *Dagon* and the *Sule* deserve special mention. The great *Shwe Dagon Pagoda* is the most venerable of all places of worship in S.E. Asia. Its peculiar sanctity is due to the fact that it is the only pagoda known to Buddhists which is credited with containing actual relics, not only of Gautama, but of the three Buddhas who preceded him in this world. Hence it attracts countless pilgrims, not only from all parts of Burma, but also from Cambodia, Siam, Korea and Ceylon. It is situated about 2 m. from the Strand, and may be reached by motor-omnibus, trolley-bus (little used by Europeans), taxi or ticca gharry.

The stately pile stands upon a mound, 168 ft. high, partly artificial.

<sup>1</sup> Europeans intending to visit shrines in Burma are warned that in recent years the Burmese have insisted upon all visitors discarding their footwear before entering the precincts. If the notice "Footwearing prohibited" is displayed at the entrance to a pagoda, it should be scrupulously adhered to.

cut into two rectangular terraces one above the other, each side, as in the case of all pagodas, facing one of the cardinal points of the compass. The upper terrace, which has been carefully levelled and paved and repaved by the plous, is 900 ft. long by 685 ft. wide. The ascent is by four flights of brick steps, one opposite the centre of each face—the Western face was once closed by fortifications built by the British conqueror to secure the pagoda, where there was much desperate fighting in the First Burmese War.

The S. ascent is most frequently used. Under the regulation (1921) visitors of all nationalities must go up the pagoda barefooted. At the foot are two gigantic leogryphs, built of brick and covered with plaster. From them up to the platform the long stairs are covered by a rising series of handsomely carved teak roofs, supported on huge wood and masonry pillars. The heavy cross-beams and the panelling are in many places embellished with frescoes representing scenes in the life of Gautama and his disciples, and with hideously curious representations of the tortures of the wicked. The steps themselves are exceedingly primitive, in parts of broad stone flags, and in others of simple sun-dried bricks, worn by the feet of myriads of worshippers. On either side are beggars and numerous stalls, at which gold-leaf, flowers and other offerings may be bought, and on the E. side, just a little above the bottom of the flight of steps, there is a small bazar in which marionettes, gongs, drums, etc., may be obtained.

The stairs debouch on a broad, flagged space, left free for worshippers. In the centre of this springs, from an octagonal plinth, the pagoda itself (see Fergusson's *Eastern Architecture*, 2, 342-7). It has a circumference of 1355 ft., and rises to a height of about 368 ft., or a little higher than St Paul's Cathedral. The pagoda is reputed to contain 25 tons of gold and 100 of silver. It is solid and gilt from base

to summit. The former *hti*, or "umbrella," which was placed on the top by Mindon Min, King of Burma, was destroyed by earthquake (5th May 1930) and the present top inlaid with diamonds was hoisted a year later. The ceremony was attended by pilgrims from all parts of Burma. The pagoda is encircled by several rings of electric lamps, which make it a conspicuous landmark by night.

At the corners of the basement are figures of *Manōkhiha*—creatures with two bodies and one head, half-lion, half-man, with huge ears and ruffled crest—and all about are figures of lions displaying teeth between grinning lips. The tale is that a certain Indian Princess became the wife of a lion; subsequently this lion was slain by his own son. Soon after, the Prince was seized with a severe ailment, which could be cured only by dedicating to a pagoda the figure of a lion. Since then, it is said, the placing of the figures of lions at the entrances of pagodas has been in vogue. In reality these lions are the *dwarपाल*s, or guardians of the entrance to the pagodas, and were probably relics of the pre-Buddhist cults of India.

The four chapels at the foot of the pagoda are adorned by colossal figures of the sitting Buddha, and in the innermost recess, in a niche of its own, is an even larger figure, the thick gilding darkened in many places by the fumes of thousands of burning tapers and candles. Hundreds of Gautamas, large and small, sitting, standing and reclining, white and black, of alabaster, sun-dried clay or wood, surround and are propped up on the larger images. High stone altars for the offering of rice and flowers stand before the lions, interspersed with niche altars for burnt offerings. On the outer edge of the platform are a host of small pagodas, each with its *hti*; *tazaungs*, image-houses, overflowing with the gifts of generations of pilgrims (twelve of these *tazaungs*, valued at £150,000 were utterly destroyed by fire on 6th March 1931); figures of Buddha in



single low stone chapels; tall posts (called *tagundaling*), flaunting from which are long cylindrical streamers of bamboo framework, pasted over with paper or cloth, depicting scenes from sacred history, and often inscribed with pious invocations from the offerer, or surmounted by the sacred *hinta* (Brahminy goose), the emblem of the Talaiings, or the *kala-weik*, the crane of the Burmese.

Hundreds of bells of all sizes are hung on stout cross-beams, and beside them lie deer's antlers and wooden stakes with which the worshipper strikes them as he passes, and so calls the attention of *nats* and men to his acts of piety. The alternate strokes must be struck on the ground, so as to invoke the testimony of the god of the earth.

In the N.E. corner, in a gaily decorated wooden shed, hangs a bell of enormous size, inside which half a dozen men can stand. It was presented by King Tharrawaddy in 1840, and is said to weigh 42½ tons. It bears a long inscription recounting the merits gained by the monarch who presented it. The bell has a curious history. After the Second Burmese War the British made an attempt to carry it off to Calcutta as a trophy, but by some mishap it was sunk to the bottom of the river. The European engineers failed to raise it. The Burmans after some years begged that the sacred bell might be restored to them if they could recover it. The petition was granted with scepticism; but they set to work, got it out by lashing bamboos to it and causing it to float, and carried it in triumph to the place where it now hangs.

The traveller should examine the magnificent carving at the head of the Eastern ascent, and that on the canopy of the colossal recumbent figure of Gautama on the Western face of the platform. The carving and inlaid glass-work on all four of the chapels attached to the pagoda itself deserve notice, the carving over the Eastern chapel being particularly curious; it has been supposed to represent a

scene from the life of the Buddha, or from one of the Jatakas, got up in a modern style, illustrative of the capture of the pagoda by the British. The British soldiers, with their rifles, and their officers, each holding a telescope to his eye, are clearly recognisable on the highest tier, while on a lower tier the defeated Burmese show little sign of despondency.

At the base of the hill are monasteries embowered in groves of palmyra palms and shady trees, and to the S. is a small convent of nuns, not far from a Rest-house built by the King of Siam for pilgrims from his dominions.

The platform is never deserted. Long after midnight the voice of the worshipper may be heard in the night air chanting his pious aspirations, while on feast-days the laughing, joyous crowd of men and maidens in their gay national dress makes the platform of the Shwe Dagon one of the finest sights in the world. The visitor can, if he takes an interpreter with him, have his fortune told by one of the numerous *sayas*; or he can buy one of the quaint triangular gongs used by the religious mendicants to attract attention, or supply himself with gold-leaf, prayer-flags, flowers, or specimens of the curious marionettes and other toys which are offered for sale.

Buddhists fix the date of the erection of the Shwe Dagon Pagoda at 588 B.C.; but state that the site was sacred for cycles before, since the relics of the three preceding Buddhas were found interred when two Talaiang brothers, Taphussa and Bhallika, came with eight precious hairs of Gautama to the sacred hill. The original pagoda is said to have been only 27 ft. high, and to have attained its present height by being repeatedly cased with an outer covering of bricks. The shrine has remained unaltered in size and shape since 1564. At all distances it appears imposing and sublime, like the Buddhist religion. It looks best, perhaps, on a bright moonlight night, and the traveller is advised to pay a visit to the plat-

form by night as well as by day. The above description comes mainly from Shway Yoe. Local guide-books to the Pagoda are available in Rangoon.

The "Arzani," the Mausoleum of U Aung San and the members of his cabinet (the first cabinet of Independent Burma), who were assassinated in July 1947, is on the slopes of the Shwe Dagon hill.

The Sule Pagoda is close to the Strand in the city. The regulation as to the removal of footwear applies. Among many curious shrines and figures with which the platform is adorned, will be found a representation of the *Sule Nat*, the spirit after whom the pagoda is named, and the legendary guardian of the hill upon which the Shwe Dagon Pagoda is erected.

Behind the Ngadatyki Pagoda, near the Royal Lakes, at Tamwe, on an eminence, an enormous reclining figure of Buddha, called the Shwe Tha Lyaung, monthly attracts many visitors. The cavity of each ear could easily accommodate two or three persons.

The Rangoon Monasteries are very numerous. Some are at Kemmendine, near the railway station, and a visit to them may be combined with an inspection of the images of Gautama in process of manufacture hard by, and of *kalagas* in the shops. The *kalaga* is a kind of blanket, usually red, covered with strange figures in appliqué work. They make *portières* or hangings. There are other large monasteries in Bahan, Wingaba, Godwin Road and at Pazundaung. In 1924 the road from Rangoon to the Shwe Dagon Pagoda was lined with them.

(2) The Bazaars and Indian Shops.—The bazaars are a great attraction, and provide the people with their main centres of gossip. A visit should be made to the *municipal bazaars* on the Strand Road and at Kemmendine, the bazaars in China Street and in Montgomery Street. At the bazar in Strand Road silks and lacquer can be purchased. The Indian shops

are not of special interest. A feature of Rangoon that needs mention are the Indian night stalls along the footpaths, principally of the bazar quarter, where a great variety of eatables and merchandise are sold. Specimens of Burmese silver, lacquer, silk, ivory and wood-carving, and bronze figurines can be obtained at the curio shop in the Strand Hotel, or at a number of similar shops in the Bogyoke Market.

(3) The Rice, Timber and Oil Works.—The only large rice-mill in Rangoon to-day is that in Pazundaung belonging to the Anglo-Burma Rice Co. Ltd., and permission to visit it can usually be obtained. All the other large rice-mills, mostly British owned, were destroyed during the war. The Burma Government since independence has nationalised the country's forests, and as a result the large British-owned sawmills in Rangoon are silent. Elephants are not now used for stacking timber in Rangoon, but may be seen doing so in Moulmein. A new oil refinery is now in course of construction at Syriam to replace those destroyed during the Japanese invasion.

(4) The main Public Buildings in Rangoon are:—

In Bandoolla Square.

The Independence monument in the Square Gardens.

The High Court.

The City Hall.

The Union of Burma Bank (Govt. Central Bank).

In Strand Road.

The Port Commission Building.

The Customs House.

The Mayo Marine Club.

The Small Cause Courts.

In Sparks Street.

The Secretariat and Legislature.

In Ahlone Road.

The President's House.

In Simpson Road.

The Jubilee Hall erected to commemorate Queen Victoria's Jubilee.

In Commissioner Road.

The General Hospital.

### On Kokine Hill.

Kanbawza Palace, a large building in Chinese style, now used as a Government guest-house.

(5) Rangoon University (incorporated 1920) is housed on an estate of 400 acres on Prome Road about 5 m. from the centre of the city. The University buildings were seriously damaged during the late war, and the Library destroyed.

(6) The Parks, Gardens, Zoo and Lakes.—A road circles the Royal Lakes, but the gardens surrounding the lakes have not yet recovered from the neglect of the war years.

The Union of Burma Club, and the Orient Club are both attractively situated on the Royal Lakes, and close by are the Zoological Gardens, which are well worth a visit. Some 6 m. from the city centre are the Victoria Lakes, on which are situated the Rangoon University Boat Club, and the Rangoon Sailing Club. There are two golf-courses, the Burma Golf Club, and the Rangoon Golf Club at Mingaladon. At Kyaikasan is the race-course of the Rangoon Turf Club, where meetings are held on Sundays except during the Rains.

*Below are given a number of routes in the interior which will be usable when communications have been restored to normal, but the devastation caused by the Japanese invasion was great, and despite the efforts at restoration by the Government, some of them may be interrupted even now. Hence as already emphasised in the introduction local enquiry should always be made before starting a journey in the interior as to the progress made with restoration and the state of security.*

### ROUTE 1

Rangoon to Pegu, Mandalay, Sagaleng, Myitkyina and Bhamo, returning to Rangoon by rail or river, *via* Prome.

Mandalay is connected with Rangoon both by road and rail.

If, however, the visitor has only a few days to spare in which to visit Mandalay he should travel by air. If he has a week at his disposal he may proceed to Mandalay by rail, stopping between trains at Pegu, return by steamer to Prome, and thence by rail to Rangoon.

In three weeks he can extend his tour to Bhamo; and in a longer period go on to the first defile and break the return journey at Nyaung-u for Pagon, and at Yenangyaung for the oil wells. Pagon and Yenangyaung can be easily managed, as they are near the river bank, but a visit to either place will involve special arrangements.

47 m. PEGU (R.) is said to have been founded in 573 by emigrants from Thaton, and was once the capital of the Talaing kingdom. It is described by European travellers of the 16th century as of great size, strength and magnificence. It was







destroyed by Alompra (1757), but rebuilt under Bodawpaya. It is interesting on account of its pagodas and a colossal figure of Gautama.

The *Shwehmawdaw* (Golden Great God) Pagoda, E. of the railway station, is said to contain two hairs of Buddha. Successive Kings of Burma and Pegu lavished their treasures on it in repairing and enlarging it from 75 ft. high to 288 ft. high and about 1350 ft. in circumference at the base. It was repaired by Bodawpaya before 1819, and subsequently regilt under the supervision of the local elders. It stands on a polygonal base and becomes hexagonal. It was almost completely destroyed by an earthquake in March 1930, which also occasioned serious loss of life.

The *Shweaungyo* Pagoda is situated at the centre of the E. wall of the city. At about 700 yd. from the S. face is *Jetuvati*, the encampment of Alompra when he beleaguered the town in 1757. Within the walls are visible the sites of the Palaces of the Kings of Hanthawaddy. Traces of a double wall and moat may also be seen. Outside the N.E. corner of the walls is rising ground, the site of the ancient city of Hanthawaddy.

The enormous recumbent figure of Gautama, known as the *Shwethalyaung*, is about 1 m. to the W. of the railway station. It is 181 ft. long and 46 ft. high at the shoulder. According to the Burmese histories it was built by Migadeikpa Min-nye in 994. After Pegu was taken by Alompra and utterly destroyed all remembrance of this gigantic image was lost. The place on which it was situated had become dense jungle, and the image itself turned into what appeared to be a jungle-covered hillock. In 1881 the railway was being constructed, and laterite was required for the permanent way. A contractor found a quantity in the jungle, and on clearing the site uncovered the image, which has become an object of deep veneration. It has been completely restored, and a lofty pavilion has been erected over it. The "Pillars

of Victory" in the District Court Compound should be seen.

Just before reaching the *Shwethalyaung* is seen the *Kalyanisiima* or ancient Hall of Ordination in the *Zaing-ganaing* quarter, founded by King Dhammacheti in 1476, with ten large stones covered with Pali and Talaing inscriptions.  $\frac{1}{4}$  m. W. of the *Shwethalyaung* is the *Mahazedi*—a pagoda built by King Hanthawadi Sinbyuwin about the middle of the 16th century. It was destroyed by Alompra, but the remains are 170 ft. high. It has been restored. 1 m. S. of the *Mahazedi* is the *Shwegugale* Pagoda, with sixty-four images of Buddha constructed by Siamese architects. About 2 m. down the Rangoon Road lies the *Kyaukpun* Pagoda, with four colossal figures, each about 90 ft. high, seated back to back. These represent Buddha and his three predecessors.

The golf-course at Pegu is situated on a rising ground to the N.E. of the city, outside the wall. A view can be obtained of the *Shwehmawdaw* and other pagodas and the surrounding country. Big-game shooting used to be obtainable in the hills to the W.: duck-shooting at *Pyinbongyi*, 20 m. N. of Pegu.

From Pegu a line, 123 m. (opened 1907), runs through *Kyaikto* and *Thaton* to *Martaban* opposite *Moulmein* (p. 557). Another branch runs S. to *Thongwa* (47 m.).

The railway to Mandalay passes through the *Toungoo* District of Lower Burma into the Upper Burma District of *Yamethin*. From *Toungoo* (166 m. from Rangoon) a motor road runs 28 m. to the hill station of *Thandaung* (1300 ft. above sea-level). A branch from this road leads to the *Mawchi* mines near the *Salween* river.

At 226 m. *Pyinmana* Junction for a line N.W. to *Taungwingzi* (67 m.), and *Kyaukpadaung* (138 m.). Between *Pyinmana* and *Yamethin* is seen to the E. the fringe of the mass of hills which form the *Shan States*.

275 m. *Yamethin*, headquarters



of the District, with railway workshops.

306 m. Thazi Junction for a branch to the W. running to Meiktila (14 m.), Myingyan (70 m.) and then N.E. (69 m.) to Palaik on the line to Mandalay (12 m. from that place). A road runs W. to the oil-fields.

The S. Shan States branch, opened 1915, runs E. from Thazi, climbs to the plateau with several zig-zags to Kalaw (63 m.), and runs on over a treeless plain to descend again to Shwen-Yaung (98 m.), near the Inle Lake.

Kalaw (4292 ft.; hotel) is a popular summer resort.

Visitors to Taung-gyi will save much time by leaving the train at lleho and proceeding by motor-car or lorry. There is a good road from Thazi Junction to Kalaw and Taung-gyi.

Taung-gyi (D.B.), the headquarters of the Shan States Federation at an altitude of 4712 ft.

At 360 m. Kyaukse. Here the S. Shan hills approach closer to the railway. There is an elephant procession at an important festival in October. The Shwethalyaung Pagoda on the top of the hill overlooking the railway station was built by King Anawrat'a about 1028. Many old pagodas and remains of old cities are scattered throughout the District. Shans, with pack bullocks, visit Myittha, about 12 m. S. of Kyaukse, and considerable trade still comes through from the S. Shan States. Big game is found in the hills: there are good snipe grounds in the Kyaukse District. The District contains the most complete example of Burmese irrigation works. The main lines of the original system (11th century) have been preserved. The cultivator can obtain two crops of rice and sometimes three or four crops (not all rice) annually from the same ground.

376 m. the Myitnge river is crossed, running to Ava and, passing through Amarapura (p. 549), the train reaches

386 m. MANDALAY\* or Mundapa station (altitude 248 ft., D.B.). Mandalay,<sup>1</sup> founded by Mindon Min (1857), was from 1860 until 1885 the capital of the Burmese kingdom and the residence of the King. Eighty-five per cent. was destroyed in 1942-45 during the war. The city proper was in Burmese times within the walled enclosure, called *Fort Dufferin*. It was retaken from the Japanese on 21st March 1945.

The ascent should first be made of Mandalay Hill (774 ft.)—an isolated mound rising abruptly near the N.E. corner of the fort. From this point can be seen the town, the fort with the Palace in the centre, the temples and monuments worthy of a royal city, and the system of irrigation built by King Mindon. At the summit of the hill was formerly a wooden temple containing a huge standing figure pointing with his finger at the Palace beneath. This temple and the figure were destroyed by fire after 1885, and the temple has been rebuilt. A building has been erected on the Southern spur of the hill to contain Buddha relics sent over from India.

Fort Dufferin next claims attention. The description which follows is of the buildings, etc., prior to their almost total destruction by Japanese bombing in 1942, and will perhaps enable the visitor to reconstruct them mentally from their remains.

This great square, built to guard the inner city and Palace, with sides 1½ m. long, was enclosed by walls of red brick 26 ft. high, machicolated at the top, and backed by mounds of earth so that their defenders could look over them. On each of the four sides stood, at equal distances, thirteen peculiar and elegant watch-towers of Burman design, built of teak and freely orna-

\* The little work, *Archaeological Notes on Mandalay*, by Taw Sein Ko, I.S.O., Superintendent, Archaeological Survey, Burma (1917), contains a scheme for three days' sight-seeing at Mandalay and Amarapura. See also *Guide to the Palace*, 1925, by Duroiselle, and *The Glamour of a Golden Land* by Myo Wun Min (Thacker & Co., 1916).

mented with gold. One on the N. side, enclosed and enlarged, formed the nucleus of Government House, the residence of the British Governor when at Mandalay. Surrounding the fort there was a broad moat full of water, 75 yds. wide, crossed by five wooden bridges, one in the middle of each side, and an extra one on the W. face reserved for funeral processions. On this moat in the King's time several state barges were kept, gilt from stem to stern, some of them propelled by as many as sixty rowers. Water hyacinths choke the moat now. There were twelve gates through the fort wall, three on each side, equally spaced. In front of each gate stood a masonry curtain and a massive teak post bearing the name and sign of the gate, each of which was guarded by the stone image of a guardian *nat* placed in a brick shrine. The old Burmese custom of burying alive human victims at the gates of a new city was not, as is sometimes stated, followed here. By King Mindon's order jars of oil were buried instead, and images of guardian spirits were set up in shrines.

Exactly in the centre of the fort stood the royal Palace or *Nandaw*, brought here in the main from Amarapura. A plan<sup>1</sup> (p. 546) is reproduced by permission.

The Palace was formerly defended by an outer palisade of teak posts 20 ft. high and an inner brick wall, with an open esplanade of about 60 ft. width between them. This walled square was cut up into numerous courts surrounded by high walls. N. and S. of the Palace enclosure are two walled-in gardens, containing royal pavilions, and laid out with canals, artificial lakes and grottoes. The outer stockade, except in a few places, and all the brick walls were removed in a restoration of 1906, as also many of the minor structures.

Four strongly guarded gates led through the outer defences. The large

gates were only opened for the King; all other people had to squeeze through the red postern at the side of the Eastern gate in front of the Palace, which obliged them to bow low as they drew near the royal precincts. Upon entering this gate, a wide enclosure was crossed, which contained a number of subsidiary buildings—such as the armoury, printing-press, mint, quarters for servants and guard, the royal monastery, King Mindon's mausoleum, and the offices of a few of the highest officials.

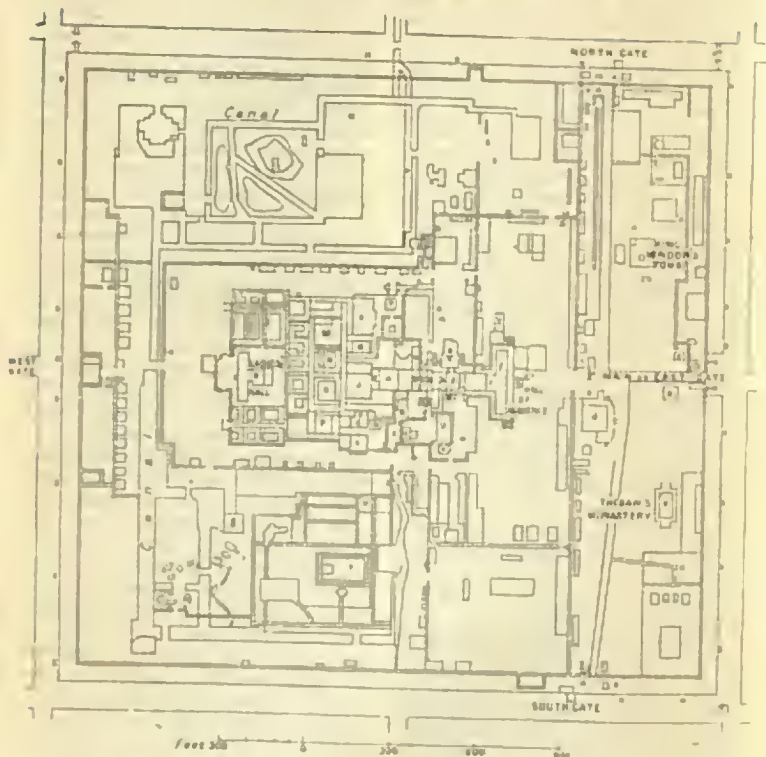
Beyond was another spacious court in front of the Palace, at the Northern end of which races and sports used to take place before the King. In the centre of this court stands the great Hall of Audience, with the lion throne (now in the President's House in Rangoon) projecting out boldly from the face of the Palace. The hall is 250 ft. across from wing to wing, but only 45 ft. deep. S.W. of it, at the back, was the stable where the Sacred White Elephant was lodged.

The private part was behind on an oblong platform in an inner enclosure, which was entered through two jealously guarded gates on each side of the Hall of Audience. At the Western end of the Palace platform is a private Audience Hall, with the lily throne, where ladies were received, and between the two Halls of Audience were numerous wooden pavilions, formerly occupied by the various Queens and Princesses. Over the lion throne rose the high seven-storeyed teak umbrella roof and gilded spire or *shwepyithar*, the external emblem of royalty. A Museum was founded in 1905 on the platform.

In the S. garden there was once a small pavilion, on the veranda of which King Thibaw surrendered to General Sir Harry Prendergast and Colonel Sladen on 29th November 1885. At the S.E. corner of the Palace platform was a lofty wooden tower from which the King used to view the city. The richly carved Pongyi Kyaung to the E. of the Palace, where King Thibaw passed the period of

<sup>1</sup> A good drawing of the Palace buildings, as they were, is used as the end-piece in Tennyson Jense's *Lacquer Lady*.

# THE PALACE, MANDALAY



*Reproduced by permission, from the Annual Report for 1902-03 of  
the Archaeological Survey of India.*



- A. } Zetawun Figures of the royal ancestors were kept here.
- B. }
- C. } The King held his morning levée. It is an open passage between two
- D. } rooms, in the western of which, D, the King was seated with his
- E. } attendants.
- F. The Glass Palace. The Western half is one large room. The Water-feast
- G. } Throne stands at the West side of the room.
- H. Nursery.
- I. Daily attendance room for Queens.
- J. King and Queen's special living-room.
- K. Kind of drawing-room where the court met to witness theatrical displays
- L. } in the theatre on the south side. The stage is now cleared away.
- M. Originally the Queen's room. Thibaw's eldest child was born here, but
- N. } Supaya Lat never regularly inhabited it.
- O. Tabindaing House.
- P. Seindon House, residence of Dowager Queen.
- Q. Northern Palace
- R. Western " } Houses made over to inferior Queens in King Mindon's
- S. } time, in Thibaw's to Princesses.
- T. Southern "

The road running down the centre East and West was called the Samók Road, and led to a courtyard called Samók, in the centre of which stood the Lily Throne. The houses on the North and South of this courtyard were inhabited by inferior Queens in King Mindon's time, and by Princesses in King Thibaw's.

- Q. King's Private Treasury.
- R. } Quarters of Personal Bodyguard.
- S. }
- T. An evening sitting-room.
- U. Privy Council Chamber.
- V. Observatory Tower. Favourite resort of Supaya Lat; here she watched
- W. } the British troops enter Mandalay.
- X. New house built for, but never used by, the white elephant.
- Y. Cut up into various small rooms.
- Z. Byèdaik, or Treasury Office, where Atwin Wuns, or Privy Councillors, sat.
- a. House for Pwès. The open space east of Z was used for races and various
- b. } sports on horseback.
- c. } Clock Tower, where gong and drum sounded the watches.
- d. } Also a high tower in which a tooth of Gautama Buddha was enshrined.
- e. } King Mindon's Tomb.
- f. Hluttaw, or Supreme Council Hall (demolished), and Lion Throne
- g. } removed to Calcutta Museum.
- h. Richly decorated Monastery, on the site of which King Thibaw spent the
- i. } period of his priesthood.
- j. Golden Spire over Great Audience Hall.
- k. The South Garden Palace, a kind of picnic house for Thibaw. In the
- l. } front veranda he was taken prisoner by Col. Sladen in November 1885.
- m. Lion Throne, under spire in Great Audience Hall.
- n. Goose Throne, in Ancestral Hall.
- o. Elephant Throne, in the Byèdaik.
- p. Bee Throne, in the Glass Palace.
- q. Conch Throne, in the Morning Levée Hall.
- r. Deer Throne, in the South Hall.
- s. Peacock Throne, in the North Hall.
- t. Lily Throne, in Ladies' Hall.

priesthood, is worthy of notice. Hard by is King Mindon's mausoleum, a brick-and-plaster structure, consisting of a square chamber surmounted by a seven-storeyed spire. Mindon Min was buried here in 1878.

**Pagodas and Monasteries.**—The whole neighbourhood of Mandalay, Amarapura and Ava is rich with splendid fanes. Some of the finest, including the *Atuma-shi*, or "incomparable" monastery, have been burnt; but the "730 pagodas" S.E. of the Mandalay Hill (Kuthodaw) should be visited, as also the Queen's Golden Monastery in A. Road and the Arakan Pagoda.

Facing the E. gate of the Palace is the Taik Taw Monastery of the Buddhist Archbishop, decorated with wonderful dragons. N. of it, at the S.E. corner of Mandalay Hill, is the Kuthodaw or 730 Pagodas—a remarkable work. King Thibaw's father, anxious that the holy books of Buddhism should be recorded in an enduring form, called together the most learned of the priests to transcribe the purest version of the scriptures; this he caused to be engraved on 729 large stones of the same pattern. These stones were set up in an enclosed square, and over each was erected a small domed building to preserve it from the weather. The enclosure is about  $\frac{1}{4}$  m. square, surrounded by a high wall with ornamental gates; in the centre stands the "730th pagoda" a temple of the usual form. W. of this on the road to Mandalay Hill is the Kyauk Taw Gyi Pagoda, built over a huge monolithic image of Buddha.

The Glass Monastery, so called from the profusion of inlaid glass-work decoration, was close by. It has been burnt down, but close to the remains of the *Atu-ma-shi* Kyaung, which was situated S. of the Kuthodaw Pagoda, there is the Shwenandaw Kyaung, which is worth seeing. It is so called because the materials for the building were obtained by dismantling the apartment occupied by King Mindon Min just before his death.

The sanctuary is adorned with magnificent carvings.

The Queen's Golden Monastery, built by Supaya Lat, in A. Road is built of teak in the ordinary form, but is profusely decorated with elaborate carving, and is heavily gilded within and without. Permission to inspect the interior of this monastery is not ordinarily given, but it can be obtained.

On B. Road is the gilded Eindawya Pagoda; and not far from this was a picturesque structure known as the Serpent Pagoda, which was burnt down.

S.W. of the city is *Maha Muni*, or "Arakan Pagoda," rendered especially sacred by the great sitting image of Gautama there preserved, and on this account regarded by Upper Burmans as not inferior in sanctity to the Shwe Dagon itself. The huge brass image, 12 ft. in height, was brought over the hills from Akyab in 1784. The image was originally set up, so says Shway Yoe, quoting the ancient legend, during the lifetime of the Great Master. The utmost skill and most persistent energy had failed in fitting the parts together, till the Buddha, perceiving from afar what was going on, and ever full of pity, came himself to the spot, and embracing the image seven times, so joined together the fragments that the most sceptical eye cannot detect the points of junction. So like was the image, and so sublime the effulgence which shone around during the manifestation, that the reverently gazing crowd could not determine which was the model and which was the Master. The image is covered by a great seven-roofed *pyathat* with goodly pillars, the ceiling gorgeous with mosaics. Long colonnades, supported on 252 massive pillars, all richly gilt and carved with frescoed roof and sides, lead up to it. All day long circles of constantly renewed worshippers chant aloud the praises of the Buddha, and the air is thick with the fume of candles and the odours from thousands of smoulder-

ing incense-sticks. Within the precincts of the pagoda is a large tank tenanted by sacred turtle. The relic casket discovered at Peshawar (p. 507) is in the Treasure-house of this pagoda.

The great Zegyo bazar lies near the centre of the city. The M.G. railway runs through it to Madaya, 17 m. N.<sup>1</sup> Grain and vegetable vendors, silver-smiths, toy, umbrella and lacquer makers, silk merchants and numerous other traders occupy streets of stalls. Burmese ladies in the usual tight-fitting petticoat of gay silk and white jacket, attended by a maid, may be seen making their daily household purchases; groups of girls, with flowers in their hair and huge cigars in their mouths, price the best silks in Burma. Nowhere else can be seen gathered together so many widely separated tribes—Chins from the western mountains, Shans from the E., Kachins from the N., Chinese from the little-known inland borders, Sikhs, Gurkhas, Madrassis, and other Indians. N. of the bazar is the Diamond Jubilee Clock Tower.

### *Excursions from Mandalay*

Short excursions may be made to Yankintaung, to Amarapura, to Ava and Sagalng, and to Mingun.

The hills called Yankintaung are about 5 m. due E. from Mandalay. There are several pagodas and monasteries, and a deep fissure in the ground containing an image of Gautama.

Amarapura, the Immortal city, founded in 1783, the capital till 1859, with an interval of 1822-37, lies 6½ m. S. Only ruins now remain, but they are well worth a visit. Near the tower of the Palace there was a monster gun, removed to Mandalay; the principal sights are the Shinbinkugyl and Patodawgyi pagodas, within the precincts of which there is a collection of Burmese inscriptions collected from various parts of the country by King

Bodawpaya (ruled 1776-1819),<sup>1</sup> and a colossal image of Buddha (p. 561) on the shore of the S. lake. The Kyantawgyi Pagoda is approached by a bridge nearly a mile long. The stationmaster may provide a local guide. Near the station is a fine Chinese Temple. At the Government silk-weaving works "Mandalay silks" may be bought.

The ruined city of Ava is on the left bank of the Irawadi, and Sagalng, a typical Burmese town, is nearly opposite. The two places were the capitals of Burma from 1636 to 1837, with short intervals. The great railway and road bridge, 5894 ft. long, with nine spans of 350 ft. was breached during the late War. The wells on which the piers are founded were sunk to 126 ft. below low water. From Sagaing a branch line runs W. to (79 m.) Monywa on the River Chindwin (see p. 563) and N. (136 m.) to Ye-u.

Little trace remains of the past glories of Sagaing and Ava, but on both sides of the river are hundreds of pagodas of every variety and degree of decoration, such as the *Nagayon paya*, the whole building wrought into the form of a dragon, and the huge round-domed *Kaungmudaw*, built in 1636.

Sagaing (D.B.) was the refuge (1660) of the last of the Ming dynasty of China, Kung-li.

The last of the excursions near Mandalay deserving special mention is that to Mingun, about 9 m. above Mandalay, by local steamers. Mingun is interesting for its great unfinished pagoda and for its huge bell.

The base of the great misshapen Mantara Gyi Pagoda covers a square of 450 ft., and its height is 155 ft., about one-third of the elevation intended; but Bodawpaya, who attempted to break the Buddhist record of putting up the most gigantic monument, did not complete it, because a prophecy ran that its completion would portend disaster to his

<sup>1</sup> Complete rebuilding will be required.

<sup>1</sup> Bird's *Wanderings in Burma* contains many details of these.



dynasty. In 1838 an earthquake rent the gigantic cube, the largest mass of brickwork in the world, and cast down great masses. Overlooking the river, in front of the Eastern face of the temple, two gigantic leogryphs in brick, originally 95 ft. high, with white marble eyeballs measuring 13 ft. in circumference, are in ruins.

N. of the temple, on a low terrace, stands the largest bell in Burma—the largest in the world, probably, except for one at Moscow—which was cast in 1735, weighs 176 tons, is 24 ft. high, and the clapper weighs 7 tons. It too fell in a fire. The original supports were destroyed by the earthquake of 1838, and it rested on the ground till 1896, when it was slung on an iron beam resting on two iron pillars, under an ornamental shed. The dimensions of the bell are as follows:—

External diameter at the lip	. 16 ft. 3 in.
Internal diameter at the lip	. 10 ft.
Internal diameter above the lip	. 4 ft. 8 in.
Exterior height	. 12 ft. 6 in.
Interior height	. 11 ft.
Interior diameter at top	. 8 ft. 6 in.

The thickness of the metal varies from 6 in. to 12 in., and the actual weight is, roughly, 87 tons. There are other curious pagodas, one of which has five concentric processional paths.

#### *Mandalay to Maymyo and Lashio by Rail*

The railway line, opened to Maymyo in 1900, and throughout in 1903, from Mandalay to Lashio (181 m.), in the N. Shan States, makes it possible to visit Maymyo and the Gokteik Viaduct.

Maymyo (43 m., D.B.) is connected also by a motor road (2-hr. journey), and most people travel this way. The town stands 3538 ft. above the sea, and under British rule was the hill-station of the Government of Burma.

At Gokteik (83 m. from Mandalay) is a wonderful steel trestle-bridge, 2260 ft. long, built 320 ft. high on a natural bridge of limestone rock 550 ft. high, with a great cavern

under it. The bridge was erected in 1901 by an American company. There are Rest-houses belonging to the railway (application to be made to Station Master, Maymyo). It is worth while descending the 900 ft. by a good path to the cavern, through which the river flows under the two bridges, i.e. the natural limestone bridge and the viaduct built on it. The road crosses 3 m. N.

Beyond Gokteik is Hsipaw, 130 m. from Mandalay. Here the Shans predominate, ruled by several Sawbhas. At 158 m. the Mansam Falls are passed, where the Burma Corporation have an electric installation for working their large mining areas at Bawdwin (silver and lead). The Namhan silver mines are 31 m. S. (road from Hsipaw) in the Tawnpeng State. At Nam Yao, 168 m., is a N.G. branch (not open for public traffic) for Namtu smelting plant.

The main line ends at Lashio, the headquarters of the N. Shan States. The "Burma Road" to China begins here, 116 m. to the Frontier. The cherry-tree blossom here in January and February is very pretty; and the market, which is attended by various Hill Tribes and Shans, is worth seeing.

East of the Salween lie the Wa States, containing a very primitive people. Curios can be picked up almost everywhere on the market days. Shan straw hats and trousers are peculiar.

#### *Mandalay to Bhamo and Myitkyina*

The visitor who has time to proceed farther N. beyond Mandalay may either take one of the Inland Water Transport steamers or, if working has been restored, he may travel by train, over the Mu Valley railway, to Myitkyina, 729 m. from Rangoon, passing through Shwebo (451 m.), Naba Junction (596 m.), and Mogaung (692 m.). Shwebo is an old Burmese capital, 58 m. by road from Sagaing and Ye-u (p. 549) is 25 m. N.W. If it is desired to visit Bhamo, the train must be taken to Naba Junction whence there is a road (18 m.) to

Katha on the river bank; and here the steamer for Bhamo can be caught.

About 2 hours before reaching Myitkyina by rail, Mogaung is passed. This is the starting-point of a bridle-path to the *Jade Mines* 80 m. to the N.W.

Myitkyina is on the west bank of the Irawadi, which in the dry months here runs clear as crystal and contains many sporting fish, near the confluence of the Mali and Nonai Hka tributaries. To the E. high mountain ranges divide the District from China, the nearest point on the frontier being about 30 m. from Myitkyina as the crow flies. A fairly good bridle-track connects Waingmaw on the east bank of the Irawadi with Kunming in China. There is a large airport here on the India-China run.

Many types of hill peoples may be seen in the bazar at Myitkyina. The bulk of the population consists of Kachins, whose homes are in the hills; the plains are gradually attracting settlers. The climate at Myitkyina from the middle of November till the end of February is delightful, and English flowers, fruit and vegetables thrive.

#### *By Steamer*

The steamer journey from Mandalay to Bhamo takes 2½ days up and 2 days down). Passing Singu on the right and Sheinmaga and Kyaukmyaung (75 m. from Mandalay) on the left, the steamer passes through the third defile to Thabeikkyin and Kyanhnyat. Tigyuing, on the east bank, is prettily situated on a hill. Katha is next passed on the left. The pagodas of Shwegu (55 m. from Bhamo) next come into sight on the right, others on Royal Island in the river, and the steamer then passes through the second defile bending east to Bhamo. The first defile is above Bhamo, a gloomy gorge 35 m. in length to Sinbo, through which steamers do not go, and launches only in the dry season.

The defiles of the river are very fine. The second defile is one of the great spectacles of the world. The wide stream narrows to 1000 yd., and flows for 30 m. through a chain of hills covered with splendid foliage. The successive reaches of the river resemble lakes, being apparently shut in all round. Beyond the first hills is a plain, and then the second defile through which another chain of hills, which is even finer than the last. The river narrows to 200 or 300 yd., and rushes through the gap except at low water. This defile extends for 5 m., and in the centre the towering Elephant Rock, crowned by a golden pagoda, rises straight out of the water to a height of nearly 400 ft. In spite of this narrow approach, the steamer service to Bhamo is maintained at all times of the year, starting, however, on different days.

Bhamo on the east bank (populated by Burmans, Shans, Chinamen, Kachins, Indians, and every sort of intermixture) is the starting-point of the main trade-route into China, the nearest point Naupra on the frontier being only 30 m. distant. Business is largely in the hands of Chinese, and the transport is by mule caravans. The Theindawgyi Pagoda resembles those of Siam in shape, and a Chinese Joss-house will be interesting to those who have not seen the farther East.

Just outside Bhamo was the old city of San-pa-na-go; portions of the walls still remain. This is probably the place referred to in Fra Mauro's map as the place where "goods are transferred from river to river and so pass on to Cathay."

The District is inhabited by Kachins, no longer wild hillmen, who formerly were a constant source of terror to the caravans passing between Bhamo and China. A metalled road runs *via* Namkham to join the Lashio-Kunming road.

#### *Bhamo back to Mandalay*

In order to visit the *Ruby Mines* on the return journey by steamer, it will be necessary to break the journey at

Thabeikkyin, in the Katha District (115 m. from Mandalay). A good road connects Thabeikkyin with Mogok (60 m. E.), but the journey is hardly worth undertaking. The road passes through fine mountain scenery. Fifty m. from Thabeikkyin the road crosses a pass 5000 ft high and descends into the Mogok Valley, which forms a cup in the hills about 10 m. long by 2 m. broad. The mines are worked by a number of licensees, who work by hand, and primitive methods. The Ruby Mines Company has ceased working. Other precious stones, both uncut and polished, are found.

Within easy access from Mogok or Thabeikkyin there is good big-game shooting—leopards, tigers, elephants, *saing*, bison and *sambhar*; but the country is difficult and, during the rains, malarious.

About 50 m. above Thabeikkyin Tagaung is reached on the bank of the Irawadi, one of the oldest and most important capitals of Burma, sometimes spoken of as old Pagan. As Tagaung ceased to have any importance some hundreds of years ago, there are no ruins to be found, though the mounds in the marshes near it may in the future yield important results.

#### *Mandalay to Prome*

Having returned to Mandalay, the visitor may proceed by steamer to Prome, stopping at Nyaungu for Pagan, and at Yenangyaung for a visit to the oil-wells. The steamer calls at Myingyan and Pakokku. Myingyan is the terminus of a branch railway from Thazi (p. 544), and is an important trading centre, especially in cotton. Pakokku is the junction point for the Chindwin river (p. 563) and the Chin Hills.

Nyaungu is situated about 120 m. below Mandalay, on the east bank of the river, and is the nearest halting-place to Pagan, the capital of Burma from the 2nd to the 13th century, where lacquer work can be obtained.

The Mandalay-Prome steamers call at Pagan and Nyaungu. The visitor

who wishes to make anything like a detailed examination of the remains should arrange to remain at least two days in each.

A description of the pagodas at Pagan will be found in Yule's *Mission to Ava*, in Bird's *Wanderings in Burma*, in Scott O'Connor's *Mandalay and other Cities of the Past of Burma* (Hutchinson, 1907), and in the publications of the Burma Archaeological Department. See also Taw Sein Ko's *Guide to Pagan*, and C. M. Enriquez's *Pagan*. A very brief account (taken chiefly from Yule) of some of the principal monuments is all that can be given here.

The Pagan ruins extend over a space about 20 m. in length along the river, and averaging about 5 m. in breadth. The brick rampart and fragments of an ancient gateway, showing almost obliterated traces of a highly architectural character, are the only remains which are not of a religious description. It is said that there were nearly 13,000 pagodas and monasteries before Kublai Khan destroyed Pagan (1287). The remains of over 5000 can still be traced! All kinds and forms are to be found; the bell-shaped pyramid of brickwork in all its varieties; the same raised over a square or octagonal cell containing an image of Buddha; the bluff knob-like dome of the Ceylon dagobas; the fantastic *Bupaya*, or Pumpkin Pagoda, and many variations on these types. But the predominant form is that of the cruciform, vaulted temple.

The three principal temples are the Ananda, the Thatbyinnyu and the Gawdawpalin, all close together near the S. side of the city and nearly 5 m. distant from Nyaungu.

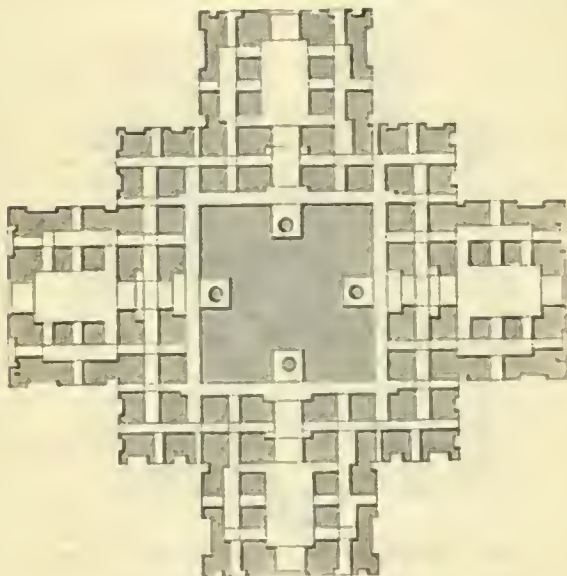
The Ananda Pagoda (see plan below) is a square of nearly 200 ft. on each side, with projecting porches on each face, so that it measures 280 ft. across each way. It is seven storeys in height; six of these are square and flat, each diminishing in extent, so as to give the whole a pyramidal form; the seventh, which is, or simulates, the cell of the temple, takes the form



of a Hindu or Jain temple, the whole in this instance rising to the height of 183 ft.

Internally the building is intersected on each side by two narrow corridors; but in rear of each projection is a niche in which stands a statue of Buddha more than 30 ft. in height. These four great statues represent the four Buddhas who have

about the year 1100 by the grandson of Kyanzittha. It has one Buddha in the exact centre. A third is the *Gawdawpalin* (Throne of the Ancestral Hall) built in 1200. These two are very similar. The height of the *Thatbyinnyu* is 201 ft., that of the *Gawdawpalin* 180 ft. They differ from the *Ananda* in having each only one porch instead of four, and conse-



Plan of the Ananda Temple (from Yule). Scale 100 ft. to 1 in.

appeared in the present world period—viz.: E., *Kaukathan*; W., *Kathaba*; N., *Gautama*; and S., *Ganugun*. They are all richly gilt. The *Ananda* was built c. 1056, in the reign of Kyanzittha. The name is either derived from *Ananda*, the favourite pupil of Buddha, or more probably from *nanda*, meaning "admirable." A Museum (1904) is in the enclosure.

Next in importance is the *Thatbyinnyu* (the Omniscient), erected

quently only one great statue in its cell instead of four standing back to back. A plan of the *Thatbyinnyu* is given below.

Another important temple within the city walls, known as the *Maha Bodhi*, was erected about 1200 by King *Nandaungmya* and is different from the other temples. The base-ment is a quadrangular block of no great height, supporting a tall spire, strongly resembling the original

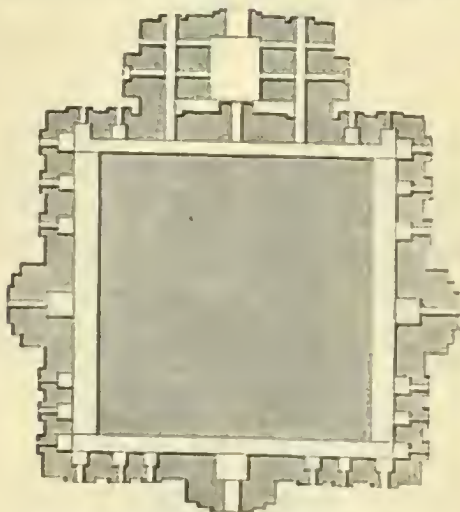
temple of Buddh Gaya (p. 45). Both base and spire are covered with niches, bearing seated Gautamas and interspersed with ornamental panels and mouldings.

Among other temples the more interesting are a monastery in the Ananda containing frescoes; the Manuha Pagoda, which contains a huge reclining image of the Buddha; the Nagayon, in which the "Nagas" guarding the figure indicate the influ-

On the road between Pagan and Nyaungu is the fine Shwezi-gon Pagoda, near which many workers in lacquer reside.

2½ m. N. of Nyaungu is the Kyaukku Pagoda, founded 849, built in three terraces; the hall in the centre of it contains a statue of Buddha, which, like the decoration of the temple, is of Indian type.

Pagan fell in 1287. The Emperor of China sent a vast army to avenge the



Plan of Thatbyinnyu (from Yule). Scale 100 ft. to 1 in.

ence of snake worship on the Buddhism of the period; the Nanpaya, where the captive Talaing King Manuha was in Anawrata's reign allowed to hold a subordinate court, and which contains representations of Brahma with the triple head; the Mingalazedi, noted for its glazed tiles depicting scenes in the previous existence of Gautama. The excavations round the *Pet leik paya* have brought to light a series of Buddhist terra-cotta reliefs. The *Pupara* (pumpkin) Pagoda is on the river bank. The *Sambyuku* is the most beautiful.

murder of an ambassador. The Burmese King pulled down 1000 pagodas, 10,000 smaller ones, and 400 square temples to build additional fortifications from Palin on the N. to Ywatha on the S., but a prophecy found under one of the desecrated shrines robbed him of his courage. He fled to Dala on the S., and Pagan never recovered its pristine splendour and magnificence.

The Irawadi just below Pagan widens out like a gigantic lake to over 2 m. in breadth, and the view of the sacred city is particularly fine.

Continuing his course down-stream the visitor passes **Chauk Lanywa** and **Yenangyaung**, the main oilfields of Burma. These suffered complete destruction during the war, but rehabilitation is proceeding apace.

The principal places of call below Yenangyaung are (on opposite banks) **Magwe** and **Minbu**, where there are mud volcanoes, situated about 2 m. W. from the river bank. The Aeng Pass in the Arakan Yomas lies W. of Minbu.

At **Minbla**, about 20 m. below Minbu, there is an old Burmese fort, the scene of a brief fight in the war of 1885. Soon after crossing  $19^{\circ} 29' 3''$  parallel of latitude (the old frontier, formerly indicated by masonry pillars and inscriptions, specimens of which are preserved in the office of the Deputy-Commissioner, Thayetmyo) the cotton-mills of **Allanmyo** may be seen on the E. On the W., almost opposite, another mill will be noticed, and a little S. of it the old British fort, used as a camp for Italian and Turkish prisoners of war in 1915.

**Thayetmyo** (B.D.K.), like **Toungoo**, is an old frontier station.

Across the river is the small town of **Allanmyo**, named after the officer who demarcated the frontier between Upper and Lower Burma at this point in 1853.

From **Thayetmyo**, **Prome** is reached. The traveller can travel thence by rail to **Rangoon**, 161 m. distant. The river journey to **Rangoon** takes three days.

**Prome** town is situated on the E. bank of the **Irawadi** river. The town was entirely destroyed by fire in 1862 and again in the recent Japanese War.

**Prome** is very ancient, and is mentioned as the capital of a great Kingdom before the Christian era. The original capital was **Thayekhet-taya**, of which the ruins extend for about 10 m. in every direction from **Hmawza** railway station (6 m. S. of **Prome** on the line to **Rangoon**). Remains exist of massive brick walls and of embankments, pagodas, enclosures and burial-grounds. The place was

destroyed by the **Talaings** in the 8th century, reconquered by **Burmese** from the N. in 1056, and **Prome** became one of the chief centres. Captured on 25th April 1825 by the **British**, it was restored, but again taken in the war of 1852. The principal industries are the manufacture of silk cloth, gilt boxes and lacquer-work. The chief objects of archaeological interest are two pagodas—**Shwesandaw** in **Prome** town and **Shwenattaung** 16 m. from it.

The **Shwesandaw Pagoda** is on a hill  $\frac{1}{2}$  m. from the east bank of the **Irawadi**, and covers an area of 11,925 sq. ft., rising from a nearly square platform to a height of 180 ft. It is surrounded by 83 small gilded temples, forming a wall round the pagoda, leaving a narrow passage between it and them. There are four approaches to the platform. The N. and W. are covered in with ornamented roofs, supported on massive teak posts, some partly gilded and partly painted vermilion. The platform on the top of the hill has been repaved with slabs of Italian marble, and round its outer edge are carved wooden houses, facing inwards, interspersed with small pagodas, in which are figures of **Gautama** standing, sitting or lying. Between these and the main pagoda are many **Tagundaing** posts with streamers, and the largest collection of bells in **Burma**, some of them of great antiquity. The pagoda has two gigantic lions of conventional form at the N. entrance. In 1753 this pagoda was regilt by **Alompra**; in 1841, **King Tharrawaddy** had it repaired and regilt, and surmounted with a new *hti*, or crown of iron, gilt and studded with jewels; in 1842 the carved roofs over the N. and W. approaches were put up by the **Burmese** Governor. In 1858 the pagoda was again repaired, and later regilt. In 1916, two new *htis*, with the usual costly ornamentations, were substituted for the old **Burmese** and **Talaing htis**, the frameworks of which are now to be seen in a building on the platform. The pagoda is lit by



electricity. The annual festival is held in November. Europeans do not now enter the precincts of the pagoda.

**The Shwenattaung Pagoda.**—This pagoda, 16 m. S. of Prome, richly gilt and glittering in the sun, stands out conspicuously on the first hill of a low range, overhanging the Shwenattaung plain, and has in a line behind it several other pagodas. The Shwenattaung is said to have been built during the reign of the founder of Prome by his Queen. It was repaired and raised by Thihathu, King of Prome, and again by Tabin Shweti, King of Toungoo (1530-50), who had conquered Prome. Its eight-day festival in March is attended by thousands. The pagoda can ordinarily be reached from Prome by road. There is no accommodation. The Taungup Pass over the Arakan Yomas is 1110 m. W.

#### *Prome to Rangoon by Rail*

From Letpadan Junction (84 m. from Prome, 78 m. from Rangoon) a branch line runs to (23 m.) Tharrawaw Shore, whence there is a steamer to Henzada shore, 3 m. from Henzada Junction. The line continues (85 m.) to Bassein (Route 4). A branch line runs N. (147 m.) from Henzada to Myonaung and Kyangin (65 m.).

**Henzada** (Hengla) is an important District headquarters. Big game abounds in the hilly country, 15 m. to the west of the railway, but a licence is required as the forests are reserved.

9 m. S. of Letpadan on the main line is Tharrawaddy (69 m. from Rangoon). In a district between the Pegu Yomas (E.), the Irawadi river on the W., the Prome District on the N., and the Insein District on the S. The Myitmaka river, farther Southward, known as the Hlaing, or Rangoon river, traverses the District, which is mainly agricultural. It contains extensive forests on its Eastern side; teak and other timber are extracted by Government agency.

At Myodwin, 8 m. from Gyobingauk station (52 m. from Prome, 109 m. from Rangoon) there are the remains of a fort built three centuries ago by a Prince named Thadomingaung, or Thônmyoyin (i.e. lord of three towns), to whom at that time Paungde, Tharrawaddy and Toungoo owed allegiance.

Tharrawaddy formed part of the Talaing Kingdom of Pegu and became Burmese when Alaungpaya conquered Pegu in 1753. It was part of a fief of the prince who, by deposing his brother from the Burmese throne, became King of Burma as the Tharrawaddy Min, or the Shwebo Min, and reigned from 1837 to 1846.

#### *Prome to Rangoon by River Steamer*

If the journey from Prome to Rangoon (311 m.) by river steamer is chosen, the first place of call is (55 m.) **Myonaung**, headquarters of a subdivision and a station on the railway line from Henzada to Kyangin. Shortly before it is reached, the steamer passes Gaudama Hill, with a highly sacred pagoda on the crest, and ancient and minutely carved figures of Buddha cut in the face of the cliff. 60 m. farther on is Henzada. 44 m. from Henzada is **Danubyu**, famous for the production of a superior quality of Burma cigar; it was the scene of an encounter with the Burmese in 1825, when Maha Bandula was killed (p. 532). Yandoon, 16 m. lower down, is the centre of the *ngapl*, or salt-fish industry. 50 m. separates it from Maubin. Dedayal is the next halt, 53 m. from Rangoon, which is reached by the Twante canal, 22 m. long.

## ROUTE 2

From RANGOON to MOULMEIN,  
and thence by steamer to Tavoy  
and Mergul.

Moulmein has been justly described<sup>1</sup> as the most beautiful town in Burma. It is comfortably reached from Rangoon by rail *via* Pegu Junction (p. 542) to Martaban (173 m.), and thence by ferry steamer ( $\frac{1}{2}$  hr.), or direct by sea or air.

79 m. from Rangoon the Sittang river is crossed by a bridge 1749 ft. long (1907). The river drains the S. Shan plateau, and is connected by canal (1877) with the Pegu river.

Thaton (134 m.) was formerly a Talaing capital and was destroyed by Anawrata (1044-77). It was once a seaport, but the sea has long since receded. The principal pagoda is built of laterite.

From Thaton there is a drive of 16 m. to the Kadaik valley, a beauty spot.

Martaban, the railway terminus, is an ancient trading-centre. It has given its name to a peculiar type of pottery, also known as Pegu jars: these are of very large size and glazed. They are mentioned by Ibn Batuta of Tangier in 1350, and by many European travellers. Martaban was in Siam in 1824.

The visitor entering the Salween from the Gulf of Martaban finds the banks covered with the most varied of evergreen foliage, in marked contrast to the low-lying muddy flats that line the delta of the Irawadi.

Moulmein\* is situated on the River Salween, 28 m. from the sea, within sight of the junction of that

river with the Gyaing and the Attaran. The large island of Bilugyun faces it on the W.

Right and left, parallel with the river, are low ranges of hills dotted with pagodas, while to the N. and N.W. beyond the town the precipitous mountain Zwëgabin Daung, known locally as the Duke of York's Nose, and the Zingyaik range stand in bold relief against the sky. Moulmein takes the form of an inverted "L," four-fifths of the town, or the portion representing the perpendicular, lying along the left bank of the Salween, flanked on the E. by a low, irregular, pagoda-crowned ridge, and the short horizontal line representing the Daingwunkwin quarter on the N. stretching along the left bank of the Gyaing river to its junction with the Salween.

As a British settlement Moulmein dates from the year 1827, when it was selected by General Sir Archibald Campbell as the capital of the newly acquired Tenasserim Province, extending to Victoria Point, inhabited by Talaings. It ranks next to Rangoon for trade in teak and rice, and has flourishing rubber plantations to the S. Ships (such as the *Cospatrick*, 1415 tons) were built here from 1856. A grass from which oil is extracted is grown in the neighbourhood.

The two pagodas (not "looking eastward to the sea") worth visiting are the Kyaikthanlan at the N. end of the ridge and the Uzina in the centre.

The view from the Kyaikthanlan Pagoda is perhaps the best in Burma, and has been somewhat exuberantly described in *The Silken East* as follows:—

"From the S.W. angle there is unfolded a picture of a wide river making its last progress in loops and curves to the sea. Enthusiastic people say it is as fine as the harbour of Sydney. At some distance from the river a long, low line of hills runs down on the E., and another, the nucleus of Bilugyun, runs along the W., a rampart for the retreating sun.

<sup>1</sup> *The Silken East*, by V. C. Scott O'Connor (Hutchinson, 1928).

The river enfolds in its course several large, low-lying islands, and at one point at Mupun it makes a beautiful curve, ending in a headland where rice and timber mills send their smoke into the air, and ships at the harvest season wait for their cargoes to the distant world.

"Looking more directly to the W., there is the river again in a straight bar of gold under the long town of Moulmein. More ships lie here, and they look to me as if they had dropped without explanation from the great world outside into this landlocked anchorage under the swooning palms. . . . Looking more North, my eyes are greeted by the Zingyik Hills, whose loftiest peak, 3000 ft. in height, dominates the whole panorama. Between these hills and Bilugyun the right branch of the Saiween makes its way to the sea. In times gone by—in the days of the castle of Murrulan, when Portuguese artillery men manned the guns of Martaban, and hungry adventurers from the W. swept in their galleons up the gulf—and down even to more recent times, *this* was the main channel of the river."

This magnificent panorama can only be seen in perfection up to the middle of January; thereafter heat-haze partly obscures the view to the N. and E.

The *Kyaikthanlan*, 152 ft. high and 377 ft. in circumference, was founded many centuries ago on the site of a former pagoda destroyed by the Siamese in one of their periodical invasions: hence the name in the Mon language, still spoken in the neighbourhood of Moulmein, *Kyaik Sem Lum*, the pagoda which the Shans destroyed. Visitors should notice the big bell with quaint English inscription—"This bell is made by Koonalenga, the priest, and weighs 600 viss. No body design to destroy this Bell: Moulmein, March 30th, 1855. He who destroyed to this Bell, they must be in the great Heell, and unable to coming out."

On the platform of the *Uzina Pagoda* are some well-carved, life-

size figures representing the four objects, the sight of which determined Gautama to become a hermit—a decrepit old man leaning on a staff, a man suffering from a loathsome disease, a putrid corpse, and a recluse in yellow garments, with features expressive of resignation and absence of worldly care.

Many interesting excursions such, as those described below, were formerly feasible in this locality, but the country is unsettled, and it is not certain that all are now possible. In every case local inquiry should be made beforehand as to conditions.

The *Kawgun Cave* is thus described in *The Silken East*: "Masses of rock running parallel to the cliff's face make the outer wall of the first chamber. Ten thousand images of the Buddha lie within the first sweep of the eye, from yellow-robed figures which line the footpath to terra-cotta plaques fixed high on the jutting face of the cliff; from golden colossi twice the height of Goliath to miniature figures fit for a pen-wiper. A great stalagmite rising up from the floor to near the brow of the overhanging cliff is completely covered with small images of the Buddha enthroned, and its summit is crowned by a small pagoda."

If the visitor can, before sunset, take his stand on the river-bank  $\frac{1}{2}$  m. N. of the village, he will see one of the most extraordinary sights in the world: precisely at sundown the bats issue in myriads from a narrow cleft in the cliff overhanging the river and take their flight S. towards the sea. To quote once more from the same book:—

"Yet one more sensation remains to complete the bizarre suggestions of the day. For as I near the gateways of Pagat I am startled by the sound of a great flight of birds, a sound as of grey geese on the wing, but of such volume as can proceed only from a great host. These are the bats of the Pagat caves.

"For more than twenty minutes



they sweep out in a long swift line that grows tortuous as it recedes, and as far as I can see into the ruddy twilight the line extends. Swiftly as each creature in it is flying, it looks in the distance like a smoke spiral waiting for a wind to blow it away. They go every evening, say my boatmen, to drink the salt water of the sea; and they cross in their flight the crests of the Zingyaik Hills."

If local conditions permit, another cave, Yathay-byan, 3 m. off, can be visited. It is even more interesting, situated on the side of a precipitous limestone hill. If torches or a lantern be used, it is possible to pass for  $\frac{1}{2}$  m. right through to an outlet on the other side of the hill.

(2) From Pagat to Pa-an (8 m.) and on to Shwegun (35 m.) by the same daily service of steamers noted above. The scenery is fully equal to that on the upper defiles of the Irawadi.

There are furnished bungalows at Pagat, Pa-an and Shwegun; but the visitor must take his food, bedding and servants, unless he omits Pagat and Pa-an and sleeps on board the steamer at Shwegun.

From Pa-an, Naunglon is 11 m. by motor. The road runs through superb scenery past the hill known as the Duke of York's Nose; and thence visit the Elephant Cave.

(3) Moulmein to Kawhnat monastery (8 m.). There is a service of steam-launches several times a day to Kado, and thence it is a shady walk of  $\frac{1}{2}$  m. through Kado and Kawhnat villages to the monastery, where are to be seen perhaps the finest specimens of modern *theln* architecture in the whole of Burma, as well as a magnificent collection of ivory carvings. A brief descriptive guide-book to these buildings has been prepared, and copies can be borrowed from the Deputy Commissioner of Amherst or the headman of Kado.

(4) Moulmein to the Hpayôn (commonly called The Farm) caves—distance, 9 m.

The best way of making the trip is by car to the Nyaungbinzeik ferry

on the Attaran (4 m.), and thence by bullock-cart. The caves are situated in isolated hills of limestone, which rise picturesquely and abruptly out of the surrounding alluvial plain. They were evidently excavated by the sea. The first consists of an entrance hall running parallel with the face of the rock, a long chamber running into the rock at the S. end, and a subsidiary entrance and hall at the N. end. Along these halls run brick platforms covered with images of Gautama and his worshippers. The second cave, better worth visiting, is  $\frac{1}{2}$  m. to the S., and access is gained by a steep path for some 30 yd. to a small opening in the cliff face. To explore properly the enormous cavernous recesses, with their stupendous stalactites and stalagmites, it is necessary to come provided with a supply of blue light illuminant, which can be obtained at any chemist in Moulmein. Umbrellas should not be forgotten, as bats swarm.

(5) Moulmein to the Moulmein Rubber Plantation Company's estate at Kwanhla (38 m.)—Notice of a visit should be given by wire to the Manager. The journey can be made in 2 hr. by motor.

In the Kwanhla and the adjacent Kyonkadat estate (Amherst Plantation Company) trees can be seen in all stages of growth up to 13 years. The soil is declared by Straits experts to be equal to the best in Malaya.

(6) Moulmein to Kyain Seikgyi—a whole day by steam-launch (daily service by the Inland Water Transport).

At Kyain Seikgyi and Natchaung there are furnished Government bungalows, but food, bedding and servants must be taken.

Another trip can be made to Amherst, which used to be an attractive seaside resort. Seesai is another bathing resort close by.

A railway runs S. 87 m. to Ye. The Japanese "Death Railway" crossed a Three Pagodas pass (south-east) from Tana Béra Junction 255 m. to Bampong on the Siamese Railway.

*Moulmein to Tavoy and Mergui*

From Moulmein the visitor may extend his journey to Tavoy (wolfram-mining) and Mergui (pearl-fisheries), to which places the steamers of the B.I.S.N. Company ply. Unless he goes by air (both places have landing-grounds) he will probably find that his journey will occupy more time than he can spare for this purpose.

Tavoy is on the Tavoy river, about 30 m. from its mouth. There is a bathing-beach at Mamagan. E. and W., ranges of hills run nearly due N. and S. Tavoy contains numerous pagodas and monasteries, none of special interest. Its trade is carried on chiefly with ports in Burma and the Straits Settlements.

Valuable minerals—viz., wolfram and tin—have been discovered, both in large quantities. One of Burma's important contributions to the First World War consisted of wolfram from Tavoy for munitions, but it was lost to the Allies in 1942.

The trip from Tavoy to Mergui passes through the Mergui Archipelago—a large group of islands which, commencing in the N. with Tavoy island, stretches southwards beyond the limits of British territory in Burma. They are sparsely inhabited by a peculiar race, the Salons, who rarely leave them to visit the mainland. The principal products are edible birds' nests and *bêches de mer*. The islands are infested by snakes and wild animals.

Mergui is an island in the principal mouth of the Tenasserim river, which falls into the Bay of Bengal about 2 m. N. Mergui is mentioned by Caesar Frederick in 1563. Its modern importance is due to the discovery of valuable pearl-beds in its vicinity. Mining for tin and wolfram is carried on throughout the district, while the rubber plantations are attracting capital. The harbour is formed by Pataw Island lying between the town and the sea.

Fortnightly steamers (B.I.S.N. Co.

and Straits Settlement S.S. Co.) run between Mergui and Victoria Point (which forms the southernmost limit of Burma, with a landing-ground for aeroplanes), and a bi-weekly launch between Pataw and Tenasserim, 44 m. from Mergui, once a famous trade-mart.

## ROUTE 3

RANGOON to KYAUKPYU and  
AKYAB.

The visitor proceeding from Rangoon to Calcutta, with a week to spare, may take the B.I.S.N. Company's steamer (weekly) to Kyaukpyu and Akyab, calling (except during the monsoon) at Andrew Bay, whence it is 12 m. to Sandoway (landing-ground for aeroplanes). Along this coast there are mud volcanoes.

Kyaukpyu (Shwecymyo) has the finest natural harbour on the coast and was formerly a British Cantonment commanding the Taungup Pass over the Arakan Yomas into the Irrawaddy Valley. In 1825 part of the British Force crossed this Pass. The town is situated in the N. of Ramri Island, and lies close to the seashore, upon a sandy plain, bounded on the S.W. by a low range of sandstone hills, which breaks the severity of the monsoon.

Akyab (D.B.) is the headquarters of the Arakan Division and a seaport with two moorings. It is the milling centre for the vast paddy plains of Akyab District. Outside is the Great Savage Rock with a lighthouse (1844). Originally a Magh fishing-village, Akyab dates its prosperity from the close of the First Burmese War (1826). It was destroyed in the Second World War.

Myohaung, ancient capital of Arakan, 50 m. up the Kaladan and Lemro rivers, was the seat of the Mrauk-U dynasty for 350 years up to 1784 (the last King was Samada), and contains architectural remains which experts hold to be unique in Indo-China. For a description reference may be made to the report (1891)

of Dr. Forchhammer on the Antiquities of Arakan. The ruins of the ancient fort, with traces of the massive city wall and the platform on which the old Palace stood, and the Andaw, Shitthaung and Dukhanthein pagodas, with their dark passages, images and inscriptions, and the Pitakat Taik, or ancient depository of the Buddhist scriptures, are among the most interesting sights.

At Mahamuni, some 22½ m. farther N., is the empty shrine of the Mahamuni image, carried away by the Burmese to Amarapura in 1785. The building contains the mysterious Yattara bell with its astrological inscription. Launches ply from Arakan to Myohaung and to Mahamuni, also to Buthidaung, where there is a pass to Maungdaw on the Naaf river, and on which there was very severe fighting with the Japanese.

A trip may also be made by river steamer to Paletwa, the headquarters of the Arakan hill tracts District, which is inhabited by Chaungthas, Shandus, Kwemis, Chins, Mros and other strange hill tribes.

Wild goat (such as goral and serow) and an occasional gaur and elephant can be shot on a plateau or hill named Kyaukpandaung 4500 ft. high, situated about 26 m. from Paletwa. Rhinoceros, the double-horned variety, and elephant are fairly numerous along the Ru and Lemro streams. The hills are steep and are covered with bamboo jungle, sparsely interspersed with trees. Fair Mahseer fishing is also obtainable on the Lemro. Wild pig, jungle fowl, pheasant and partridge abound everywhere.



## ROUTE 4

From RANGOON to BASSEIN and back.

Bassein can be reached by railway from Rangoon (192 m.) by way of Letpadan Junction (p. 556) and Henzada, or the trip can be made in 18 hr. in one of the express steamers of the Inland Water Transport Board, which leave for Bassein daily. The trip is of interest to those who wish to see something of the lower reaches of the Irawadi, and of the mode of life of the people of the delta. All necessary information will be readily furnished at the office of the Inland Water Transport Board, 50 Phayre Street, Rangoon. There is a landing-ground for aeroplanes at Bassein.

Bassein is about 80 m. from the sea on both banks of the Ngawun river, the extreme western mouth of the Irawadi. It is a place of call for ocean-going steamers. The Alguadar Reef off Cape Negrais has a lighthouse (1865).

The town is said to derive its old name Patkain from "Pathi," the Burmese term for Muslims, as there were so many of them. To this fact legend ascribes the building of the Shwemoktaw Pagoda, in the centre of the town, said to be one of the most ancient and venerable in Lower Burma. A Muslim Princess named On-mā-dan-di had three lovers (presumably Buddhists), and she told each of them to put up a pagoda. One put up the Shwemoktaw, the second put up the Tagaung Pagoda, at the southern edge of Bassein town, and the third put up the Thayaunggyaung Pagoda. The word "Bassein" is a corrupted form of Kusim, the Cosmin of the Portuguese and other early European writers.

Bassein loomed large in the Second Burmese War of 1852, and for many years there was a British Fort there, which included the site occupied by the Shwemoktaw Pagoda; but all traces of the stockade have disappeared. The Roman Catholics have a mission here, and the American Baptist Mission has three branches—for the Burmese, for the Sgau Karens and for the Pwo Karens.

The principal local industries are pottery and light sunshades, coloured with pretty designs, and famed throughout Burma. There are several rice-mills on either side of the river.

The District is especially noted for its fisheries, the largest being the beautiful Inye Lake, like a Scottish loch, in the Kyonpyaw subdivision, in the shape of a horse-shoe, with a large island in the centre, about 1½ m. long and 1 m. broad. Diamond Island, which is also included in the District, is a charming little islet lying well out at sea opposite the mouth of the Ngawun river, over 70 m. from Bassein. It is in wireless communication with Calcutta and Port Blair, and is the place of call for steamers requiring pilots to come up the Bassein river. Large turtles lay thousands of eggs on the shore of the island. These eggs are exported in enormous numbers.

## ROUTE 5

## Up the CHINDWIN to KINDAT.

The River Chindwin is the greatest tributary of the Irawadi. Rising as the Tanal in the Hukawng Valley, N.W. of Myitkina, it flows 800 m. through the Upper and Lower Chindwin, and enters the Irawadi about 15 m. N. of Pakokku (p. 552).

Owing to the shallow, tortuous and narrow nature of the channels, stern-wheel steamers of light draught can be used only from October to June, and first-class accommodation is necessarily limited. The scenery is as remarkable in its tropical luxuriance as any in Burma, and interest is enhanced during the open season by the picturesque costumes of the various tribesmen who come down to the river-side villages in large numbers on their way to the plains in search of work and trade. A tour requires careful inquiry and planning.

The steamers start from Pakokku (p. 552), which can be reached by river from (583 m.) Rangoon or (125 m.) Mandalay; but if the visitor is at Mandalay it will probably be found more convenient to take the train from Mandalay to (77 m.) Monywa, which is 76 m. by river from Pakokku.

The principal places are: **Monywa**, headquarters of the Lower Chindwin District, picturesquely situated on the left bank and commanding a wide view of the hills on the opposite bank; **Alone** (84 m.), the next station and an important timber depot, the Chindwin Valley forming the natural outlet for the trees felled in the teak forests, which are formed into rafts and floated down to Pakokku and thence to Rangoon; **Mingin** (183 m.) on

the right bank, a prosperous village, the residence of many timber merchants.

**Kalewa** (228 m.), the riverine station for the Kalembo police outpost on the Chin Hills; the River Myittha, which flows through the Kale Valley, joins the Chindwin here. In the Japanese war a military road was made *via* Kyigon (18 m.), Tiddim (50 m., alt. 5500 ft.) and Tamu (76 m.) in the Kabaw Valley, the continuation of the road to Imphal (p. 321). **Kennedy Peak** (alt. 9000 ft.) is S.E. of Tiddim, headquarters of the N. Chin Hills. **Fort White** is 12 m. S.

**Mawlaik** (269 m.) is the headquarters of the Upper Chindwin District; oil has been found 24 m. E. **Kindat** (276 m.) is the last British settlement. The Nan-u-shwe-bôntha Pagoda is near the Post Office, Kindat. It is said to have been erected by Alaungpaya (1753-60) after the conquest of Manipur. Across the river, picturesquely situated among the hills, is the Paungdaw-u Pagoda, said to be the work of his son Sinbyuyin (1763-75), who also marched against Manipur. **Pantha** (288 m.) has a cluster of white pagodas.

Beyond Pantha is (42 m.) **Sittaung**, the starting-point for the mail route by runner into Manipur (p. 321), which went through Tamu (37½ m.). The road cannot be used by carts, and is crossed by streams which are impassable when in flood. **Paungbyin** (69 m.) has been supplanted as the residence of the local Burmese official by **Homalin** (134 m.).

Difficulties of navigation begin on the Chindwin in January or February, and are not over till May. The river has to be buoyed afresh each year, and between the end of October and the early part of June a constant watch has to be kept on the river. The channels vary incessantly, necessitating frequent alteration of the buoys, and in the dry season steamers frequently run aground.

There are numerous whirlpools, the best known of which are the **Pe We**, just below Kalewa, the most

dangerous spot on the river; a whirlpool opposite Masein (246 m. from Pakokku), where the R.I.M. steamer *Pagan* was lost in 1897; and another in the neighbourhood of Heinsun, below Kanti—"Anvil Whirlpool," so called from the anvil-shaped rock near mid-stream at its lower end: the current supplies the hammer.

*Other Rivers.*—The main tributaries of the Chindwin are the Yu and the Myittha from the W. and the Uyu from the E. Navigation on the Uyu is uncertain and difficult, but launches can go some miles beyond the border of the District, 135 m. from its mouth at the height of the ruins.

Gangaw, 169 m. up the Myittha, can also be reached when the river is in flood.

Fair-weather roads are maintained from Homalin to Maingkaing (30½ m.), with a branch to Thetkedaung (4 m.); Kaungngo (on the above road 4 m. from Maingkaing) to Paungbyin (62½ m.); Paungbyin to Kindat (65 m.); Pyintha towards Falam (19½ m. within the District), with a branch from Natchaung to Myittha at Indin. The nominal road from Homalin to Tamanthi (62 m.) is not kept up; but that from Leikaw, on the Paungbyin-Kaungngo Road, to Naungpuaung, near the Maingkaing-Homalin Road (20 m.), has been constructed for cart traffic.

*Physical Description.*—The Upper Chindwin<sup>1</sup> is the northernmost district of the N.W. Frontier Division in Upper Burma. The Somra tract, a mountainous region S. of the Nantaleik Valley, populated by a Naga tribe, named by the Manipuris "Tangkhuks" and by the Burmese "Uzumbok" or "Crested Chins," is now administered, and is under the Deputy Commissioner of the Upper Chindwin District. There are, however, several unadministered tracts within the boundaries of the country:

(1) The Taro Valley, to the N. of the falls. This lies along the Chindwin, and is separated at its N. end from the better-known and larger Hukawng Valley (really a vast plain) by a range of hills through which the river flows in narrow defiles. The valley is held by petty Kachin Chiefs with numerous Naga subjects. Sir Harcourt Butler as Governor made a tour in 1925 in this region, which resulted in the abolition of slavery in the Hukawng Valley. The cultivation is carried on by "jhooming" or burning new patches of forest to fertilise the soil.

A military road from Ledo in Assam to Mogaung (p. 551) was made by the American General Stilwell in 1943.

(2) The tract between the upper part of the Kamti State and the administrative boundary of the Naga Hills (a District of Assam which lies some 70-odd m. W. of Kanti itself). This is inhabited by wild Naga tribes, of whom very little is known, and it has never been explored—at least from the side of Burma.

(3) S. of the above the Saramati range and the country round its base, including the valley of the Nantaleik. This also is occupied by head-hunting Nagas. The Nantaleik Valley was partly explored by Mr Porter, Deputy Commissioner, in 1893; and in 1911 Mr Street, Assistant Commissioner, led a column along the same route, rounding the base of Saramati, and returning to the Chindwin, where it crosses latitude 26°.

(4) The tributaries of the Chindwin to the E. and S. of Kanti, towards the Kachin country to the N. of Myitkyina District, contain a few small and scattered Kachin and Naga villages, which regard the Kamti Sawbwa more or less as their overlord, though they pay no tribute to him.

*Minerals.*—Coal exists in large quantities, but it would not at present pay to work it. The carboniferous tract lies between the Yu and Myittha rivers.

<sup>1</sup> For an account of the Upper Chindwin, see pp. 130-136 of *Burma as I Saw It* by R. Grant Brown (Methuen, 1926).



Mineral oil occurs in several places, most plentifully within the coal-bearing tracts. Strong indications that petroleum is located in the area to the E. of Kindat, some 25 m. distant from that centre, have led to the exploiting of this area by the Indo-Burma Petroleum Company. There are also indications in the hill tracts on the E. of Kyabin township in the Mingin subdivision.

Gold-dust is found in the Chindwin and other streams which flow into it from the E., but appears to be most plentiful in the Uyu river and its

tributaries—in fact, some of the inland villages in the Maingkaing township have had a gold currency from time immemorial.

Rubies and sapphires have been discovered on the Uyu. Jade is found in the Nantaleik river near Tamanthi, and on the Namsam, which forms the boundary between the Upper Chindwin and Myitkyina Districts in the extreme N.E. Clay is fairly common, but little use is made of it. Salt springs are found at Yebawmi on the Uyu, and boiling is carried on there to a small extent.

# CEYLON

## INTRODUCTION

(Map faces p. 604)

**General Information.**—The scenery of Ceylon is magnificent, and its climate attracts an increasing number of visitors. It is very easy to reach Ceylon by steamer from a European port to Colombo or by air; and there is direct railway communication with Madras and S. India by the mail route via Talaimanaar (p. 591). Visitors, not only from the East generally, but also from England, spend months in Nuwara Eliya, where there is an 18-hole golf-course, one of the best in the East.

The most suitable time for a visit to Ceylon is between the months of November and March; but Nuwara Eliya (season February to May) is enjoyable also from August to January. The Ceylon High Commission, 13 Hyde Park Gardens, London, W.2, or The Government Tourist Bureau, Colombo, may be consulted, and anyone proposing to tour in the interior by car should get in touch with the Automobile Association of Ceylon, 28 Church Road, Galle Face, Colombo, and purchase their Handbook.

The area of the island is 25,332 sq. m. and the total population exceeded 8 million at the time of the 1953 census. In addition to the native Sinhalese there are substantial numbers of Europeans, Burghers,<sup>1</sup> Tamils, Malays and Muslims,<sup>2</sup> as well as 22,000 Vedda aborigines.

The public debt has been incurred for harbour works, railways, irrigation canals, water-works, drainage and other public works. The old kings constructed irrigation works by which a great part of Ceylon was made cultivable. The principal exports are tea, coconut products and rubber. Research Institutes for which are at Talawakela, Matugama and Madampe respectively. For home consumption the staple crop is rice.

## SELECTION OF BOOKS ON CEYLON

*Introducing Ceylon*, by H. A. J. Hulugalle.

*Times of Ceylon Green Book*; a Directory of Ceylon. (Annual.)

*Ferguson's Ceylon Directory*. (Annual.)

*Automobile Association of Ceylon Handbook*.

L. A. Mills, *Ceylon Under British Rule* (1795-1932).

E. H. Vanderwall, *Contribution of the Dutch to the Making of Ceylon*.

Mrs. R. Jones-Bateman, *Illustrative Guide to the Buried Cities of Ceylon*.

G. E. Mitton, *The Lost Cities of Ceylon*. (Murray, 1951.)

*A Refuge from Civilisation*, by R. H. Bassett (1932).

*Jungle Tide*, by J. Still (1933).

G. C. Mendis, *Early History of Ceylon* (1940).

S. E. N. Nicholas, *Handbook on Ceylon* (1939).

E. K. Cook, *Geography of Ceylon* (1931).

H. W. Codrington, *Short History of Ceylon* (1939).

W. I. Jennings, *The Economy of Ceylon* (1948).

E. W. Adikaram, *Early History of Buddhism in Ceylon* (1946).

<sup>1</sup> A name given to those of Dutch descent.

<sup>2</sup> Known in Ceylon as Moors.

The Currency of the Island is on a decimal basis, and the rupee is divided into cents. The coins consist of cupro-nickel (1 cent and  $\frac{1}{2}$  cent pieces), nickel (5 cent, 10 cent, 25 cent and 50 cent pieces). Ceylon Government currency notes of Rs. 1000 down to R. 1 are in circulation.

**History.**—The Mahavansa is the chief national chronicle, written in Pali, on talipot palm-leaves in the 5th century A.D. by Mahanama, a priest of the royal line. This has been translated by Turnour (of the Ceylon Civil Service, 1837), Wijesinha and Geiger. (Pali Text Society, Colombo, 1912.) The Dipavansa, an older chronicle, is the history of the Island. The Suluvansa is the chronicle which continues the history of the monarchy from the end of the Mahavansa.

Wijaya (543 or 483 B.C.) is said to have come over from India on a raiding expedition and established himself in Ceylon. Though the Mahavansa describes a visit of Gautama Buddha to Ceylon, there is no historical evidence for it. During the reign of Dewanampiya Tissa (307-267 B.C.), Buddhism, however, was introduced into Ceylon by Mahendra (Mahinda), reputed to be a son of the great Asoka, King of Magadha in India.

The Tamils (=damilos in the Mahavansa), i.e. the Cholyans and Pandyan of S. India, constantly raided the island. Elara was a Cholyan king (205-161 B.C.); his cenotaph is at Anuradhapura. Another Tamil invasion was in 104 B.C.; another in the middle of the 9th century. Sena II crossed to India to help a Pandyan prince. The Indians looted Anuradhapura and carried Mahinda V (1001) captive.

Wijaya Bahu I, a poet (1065), recovered Polonnaruwa from the Tamils. This was the seat of Parakrama Bahu I, the great king and poet (1153 or 1164), for 33 years.

The Portuguese appeared on the scene in 1505, and from 1592 the native kings ruled from Kandy. "The Dutch dispossessed the Portuguese in 1658, but gave way in turn to the British, who have held the Maritime Provinces since 1796, and the whole Island, including the interior and Kandyan Kingdom, which neither the Portuguese nor the Dutch ever occupied, since 1815."—(*The Ceylon Manual*, by H. White.)

Under British rule the Island was a Crown Colony. On the 4th February 1948 Ceylon became a self-governing dominion in the British Commonwealth. The new constitution provided for a Governor-General, a Cabinet headed by a Prime Minister and a legislature of two houses (a Senate and House of Representatives) to which the Cabinet is responsible. Sir Henry Monck-Mason Moore, G.C.M.G., was the first Governor-General, and he was succeeded in 1949 by Lord Soulbury, P.C., G.C.M.G. The present incumbent, Sir Oliver Goonetilleke, K.C.M.G., K.C.V.O., K.B.E., was appointed to succeed Lord Soulbury when the latter's term of office expired in July 1954. The Rt. Hon. D. S. Senanayake, who was the first Prime Minister, died in 1952, and was succeeded in office by his son, Mr. Dudley Senanayake, the Minister of Agriculture and Lands in the previous Government. The latter resigned in 1953, and has been succeeded by the Rt. Hon. Sir John Kotelawala, P.C., K.B.E., the former Minister of Communications and Works.



**Capitals.**—The capital of Ceylon has changed from time to time, and various dates have been assigned to the moves. Anuradhapura, founded in the 4th century B.C., was the capital till A.D. 729; according to other statements, from 500 B.C. to the middle of the 9th century. Within the above period Sigiriya was the capital for 18 years from A.D. 477, during the reign of Kasyapa I. Polonnaruwa, as a capital, has been dated from 781 to 1288; also, variously to 1013, and, with breaks, up to 1314. Yapahuwa was the capital for less than 20 years in the 13th century, c. 1277. The capital was at Kandy from 1592 to 1815. Before Kandy, Kotte near Colombo, and (for a short time) Campola, S. of Kandy, were capitals.

**Buddhism in Ceylon.**—The census has shown the Buddhists to be more numerous in Ceylon than the followers of all other religions. The whole subject of Buddhism in Ceylon (belonging to what is called the Southern School) has been exhaustively treated in Bishop Copleston's work, *Buddhism, Primitive and Present, in Magadha and Ceylon*, from which a few facts have, with permission, been taken.

When Mahendra introduced Buddhism into Ceylon from India about 270 B.C., he met the reigning king Tissa at the place now known as Mihintale (Mahindatale). He brought with him (in memory, for none of the books were yet written) the collection of Buddhist "Canonical Books," known by the name of the Three Pitakas, and the Commentaries upon them all in Pali. He translated them into Sinhalese (a language which was closely allied to Pali), and they are believed to have been preserved in Ceylon by oral tradition, till they were committed to writing about 80 B.C.

From Mahendra's time, Buddhism may be said to have been the national religion, and was officially patronised; shrines were built, viharas constructed as dwellings for the monks, and many inscriptions are still to be seen in which such donations are recorded. A very fine specimen of such an inscription, on the living rock, in "Asoka" characters, is to be seen close to the high road from Kurunegala to Puttalam, about 18 m. from the latter. It is in one line, over 100 ft. long.

Frequent invasions of Tamils from Southern India, and the usurpation of the throne by Pandyan dynasties, repeatedly led to the expulsion of the monks and the destruction of their buildings. About A.D. 400 Buddhaghosha, the chief commentator, is said to have come from Magadha to inquire into these Commentaries. He translated into Pali what he found and composed more. His works have left their impress on the Ceylon school of Buddhism, and have been considered as absolute authorities on the interpretation of the sacred text. During the succeeding centuries the religion underwent many vicissitudes; but the victories of King Parakrama Bahu I, 1164-97 or 1153-86, "established him in undisputed power, which he used for the reformation and promotion of Buddhism and for the erection of innumerable buildings for its service." This period of prosperity was followed again by troublous times, and Buddhism had little vitality at the British occupation in 1796; it became "more and more the religion of the less civilised and less prosperous." In the period 1875-1900 there was a remarkable revival. There is a Vidyodaya College at Colombo.

To the Muslim Ceylon was the abode of Adam and Eve, after expulsion from Eden.

**Names of Places.**—The names of places in Ceylon have a formidable appearance; but acquaintance with the language explains them. Many of them end in *-pura*, or in the Tamil districts *-puram*, which means "town" (Sanskrit, *pura*), or in *-nuwara*, "city" (Sanskrit, *nagara*); many in *-gama* (Sanskrit, *grāma*) "village"; others in *-gala* (Sanskrit *giri*), "rock" or "hill"; *-kanda* is a "mountain"; *-ganga*, a river; *-oya*, a large stream.

Others, again, are formed with *-tara* (Sanskrit, *tāra*) or its equivalent, *-tota*,

meaning a ford, or if on the coast, a port; thus *Kalutara* or *Kalutota* = Black Port or Ford. To these *-turai* corresponds in Tamil Districts.

Others are named after the artificial lakes, or "lanks," which are called in Sinhalese *tale* (Pali, *talāka*), or *wewa* (Sanskrit, *vāpi*), and in Tamil *kulam*; while smaller ponds give the termination *-vlla* (Tamil, *-villet*). Other common endings are *-deniya*, "a strip of rice-field running into hilly ground"; *-pitliya*, "ground"; *-watta*, "garden."

Among prefixes are *maha*, "great"; *duwa*, "an island"; *ela*, "a stream"; *gaha*, "trees." The earlier part of the name is very frequently the name of a tree; just as in England we have Ashdown and Beech Hill. The word *ārāma*, a "monastery" or "park," explains Tissamaharama, "King Tissa's Great Monastery," and Thuparama, the park of the oldest "stupa" or "dagoba" in the Island.

The visitor may thus recognise in Nuwara Eliya the "plain" in the territory of "the city" (Kandy); in Anuradhapura the "city" of the constellation Anuradha; Hambantota is the "port" of the Malay boats, called "hambans" or "sampans." Even Kahatagasdigiliwewa becomes intelligible as the "lake" of the kahata-tree branch, and Urugasmanhandiya as the "junction of roads by the uru-tree."

Travelling in Ceylon is easy. The Railway has always been a Government system. The first section was opened in 1865; 951 miles are now open, including the branches. The lines are constructed on a broad-gauge (5 ft. 6 in.) with exception of the Kelani Valley Railway and the Nuwara Eliya section (2 ft. 6 in. gauge). On the main lines good sleeping accommodation is provided for a small supplement.<sup>1</sup> Refreshment cars are attached to the express trains from Colombo to Talaimanaar and to Kandy.

Roads are mostly excellent, and almost every town of importance is situated on a road fit for motor traffic. The **Rest-houses**, which are controlled by Government and are situated throughout Ceylon, are far more comfortable places of abode than the corresponding institutions in India. In the larger towns they are hotels; but the traveller is not allowed to remain in them more than three days without permission, which, however, is easily procured. On all the principal roads they are provided with bed- and table-linen, baths, tea and dinner services, etc.

Motor-omnibuses, generally suitable, run on nearly every main road with seating accommodation for 25 to 37 persons; light luggage may be taken, free of charge. A list of services will be found in Ferguson's *Ceylon Directory*. Motor-cars can be hired from 50 cents to R. 1 per mile. There are also cheaper cab-services at from 50 to 60 cents per mile, and still cheaper bus services. Motorists are warned to be careful of the sharp elbows and S turns on the roads. The gradients in some places are severe.

Good maps may be procured at the Surveyor-General's office, including a motor map, HIND/CLN. 6, also from the Automobile Association. There are many *air* landing-grounds.

There are race-courses at Colombo (where there is an electric Totalisator), Galle and Nuwara Eliya. Race-meetings are held at Colombo at short intervals during the year; and there is a meeting at Nuwara Eliya in February, and also a **Lawn-tennis** Championship Tournament. The All-Ceylon Golf Championship, open to all amateurs, is also held at Nuwara Eliya during Easter. All games are popular.

<sup>1</sup> Sleeping berths should be booked well in advance. See the *Time and Fare Tables* of the Ceylon Government Railway.

## COLOMBO

(Map faces p. 572)

COLOMBO\* (lat. 6° 55' N., long. 79° 50' E., pop. 430,000 in 1953). Whether the visitor crosses over to Ceylon from India by the mail route from Madras *via* Talaimanaar (see p. 591), or whether he makes his entry by sea or air, Colombo, the "Charing Cross of the East," will be his first port of call. The aerodrome is at Ratmalana (1938) 8 m. S. *En route* from the airport to Colombo the tourist passes "Temple Trees," the official residence of Ceylon's Prime Minister.

The Passenger Landing Jetty and Custom House lie at the S. end of the harbour, and receive the protection of four magnificent breakwaters, of which the S.W. Breakwater was first constructed. The first stone was laid by King Edward VII, then Prince of Wales, in 1875, and it was completed in 1885. It is 4212 ft. long, and terminates in a circular head, 62 ft. in diameter, on which stands the Pilot Station and a small lighthouse showing a red light.

The N.E. Breakwater is a rubble embankment 1100 ft. long, completed in 1902. The N.W. Breakwater is an island work 2670 ft. in length, and running between the S.W. and N.E. Breakwaters, leaving a S. entrance of 800 ft. and a N. entrance of 700 ft. It was completed in 1907.

An arm running at an angle to the S.W. Breakwater, completed in 1912, is 1800 ft. long, with a circular head. It covers the S. entrance. The area protected by these breakwaters is 643 acres, or 1 sq. m., three-fourths of which have water more than 27 ft. deep, and afford shelter during the S.W. monsoon.

A Graving-dock (1906) is 723 ft. long, 85 ft. wide at the entrance, with a depth over sill of 30 ft. at low water. Docking is carried out by day or night (by electric light). There is also

an inner graving-dock, 350 ft. long by 54 ft. wide. A Patent Slip dealing with vessels up to 1200 tons was opened in 1903.

There is a Coaling Depot, 25 acres in extent, and a barge-repairing basin. There are two jetties for bunkering oil-fuel, and one jetty for the discharge of oil-tankers.

There are warehouses on a reclamation on the S.E. margin of the harbour.

A canal connects the harbour with the Lake.

Motor launches convey passengers from steamers moored in the inner harbour to the jetty. For these and rowing-boats there tariffs are fixed, higher by night. Before the tourist steps out on the landing-jetty, on his left is the Ceylon Travel Centre, where all information relating to travel in Ceylon is available. Sixteen along-side berths are being constructed under the £6 million Harbour Development Scheme. The first of these was inaugurated by H. M. the Queen during her visit to Ceylon in April 1954.

The Grand Oriental Hotel stands near to and overlooking the Passenger Jetty, and close by are the Bristol Hotel, "Queen's House" (the Governor-General's residence), the Barracks and some remains of the old Dutch Fort.

Between the G.O.H. and the Senate Building, and facing the harbour, is St Peter's Church, the old residence of the Dutch Governors. It contains many interesting monuments, one to William Tolfray (1778-1817), a retired officer who served under Wellesley (1803-4) and translated books of the Bible into Pali and Sinhalese.

A little more than a mile away is the Galle Face Hotel. The visitor will pass by the Senate Building, looking out on the Gordon Gardens, and, proceeding between Queen's House on his right, and the General Post Office on the left, he will, after passing the Clock Tower, the Barracks, the House of Representatives and Secretariat, find himself on the fine open space called the Galle Face. A



good view of the city may be had from the top of the **Clock Tower**; the flashing light is visible 18 m. at sea.

Towards the S. of the Galle Face Esplanade is the Colombo Club, overlooking the sea. About the middle of the Promenade is a stone like a milestone, with an inscription in which Sir Henry Ward, who made it, recommends the walk to the care of his successors for the use of ladies and children.

The City of Colombo extends from the Kelani river on the N. to the fourth mile on the Galle Road on the S., and has a breadth of  $3\frac{1}{2}$  m. from the sea to the E. outskirts.

**Drives.**—Colombo affords many charming and picturesque drives. The first given below is recommended to those who have not yet seen anything of the East, and will afford a pleasing introduction to the distinguishing characteristics of Oriental life and scenery.

(1) Commence at the Galle Face Hotel, and take the road N. past the Barracks, until the statue of Sir E. Barnes is reached. He was Governor between 1824 and 1831. Then turn to the right down Princes Street into the Pettah, formerly the residential quarter of the Dutch burghers and now a typical Eastern bazar; and continue past an old Dutch belfry, beyond which are the old *Town Hall* (replaced by a fine new building overlooking Victoria Park) and *Public Market-place*.

Here two streets diverge—one to the left, Sea Street, where dwell the dealers in rice and cotton, and where are two *Hindu Temples* of no great size or importance; the other, Wolfendahl Street, to the right, conducts to *Wolfendahl Church*, a massive cruciform building on high ground, built by the Dutch in 1749, on the site of an old Portuguese church called *Aqua de Lupo*, and commanding a fine view of the city and harbour. Here are monuments and hatchments recording the decease of Dutch officials. It is the most interesting as well as the most complete of the

few remaining relics of the Dutch occupation, which ended in 1796.

The drive may be continued in a N.E. direction to the R.C. *Cathedral of Santa Lucia*, the finest ecclesiastical edifice in the Island. Adjoining it is a college for Roman Catholic boys and a convent. Then N. and a little W. the Anglican *Cathedral of Christ Church* (known as the "Stone Church") is reached. It stands in a park, given by Dr Chapman, the first Bishop. The Diocese was formed in 1845. About 1 m. to the N. is *St James's Roman Catholic Church* in Modara.

The suburb of Mutwal is chiefly inhabited by fishermen, mostly Roman Catholics, as the numerous large and imposing R.C. Churches testify. In Mutwal are the new *Graving-dock*, and the Elie House Reservoir in connection with the town water-supply.

At the Kelani river at the end of Mutwal, turn to the right, and, crossing a tongue of land till the river is again reached, follow its bank to the *Victoria Bridge*, which carries the great road to Kandy. This part of the drive shows to perfection the way in which the tiny houses and small churches are nestled under the shelter of the trees.

Turning to the right at the bridge, follow the road into Grandpass and Prince of Wales Avenue. Turn to the left at Skinner's Road until Maradana Railway Station is reached. Thence proceed along the Lake to Union Place and to the Galle Face.

(2) The second drive commences by crossing the bridge from Galle Face, almost immediately behind the hotel, to Slave Island, and then driving along the edge of a beautiful fresh-water lake to the *Victoria Park*, which occupies the site of the old *Cinnamon Gardens*, and is well laid out with ornamental grounds. A *Museum* (closed on Fridays) was built in 1877. It is exclusively devoted to the exhibition of Ceylon products, antiquities and natural history. A famous tortoise, said to have been

over two hundred years old at his death, is preserved here. On the ground floor are some interesting stone fragments, and particularly a colossal lion, brought from Polonnaruwa, on which the King sat to administer justice, one of the unique windows from the ruins of Yapaliuwa (p. 591), the cast of a colossal portrait statue of King Parakrama Bahu, 1153, some bronze statues from Polonnaruwa, also a stone Buddha from Toluva.

The copies of the frescoes at Sigiriya (p. 592) are on the walls of the staircase; also a Portuguese cannon dredged from the harbour. The crown, throne and footstool of the last King of Kandy were restored in 1934 by King George V. There is a valuable library. The Garden Club overlooks the Victoria Park.

(3) A drive may be taken from York St., near the Passenger Jetty, to Borella (S.E.). The interest of this drive is the bright picture it gives of the life of the people.

(4) Another drive would follow the Union Place (avenue of Peltophorum-trees), past the Eye Hospital in Ward Place; thence to the right to the New Town Hall overlooking Victoria Park; then by Torrington Place to Reid Avenue with the Race-course, one of the best in the East, on the right, and the Royal College on the left. The visitor can return by Buller's Road, past Prince's Club, to Kollupitiya (Colpetty) and the Galle Face or go on to the Zoo, farther S. This drive would cover the residential area called the Cinnamon Gardens.

**Excursions.**—One of the pleasantest is that to a Buddhist temple at the village of Kelaal, on the bank of the river. Pass through the hot and dusty Pettah, the Outer Town (which is the trading centre) for about 4 m., as far as the river, which is crossed by the massive steel Victoria Bridge (see p. 571). After crossing the bridge the road passes through coconut groves and houses for another 2 m., when the temple itself is reached.

The Mahavamsa refers to Kalaniya as a sacred place visited by the Buddha. The Dagaba, built by King Yatalatissa in the 3rd century a.c., is believed to enshrine a gem-set throne on which the Buddha is said to have sat.

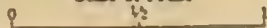
None of the exclusiveness which distinguishes Hindu and Muslim shrines is to be found in the Buddhist temples, to every part of which a stranger is freely welcomed by the yellow-robed monks. This, however, does not apply to the devalas, which are, strictly speaking, Hindu shrines.

A favourite excursion especially on Sundays for tiffin, is to Mount Lavinia, 7 m. from Colombo. The Grand Hotel, which was built by Sir E. Barnes, when Governor, as his Marine Villa, stands on a rocky eminence close to the station. It has a special fish cuisine and facilities for sea-bathing. A fine view of Colombo can be had from the terrace. The Colombo Fort station is the most convenient starting-place for the journey by train which runs along the sea; but taxis are always available or a car (apply to Messrs Tios, Cook & Son, Lloyd's Building, Princes Street).

Motor-omnibuses run from Colombo E. to Kaduwella (p. 582) and from Borella S.E. to Kotte, the latter linking up with the Colombo Borella tram service. At Kotte, there is a C.M.S. College, prettily situated.

# COLOMBO

Scale of 1 Mile







## ROUTE I

## COLOMBO to KANDY

By rail 75 m.

Those who are newcomers to the tropics will see for the first time vast stretches of paddy land of the most vivid green, the unfamiliar but soon recognised forms of the cashew, the breadfruit, the jack, the frangipani and the various forms of palm—coconut, areca, kitul, and above all the talipot, a specimen of whose gigantic white flower is generally visible at some point on the journey.

From 1 m. Maradana Junction, a N.G. line runs to Avisawella and Ratnapura (p. 583).

4 m. Kelaniya stn. Bridge over the Kelani river.

At 9 m. Ragama stn. The buildings of the former Boer prisoners' camp are now used as a Hospital. There is a branch line from here to Negombo, Chilaw and Puttalam (see Route 6, p. 589).

Mahara (10½ m.). The R.H., 8½ m. by road from Colombo, is a delightful resort for travellers.

Gampaha Station (16½ m.). (R.H. good.) Here is one of the most beautiful model garden towns in Ceylon. ½ m. from the station is a Government Botanic and Experiment Garden, opened in 1876 for the cultivation of the first para rubber plants introduced into Ceylon. Seeds of the *Hevea Brasiliensis* were brought from the Upper Amazon and germinated at Kew. The original trees, as well as the second and third generation, may be seen here. Here may be seen Gambier (*Uncaria gambier*), also a caoutchouc-yielding shrub of Malaya, which thrives and produces seed here,

though not at Peradeniya; also species of rubber-producing lianas (*Landolphia*); the valuable drug ipecacuanha, which thrives in the moist tropical heat here to an extent not known at higher elevations. A female specimen of the "Double Coconut" (Coco-de-mer), planted in 1884, flowered and set fruit here in 1915 for the first time in Ceylon. A portion of the original jungle of the low country of Ceylon has been preserved in the Garden.

3 m. from the next station, *Veyangoda* (23½ m.), is the Rock Temple of Warana, to the E. of the Kandy Road.

35 m. Ambepussa station (R.H.). The line here enters the lower hills. The soil is very suitable for coconuts, but malaria prevails.

46 m. Polgahawela Junction station, R. (R.H. commodious), altitude 241 ft. above sea-level. 2 m. from here are a large Buddhist monastery and temple at Denagomuwa. Polgahawela is the junction for the N. of the Island.

8 m. S. of Polgahawela is Kegalla (R.H.), a small town in a most lovely situation, and encompassed by the most delightful scenery. Headquarters of the Kegalla District of the Sabaragamuwa Province.

53 m. Rambukkana station (R.H.). Here the ascent of the "Incline" commences at an elevation of 313 ft., and continues 12 m. with a gradient of 1 in 45 to an elevation of 1698 ft. The vegetation is here of great richness and beauty.

65 m. Kadugannawa station is at the top of the pass. A precipice is called "Sensation Point." Two tunnels (one of them a very long one) secure immunity from rock-falls, which, during the monsoons, interrupted through-communication. Near the top of the incline a road is seen on the right, winding up the hill. The two roads reach the summit of the pass at the same spot, and there a column (a copy in brick of the Duke of York's Column in London) has been erected to the memory of Captain

Dawson, the engineer of the first road. Just over the station is the Hill of Belungala (the Watcher's Rock), 2543 ft. above sea-level, from which, in the troubled days of old, a watch was kept to report an enemy advancing from the plains.

71 m. Peradeniya Junction station (R.H. good). This place is 136 ft. lower than the top of the pass. The main line continues S., whilst the branch line to Kandy and Matale strikes N. Half a mile from the junction is New Peradeniya station (R.H.,  $\frac{1}{2}$  m.), where, if the visitor is pressed for time, he should arrange to have a taxi waiting for him, drive round the Botanic Gardens, and proceed to Kandy. The new home of the Ceylon University has been located at Peradeniya. The site and buildings were planned by Sir Patrick Abercrombie and are acknowledged to be amongst the most beautiful of any university.

**New Peradeniya Station.** The Royal Botanic Gardens at Peradeniya are one of the modern Seven Wonders of the World,  $3\frac{1}{2}$  m. from Kandy. Their chief features are the enormous clumps of giant bamboo, the extensive and well-kept lawns surrounded by magnificent specimens of trees, the avenues of palms (Talipot, Palmyra, Royal palm and Cabbage palm) and the specimens of *Ficus elastica*, with its enormous buttressed roots. Approaching the Gardens, on the right is a row of the beautiful tree *Amherstia nobilis*, the most beautiful of flowering trees. Opposite, on the left approach, there was for upwards of seventy years a striking landmark in a row of Rambong rubber trees (*Ficus elastica*), which, dying from old age, were replaced by a row of young plants of the same species in 1914.

On entering, is an oval lawn studded with beds of cannas of new varieties. To the right is the Spice Collection, including very fine nutmeg trees over eighty years old, also cloves, cinnamon, allspice, vanilla, cardamom, ginger, etc. The Main Central Drive is bordered on either

side by a sloping bank of mixed tropical foliage and flowering shrubs, etc., and shaded by tall trees in the background. Branching off to the left at right angles is the Monument drive, leading to the Gardner Monument, and passing through a young avenue of the interesting "Double Coconut" palm (*Coco-de-mer*). Opposite to this, on the right, is the short but shady Liana drive, along which are to be seen fine specimens of tropical climbers, including the climbing rattan palm (*Calamus*) and the curious chain-like stems of *Bauhinia angulata* and the *Monstera deltoidea* of Mexico with perforated leaves and edible fruit.

At a circle with a tank in the centre containing interesting water plants, the visitor should stop to visit the Floricultural section, Orchid House, Octagon Conservatory, Fernery, the pergolas of the curious flowered *Aristolochia* (Fly-catchers) and other flowering climbers.

Returning to the central drive and continuing, a collection of tropical fruit trees is passed on the left, also close to the drive a row of young Talipots—the Majestic palm. On turning the loop of the drive, note on the left some very large specimens of the *Inga Suman* or Rain-tree of tropical South America. These were introduced about 1850, and are the parents of trees along the roadsides throughout the Island. Next to these, close to the drive, is a row of the Cannon-ball tree, also of South America, bearing along the stem a profusion of curiously shaped flowers in March and April, followed by large brown fruits resembling cannon-balls.

Behind are the Nurseries, and a row of the buttressed tree known as Java Almond (*Canarium commune*). Farther on, on the left, is a straight avenue of Palmyra palm, which is indigenous to the dry region of Northern Ceylon, where the Palmyra palm is equal in usefulness to the coconut in the wetter areas.

The drive now passes through an



avenue of the Cabbage Palm (*Oreodoxa oleracea*) planted 1905, skirts the Arboretum and follows the river bank. Glimpses may be obtained across the river of Gannoruwa hill and valley.

The Great Circle is a lawn with a group of palms in the centre. Here the first Rubber Exhibition ever held took place in 1906. Extending to the N. is a straight avenue of the Royal palm (*Oreodoxa regia*), planted 1898. Round the circle are many fine trees, some planted by Royalties, including one each by King Edward VII, King George and Edward, Duke of Windsor.

On the way back the Central Drive may be followed to where two roads diverge off on the right. These lead to the Office of the Botanist of the Department of Agriculture, herbarium, economic museum and laboratory. The museum is open to the public and contains botanical exhibits as well as agricultural products.

Returning, the Great Lawn is passed on the right, the Fernery and Floricultural section on the left. Turning to the right on the Monument Road and turning to the right again, a row of the fine foliaged and flowering tree (*Jacaranda ovalifolia*) is passed on the hillside to the left. Reaching the River Drive by the short loop to the left, a good view of the river and the bamboos fringing its banks is obtained. On the right an avenue of the golden *Cassia Multijuga* of Guiana, planted 1932, is at its best in August-September. The small lake now reached contains interesting water plants, including the Egyptian Papyrus and the Giant Water-lily (*Victoria regia*).

The main drive enters the new Palmetum, planted in 1916. Here is a young avenue of the Talipot palm, the giant of the palm tribe, planted, 1930, to replace some famous specimens. Behind the avenue is a collection of medicinal herbs of value to the Vederala and Ayurvedic Institutions. The Pinetum, enlarged in 1919 and again in 1930, is one of the

best conifer collections in the tropics. At the end of the Talipot avenue is the New Students' collection of herbaceous plants formed in 1935. Beyond the crescent is a collection of Bamboos and screw-pines (*Pandanus*). Here a glimpse may be obtained of the three-spanned iron and concrete bridge which displaced in 1906 the famous one-spanned Satinwood Bridge. (A model of the latter is in the South Kensington Museum.)

The tour ends by returning to the Main Entrance along the Lake drive bordered by the Shoe Flower (*Hibiscus rosa-sinensis*) on the right, and on the left by the Okari (edible) nut of New Guinea, the deadly Upas-tree and the Cadjuput, oil from the bark of which is used for rheumatism.

Crossing the river by the suspension bridge to the Experiment Station and the School of Tropical Agriculture at Gannoruwa, areas, of tea, coffee, cacao, rubber, coconuts, rice and vanilla may be seen, and smaller plots of various fodder grasses and other plants of economic importance in the tropics.

Tapping and manurial experiments with Para rubber are of importance to the rubber industry of the Colony, while the advantages of growing leguminous shrubs between the tea has been clearly demonstrated. Experiments with cacao and coconuts are conducted, and comparative trials of rice and other economic plants carried out. The remains of an old Portuguese Fort are maintained in good condition.

The collections in the laboratories of the Dept. of Agriculture may be inspected by arrangement.

Near the gates are the Kandy race-course and golf-links.

75 m. KANDY station\* (Junction for Matala, p. 592). The capital of the former kingdom of Kandy, 1602 ft. above sea-level.

History.—The first authentic mention of Kandy as a city is in the Sagama inscription of the 14th century. In 1542, according to the

Mahawansa Chronicle, it became the seat of Vira Vikrama, king of the up-country, but it became the capital of the Island under Vimala Dharma Suriya I after the destruction of Kotta and the defeat of Raja Sinha I of Sitawaka in 1592. During the wars with the Portuguese and Dutch, Kandy was so often burned that scarcely any of the ancient buildings, except the temples and the royal residence, were remaining when the British took it in 1815.

The old *Palace* consisted of a number of buildings scattered over the area behind the Temple of the Tooth and along Malabar Street, so called from the dwellings of the "Malabar" or Tamil relatives of the later kings. The improvement of the city was undertaken subsequent to 1803 by the last king, Sri Vikrama Raja Sinha, by whom the Octagon, the main Portico of the Palace (now leading to the Maligawa Temple), and the lake, were either completed or commenced. In the Temple, the sacred tooth is deposited. Kandy was headquarters of the South East Asia Command during the last war.

**Description.**—Kandy is on the banks of a small artificial lake, overhung on all sides by hills. A road called Lady Horton's Walk winds round one of those hills, and on the E. side, which is almost precipitous, looks down on the valley of Dumbara, through which the Mahaweli-ganga rolls over a channel of rocks, "presenting a scene that in majestic beauty can scarcely be surpassed." In a park at the foot of this acclivity is the Pavillion of the Governor, erected c. 1835.

The *Dalada Maligawa*, or "Temple of the Tooth," stands with its back against a wooded hill; at its feet lies the long moat or tank, alive with tortoises, and crossed by a small bridge, flanked by two carved stone elephants. Above, an enclosing battlemented wall looks over the greenest grass dotted over with trees.

In the centre of the courtyard is the sacred building. On a lotus flower

of pure gold, hidden under seven concentric bell-shaped gold caskets, increasing in richness as they diminish in size, and containing jewels of much beauty, reposes the sacred relic. Annually in July-August a great pageant, *Esala Perakera*, is held in honour of the Sacred Relic. Some sixty elephants take part.

The "sacred tooth" is said to have been brought to Ceylon in the reign of Sri Meghavanna, A.D. 304-332 (according to Geiger, A.D. 352-379), in charge of a Princess of Kalinga, who concealed it in the folds of her hair. It was taken by the Pandians about 1283, and again carried to India, but was recovered by Parakrama Bahu III. Later on the Relic was at Kotte. The Portuguese assert that they took the relic to Goa and burnt it. The Buddhists say that what was removed was an imitation of the Sacred Relic, and believe that the one in Kandy is the genuine Relic. There are many other jewels and ornaments of interest in the shrine, the brazen doors of which merit observation. The eaves of the projecting roof, the massive supporting pillars, corbels and ceilings are profusely decorated in bright colours with painted figures, grotesque monsters and floral patterns. Adjacent to the Temple, the Octagon contains the Oriental library.

The *Kachcheri*, the District Court, and the Supreme Court form three sides of a rectangle. The audience hall of the Kandy Kings (erected 1784-1820) now serves as a Supreme Court House; the carving of the wooden pillars is notable. Near the *Kachcheri* is the *Kandy Museum*, located in an ancient building. At the Kandy Art Association, in Victoria Drive, ancient Kandyan arts are practised, and articles in silver, copper, brass, ivory, etc., are for sale at reasonable prices.

An interesting excursion may be made to two Buddhist temples. *Lankatilaka Vihare* (4 m. from Peradeniya) was built in 1344; it looks like a Norwegian wooden church. *Gadaladeniya Vihare*, of the same

date, is  $\frac{1}{2}$  m. off the Peradeniya-Kadugannuwa road, at a turning 2 m. from Peradeniya on the left. Cars can proceed within  $\frac{1}{2}$  m. of Lankatilaka.

There are many pleasant drives and rides to be taken in the neighbourhood of Kandy; the Upper Lake (or Gregory's) road; Lady Blake's drive; Lady M'Callum drive; the extensive plantations of cacao on the banks of the Mahaweli-ganga, a few miles below Kandy, deserve a visit.

### Excursions

(1) To Kurunegala (N.W.) via the (16 m.) Galagedera (R.H.) Pass and Weuda (R.H.), where there is good snipe-shooting in season.

(2) To (15 m.) E. Teldeniya (R.H.), 6 m. from here is the Medamaha Nuwara Peak, on which is an old Sinhalese Fort and City of Refuge. Near the 20th mile is visible a pillar on the right, marking where the last King of Kandy was captured by the British troops. The road leads on

(3) To Madugoda (R.H.), thence by a road (small cars only) to Wera-gamtota (R.H.), in the Central Province. After this the view Eastwards is one of the finest in the Island. The Mahaweli-ganga is crossed by a ferry (not fit for motors) to Alutnuwara (see p. 580), in the Uva Province. The traveller is now in the Bintenna country. The straight course due N. taken by river is remarkable.

Burrows' *Visitors' Guide to Kandy and Nuwara Eliya*, also Dr Willis's guide-book, may be consulted with advantage.

## ROUTE 2

### COLOMBO to NUWARA ELIYA, BANDARAWELA, BADULLA, and BATTICALOA.

(Rail to Nuwara Eliya and Badulla; motor-omnibus service to Batticaloa.)

This route to Peradeniya Junction is the same as Route 1.

(There is a sleeping-car on the night mails between Colombo and Nanu-oya.)

From Peradeniya the line continues S. to 79 m. Gampola (1573 ft.) (Good Rest-house). From here a road runs S.E. to Nuwara Eliya (see p. 578).

88 m. Nawalapitiya (1913 ft.), whence a road leads to (22 m.) Talawakelle (see below).

From that point the stations are on a constantly rising level to

109 m. Hatton station,\* 4141 ft. above the sea.

At Hatton roads from Nawalapitiya Dickoya (including Maskeliya and Bogawantalawa) and Talawakele meet.

The drive (12 m.) to Talawakele (3932 ft.) is very pleasant (see p. 578). Good views of the very pretty *Devon Falls* and the magnificent *St Clair Falls*. Motor-lorry leaves Talawakele for Diyagama (17 m.) both morning and evening. (See Horton Plains, p. 579).

From Hatton the ascent of Adam's Peak (7360 ft.), the most celebrated, though not the highest, mountain in Ceylon, is most easily made. The wonderful shadow cast by the peak at sunrise is a sight which will repay the trouble and fatigue. Camoens, the Portuguese, mentions it in his *Lusiads*. The manager of the Adam's Peak Hotel at Hatton makes all arrange-



ments for the visitor. A moonlight night is generally chosen. It is a very beautiful drive of 12 m. to Maskeliya (4200 ft.) and 14 m. to Laxapana (Raksapana). From here it is 8 m. to the top; and steps have been cut to a point near the summit. Chains of old date facilitate the scramble up the last portion to the actual summit. Stout boots and warm clothing are needed for the trip, and blankets should be taken up from the hotel—also means of making tea on the summit, which is only 150 ft. square, where a few Buddhist monks live. Under a wooden canopy is the sacred object of the pilgrimage—an impression of the foot of Buddha on the natural rock. The foot is covered by a stone slab on which a foot 5½ ft. by 2½ ft. broad and 3-5 in. in depth has been incised.

Hatton is also the point from which the great tea-districts of Dikoya and Dimbula may be most conveniently visited. These valleys were celebrated for their production of coffee, but are now entirely devoted to tea cultivation. About the year 1870 the coffee plantations were attacked by a new fungus, *Hemileia vastatrix*, which in ten years' time reduced the planting community to a state of ruin, but they set to work to remedy the disaster, and by the substitution of tea and rubber for coffee have thoroughly succeeded in doing so. In 1875 only 282 lb. of tea were exported from Ceylon, now over 200,000,000 lb.

The Dikoya Valley (Kandy District) is the site for a hydro-electric scheme which involves damming the River Kehelgamu-oya at Norton, and erecting a power-house at Horowalatenna on the E. bank of the Maskeliya-oya.

Dikoya is on the motor-bus route from Hatton to Norwood; and there is another service from Norwood to Maskeliya.

The valley of Maskeliya is separated by a ridge from that of Dikoya, to which it is parallel. The Dimbula valley is traversed by a road from

Nawalapitiya to Nuwara Eliya, into which a branch road from Hatton leads.

On leaving Hatton the train passes through the longest tunnel on the railway. Just after the 114th mile the very fine *St Clair Falls* are seen on the left (see p. 577).

117 m. Talawakele station (R.H.). Motor-bus service, 14 m., from Agrapatna. The Tea Research Institute is open on the second and last Wednesdays of each month.

The Horton Plains (see p. 579) may be reached by this route, but motor-coach to Diyagama (17 m.), thence on foot or horseback (8 m.).

From Talawakele the line again rises steadily to

129 m. Nanuoya Junction<sup>1</sup> (5291 ft.). This is the junction for the narrow-gauge railway, which rises 1000 ft. in 6½ m., to Nuwara Eliya (135 m.) and runs on to Ragala (148 m.). There is (4½ m.) a good road, and a motor-car to meet the train at Nanuoya can be obtained from the Grand Hotel or Public stand at Nuwara Eliya.

4½ m. NUWARA ELIYA,\* the sanatorium of Ceylon, is 6199 ft. above the sea-level. The summer residence of the Governor-General (Queen's Cottage) the Hill Club and Hotels are to the N.W. of the lake. Much of the ground about Nuwara Eliya is open and moor-like, and is thickly dotted with bushes of crimson rhododendron. The cypress and the golden wattle have been largely planted about Nuwara Eliya, and the landscape has a somewhat Italian air imparted to it by the numerous *Kina-trees* (*Calophyllum tomentosum*), resembling a stone-pine.

Nuwara Eliya has a beautiful park and one of the finest golf-courses in the East. Temporary membership is obtainable on payment of Rs. 5 per day, Rs. 25 per week, and Rs. 50 per month. The Lawn Tennis Cham-

<sup>1</sup> Travellers are recommended to have warm wraps with them, as the temperature here is very much lower than that of the plains, or even of Kandy.

pionship at the Hail Club Courts was revived in 1946. It is also the headquarters of the Ceylon Fishing Club. The streams are well stocked with rainbow trout, which afford good sport (permit obtainable on payment of a small fee from the Secretary of the Club, Glentaffe Estate, Hatton, or Mr C. W. Mackie, Sylha, Nuwara Eliya) in the open season (May-October).

Of expeditions of all sorts,<sup>1</sup> the finest are:—

(1) Round the *Moon Plains*, 5 m.  
(2) To the top of *Ramboda Pass* and back, 3 m. (3) Round the *Lake*, 6 m.  
To *Hakgala* (see below), 6 m. *Pidurutalagala*, the highest mountain in Ceylon (8292 ft.), may be easily ascended from Nuwara Eliya. There is a bridle-path to the top, whence the view is extensive.

(4) A longer excursion is that to the *Horton Plains*, 18 m. from Nuwara Eliya (see also under *Talawakele*, p. 578), *via* Blackpool and the Elk Plains. The easier route is by train to Pattipola, and thence by foot or on horseback: distance 6½ m.

This excursion will take a day, and can be made on horseback. A bridle-path terminates at a large R.H., in the neighbourhood of which are tremendous precipices, which descend to the great plain of the Kalu Ganga. At the "World's End," ½ m. easy walk from the R.H., along a charming jungle path, there is a very striking view. The mountains, *Totapala* (7741 ft.) and *Kirigalpotta* (7142 ft.), may be ascended from here. The path to the summit of the latter (about 2 hr. from R.H.) is somewhat difficult; a guide should be taken. The view is magnificent.

(5) A drive out to *Kandapola* (6½ m.) is very agreeable on a fine day.

(6) The *Botanic Gardens at Hakgala*, 6 m. (see below on road to Badulla).

From Nuwara Eliya the traveller may return to (35 m.) Gampola

(p. 577) by the *Ramboda Pass* (motor-bus from Gampola to Nuwara Eliya). The pass is negotiated by a series of zigzags. Several pretty waterfalls are seen at (15 m.) *Ramboda* (R.H.).

Just before entering Gampola the *Mahaweli-ganga* is crossed by a bridge.

The drive from Nuwara Eliya to Badulla is extremely picturesque. There is a motor-bus service to *Hakgala* and *Welimada* (see below).

On leaving Nuwara Eliya the road to Badulla rises after quitting the lake, and then commences a very steep descent of several thousand feet. At 6 m. from Nuwara Eliya we reach the *Botanic Gardens at Hakgala* (which derives its name from the resemblance the bare rock above has to a human jaw), a visit to which ought on no account to be omitted by anyone making a stay, however short, at Nuwara Eliya. The visitor is equally repaid by the beauty of the views from the gardens, and by the beauty of the gardens themselves, in which all the flowers and plants of temperate climates flourish freely, combined with much beautiful natural vegetation. Behind the *Hakgala* gardens rises the precipitous wall of bare rock which forms the face of the *Hakgala* mountain, whilst in front the ground sinks abruptly to valleys and low hills far below, and backed in the distance by the mountains of Uva.

The road descends to (13 m.) *Wilson's Bungalow* and to *Welimada* (R.H.), from which a public road branches off to the right to *Bandarawella* (13 m.).

26 m. *Ettampitiya* (*Atampitiya*), on the same level as *Wilson's Bungalow*. Terrace-cultivation is practised, the steepest hillsides being fashioned into a series of narrow terraces, carefully irrigated, on which abundant crops of paddy are grown. From *Ettampitiya* the road again falls continuously, until, after passing *Dikwella*, where it is joined by the road from *Bandarawella*, it reaches (37 m.) *Badulla* (see below).

<sup>1</sup> Burrows' *Visitors' Guide to Kandy and Nuwara Eliya* is a useful handbook.

### *Nanuoya to Badulla by Rail*

The main railway from Nanuoya continues to

140 m. (R.H.) Pattipola station. A bridle-path (6 m.) leads to the Horton Plains (see p. 579). Shortly after the train reaches the summit level (6224 ft.). It then enters a tunnel, and emerging, a most magnificent view of the Uva country is disclosed with dramatic suddenness to the left.

154 m. Haputale station (4583 ft.) (R.H.) (see p. 584).

158 m. Diyatalawa station (4367 ft.). Below, to the left, is seen the Boer Camp, where about 5000 prisoners were confined during the South African War. It was used by the Royal Navy as a sanatorium for sailors on the East India Station.

161 m. Bandarawela station (4036 ft.) (Hotel).

About 10 m. from Bandarawela are the headquarters of the Erreboodde Hunt Club, where the jackal is hunted from October to January. Particulars may be obtained at the Hill Club in Nuwara Eliya.

5½ m. out of Bandarawela, on the way to Badulla, a road breaks off to the right to (7½ m.) Ella, where there is a beautifully situated Rest-house. The traveller may continue by this road to (18 m.) Passara through very fine scenery.

182 m. BADULLA station, alt. 2225 ft. (good Rest-house), the capital of the Province of Uva, one of the oldest, most cheerful, and most attractive towns in Ceylon. It is situated in a hollow entirely surrounded by green paddy-fields, and in the immediate vicinity of a fine river, while on all sides the background is formed by mountains of very beautiful outline.

Fine avenues of *Inga samon* and other trees adorn the town, which has a pretty race-course surrounding a small lake. It is in the centre of a very flourishing group of tea-estates. The church, the nave of which was built by subscriptions from Kandyan chiefs to the memory of Major Rogers

administrator and sportsman, and the old garrison burial-ground, containing a tomb of 1817, uplifted by a Bo-Tree, merit a visit. The fine *Dunhinda Waterfall* is only 3½ m. away, but is rather difficult of access.

Of the ancient city not a vestige is to be seen of the palace of the kings, and scarcely any indication of any buildings of considerable antiquity. There are, however, two large and wealthy Buddhist temples, the *Muti-yangane Vihare* and the *Kataragama Dewale*. They occupy ancient sites, and the dagoba at the Mutiyangane Vihare is undoubtedly of very early origin.

A very interesting excursion may be made from Badulla to Alutnuwara, 30 m. N., on the Mahaweli-ganga, where there is an ancient dagoba in the midst of fine scenery. Alutnuwara is better reached from Kandy, and one of the views on that route at the head of the sudden descent to the great eastern plain is among the finest in Ceylon (p. 577).

### *Badulla to Batticaloa by road*

Batticaloa is accessible by rail *via* Maho Junction on the line to Jaffna (Route 7), but the motor-coach route from Badulla will probably be preferred. The distance is 103½ m.

Leaving the railway at Badulla, the road, which passes chiefly through tea-estates, rises rapidly to Debedda Gap (3800 ft.) and then falls to

12 m. Passara, 2900 ft. (R.H.), with Namunakali Hill (6641 ft.) on the W. A short road to Bandarawela by Ella leads through beautiful scenery.

Proceeding, the road continues through some of the finest scenery in Ceylon to

25 m. Lunugala, 2450 ft. (R.H.). Nothing can exceed the beauty of the drive between this place and

36 m. Bibile, 800 ft. (R.H.), a good starting-point for excursions into the wild country to the E. and S. (see p. 602). There are some springs of warm water near here. Either here or at the next following Rest-houses,



47½ m. from Badulla iron bridge Ekiriyankumbura, 500 ft., or

57 m. Galodal (Kallodai), 320 ft., the traveller is likely to meet Veddās. They are a remnant of the aboriginal inhabitants of Ceylon, and are divided into two classes—the Rock and the Village Veddās. The Rock Veddās are absolute savages, who remain concealed in the forests: the type is fast becoming extinct. The Village Veddās, though often indulging their migratory instincts, live in collections of mud and bark huts, in the vicinity of which they carry on some rude cultivation (see *Wild Ceylon: the Present-day Veddās*, by R. L. Spittel (Colombo, 1924)).

67 m. Maha Oya, 200 ft. (R.H., on the borders of a tank, with excellent shooting in season). At Unuwatura Bubula, 3 m. off, is a spring of hot water.

80 m. Tumpalancholai, 100 ft.

83 m. a road to left leads to Rukam Tank, about 1½ m., restored by Sir H. Ward, and now irrigating a large tract of country.

From Bibile to Kumburuwella the traveller passes through what is known as the Bintenna country, where good shooting may be had in season.

93½ m. Chenkaladi (R.H.). We have now entered a country almost wholly inhabited by Tamils and "Moors," Ceylon Muslims. The Buddhist dagoba is no longer seen in the villages, and its place is taken by the Hindu temple or the mosque. From Rukam onwards the country is highly cultivated and populous.

At Chenkaladi the road from Badulla joins the North Coast road; distance to Trincomalee, about 74 m. (eight ferries to be crossed).

Mutur (small Rest-house), on the S. of Koddigar Bay, about 57 m. from Chenkaladi, is famous as the scene of the capture of Robert Knox, the author of *An Historical Relation of the Island Ceylon*, by Robert Knox, a captive there near twenty years (1660-1679), published in 1681 (reprint, Maclehose, 1911).

From Chankaladi the road turns sharply to S.E. to

103½ m. Batticaloa (good Rest-house) is on an island in a remarkable salt-water lake, which extends for over 30 m. in length by from 5 m. to 2 m. in breadth, and is separated from the sea by a broad sandy belt now rich with coconut groves and swarming with Tamil and Moorish villages. The approach to the town by a causeway across the lake is picturesque. The walls of the small old Dutch fort are well preserved.

Batticaloa is famous for the "singing-fish." On calm nights, especially about the time of the full moon, musical sounds are to be heard proceeding from the bottom of the lagoon. They resemble those which are produced by rubbing the rim of a glass vessel with a moistened finger. As a rule not more than two distinct musical notes are heard, one much higher than the other, but credible witnesses, such as Sir E. Tennent, assert that they have heard a multitude of sounds, "each clear and distinct in itself, the sweetest treble mingling with the lowest bass." The people attribute the production of the sound to the shell-fish *Cerithium palustre*. This may be doubtful, but it is unquestionable that the sounds come from the bottom of the lagoon, and may be distinctly heard rising to the surface on all sides of a boat floating on the lake. If a pole be inserted in the water and its upper end applied to the ear, much louder and stronger sounds are heard.

The edible oyster is good and plentiful here.

The Tamils call Batticaloa "Tamarind Island," from the graceful tamarind-tree which is frequently seen.

Motor-buses run daily between Batticaloa and Badulla. There is another service from Batticaloa to Trincomalee.

From Batticaloa there is a good road for some 77 m. to Panama, thence by track to Palutupana (p. 588), through the Yala Game Sanctuary.

The railroad from Batticaloa to Galoya Junction, on the branch line from Maho Junction to Trincomalee (Route 7), passes through Polonnaruwa and Minneriya (p. 598).

25 m. S. of Batticaloa on the sea coast is Kalmunai, from which a road leads to the Gal-Oya Irrigation Project, the biggest land development scheme ever undertaken in Ceylon. Commenced in 1943, the scheme is one of the long-term plans to make the country self-sufficient. The purpose of the scheme is to develop the basis of the Gal-Oya river by collecting the waters in a 30 sq. m. reservoir. This has already been constructed. A massive structure, it is 160 ft. high and over three-quarters of a mile in length. The breadth of the dam at the foot is 800 ft., while that at the crest is 30 ft. The 30 sq. m. reservoir and the lands already irrigated below it well deserve a visit, since they represent the aspirations of free Ceylon.

### ROUTE 3

#### COLOMBO to RATNAPURA and BANDARAWELA

Rail to Avisawella, Ratnapura and Opanake; thence by motor-omnibus to Haputale (p. 584), and thence rail to Bandarawela; or, *alternatively*, by motor-omnibus the whole way. As the drive is a beautiful one, the road to Avisawella is described in place of the railway (narrow-gauge).

For convenience of arrangement this route has been described from Colombo to Bandarawela. The long ascent, however, takes time, and the traveller who has not much leisure is recommended to go to Bandarawela by railway (Route 2), and to return to Colombo by this route.

No excursion could show more of the characteristic features of Ceylon scenery and life than this. It is one strongly recommended to those having time to perform it. The journey to Bandarawela will occupy about three days—one day by train. Those with less time should go as far as Ratnapura, returning to Colombo by the alternative route (No. 4) mentioned on p. 585. To Ratnapura and back by alternative route will occupy more than a day. At Colombo Fort the narrow-gauge Kelani Valley railway (87 m. to Opanake) begins.

Leaving Colombo through narrow and crowded streets of the "Pettah," a very pretty road along the S. bank of the Kelani river may be followed, or a more direct but less picturesque road across the plain to

10 m. **Kaduwell**, a R.H. charmingly situated on a bluff of red rocks above the river at a point where it makes a sharp turn. The R.H. veranda all but overhangs the river, and commands a delightful view, enlivened by the constant passage of leaf-thatched barges and

sailing-boats, and by the picturesque groups all day crossing the river at the ferry close by. A short distance off is an ancient Buddhist temple of some size. There is also the Irrigation Tank of Mulleriyawa. The road continues near the river, through a rapid succession of villages and groves, to

21 m. Hanwella (R.H.), a large village with a R.H., commanding a beautiful view up and down the river and situated on the site of a Portuguese fort. 9 m. S. of Hanwella is the tank of Labugama, which supplies Colombo with water. It is picturesquely situated among wooded hills.

The road leaves the Kelani river and passes through country in which rubber alternates with coconut, whilst here and there are patches of tea, to Puwakpittya and

30 m. Avsawella Junction station (good Rest-house) is surrounded by country of great natural beauty, and is the centre of the rubber industry. The ruins of a royal palace and a temple destroyed by the Portuguese in the 16th century are still to be seen on the opposite bank of the river, reached by an iron bridge.

A road N. from Avsawella crosses the Sitawaka and Kelani rivers by fine iron bridges, both commanding lovely views, and passes, by Ruwanwella (where there is an old Dutch fort converted into a very charming R.H.), through a lovely wooded and undulating country to Kegalla (p. 573)

44 m. Pussella. The road crosses the Kuruwiti river near the village of Ekneligoda—in which is situated the *watawa* (residence) of the late Ekneligoda Dissawe, a great Sinhalese chief and landholder—and reaches

56 m. Ratnapura (R.H.), the capital of the province of Sabaragamuwa, with an average rainfall of 155 in. Ratnapura is situated in the midst of the most exquisite scenery, and the views from the summit of the fort, the bridge and the circular road are especially recommended. A ride or drive of a few miles up the road leading from the bridge to Gilimale will amply repay the trouble, reveal-

ing as it does the magnificent mountain-wall which rises all but perpendicularly to the N. From Ratnapura the finest views of Adam's Peak are to be obtained. There is a specially good one within a few minutes' walk of the R.H.

Ratnapura (City of gems) is surrounded by pits from which gems have been removed. Sapphires, topazes and cat's-eyes are those most commonly found. The mining operation is simple. A pit is dug, and when the *Illan*, a peculiar gravel in which the gems are usually found, is reached, all that is dug up is carefully washed and sifted, and the good stones set aside. *Genuine* stones are found in large quantities, but stones of marketable value are more rare, the greater number having only a faint shade of colour, and being disfigured by flaws.

A mile or two W. from Ratnapura is the *Maha Saman Dewale*, one of the richest Buddhist temples in Ceylon, and possessed of considerable estates. Some interesting relics are preserved there, but the building itself, though picturesque, has no architectural interest. In the outer court, built into the wall, stands one of the very few monuments of the Portuguese domination remaining in Ceylon—a slab representing the full-length figure of a Portuguese knight in armour killing and trampling upon a prostrate Sinhalese. There is also a round-arched gateway, supposed to be Portuguese.

The ascent of Adam's Peak (23 m.) can be made by the following route, but is better made from Hatton (p. 578):—

5 m. from Ratnapura is Malwala, on the River *Kalu Ganga*.

2 m. farther up the river is Gilimale, a large village.

5 m. Palabaddala, 1200 ft., halting-station of pilgrims. Motorable roads run from Malwala *via* Carney Estate to Palebbada only 3 m. from here. The path becomes very steep and rugged.

8 m. Heranaitpana, 4400 ft.,



halting-station at the base of the peak.

3 m. farther is the summit of the mountain (7373 ft.), where is another much venerated imprint of the foot of Gautama Buddha.

Leaving Ratnapura by the bridge, and not forgetting to notice the beautiful views obtainable from it, the road passes through paddy-fields fertilised by the Batugedara irrigation works, and after a drive of 12 m. reaches

68 m. Pelmadulla (R.H.), whence a road S.E. leads to Rakwana (R.H.), the chief village of a rising tea-district. The views on this road are some of the most beautiful in Ceylon. Between Pelmadulla and Rakwana is Madampe, whence there is a motor-bus service to Tissamaharama (p. 588) on the S. coast through forests.

The woods about Pelmadulla, at the proper season, are bright with the splendid blooms of the *Dendrobium Maccarthii*.

From Rakwana an interesting trip may be made Southwards on another road to Hambantota in the Southern province. It is a riding-road only, though practicable for bullock-carts in most places. As far as Maduwanwela the scenery is very pretty.

At Maduwanwela is the one known of the ancient *walauwas* of the Kandyan Chiefs. It consists of several small courts built on a sort of Pompeian plan, the small rooms looking into the court, which, as at Pompeii, is in every case furnished with an impluvium. There is a small private chapel (Buddhist), and the massive outer door, made of one huge piece of wood, is marked by bullets and other traces of resistance to assailants in older times. Within is displayed the silver and staff shaped like a crozier, the badge of office of one of the ancestors of the family, who was chief Adigar or Prime Minister of the King of Kandy.

Beyond, the track leads chiefly through thick forest, a great resort for elephants and deer. After passing the irrigation works on the Walawe

river, the main road between Galle and Hambantota is joined at Ambalantota (see p. 588).

84 m. Balangoda (R.H.). Nothing can exceed the beauty and variety of the scenery along the whole road from Ratnapura to this place. It is entirely free from monotony.

94 m. Belihuloya, 1900 ft. (R.H.) overlooking the stream from the Horton Plains), to which spot an ascent can be made. The road leads into tea-estates, whence the forest has been cleared, and the bare hill-sides now lack all trace of their original beauty.

From Pelmadulla the road, varied by occasional descents, has been rising, and by the time it has reached 105 m. Haldummulla, 3350 ft. (R.H.), a magnificent view is obtained over all the country lying between Haldummulla and the sea to the S.

From Haldummulla the traveller may proceed E. to Koslande (R.H.), thence, passing the very fine Dyaluma Waterfall, nearly 628 ft. high *en route* to Wellawaya (R.H.). Tellula (R.H.), some 10 m. to the S. on the Hambantota road, is the nearest point possible for a shooting headquarters. From Wellawaya the road runs E. to Pottuvil.

Another steep road of about 8 m. ascends to the top of the pass at Haputale (R.H.), on the railway line, at an elevation of 4583 ft. The view hence is even grander than that from Haldummulla. By road (or rail) the traveller proceeds to

120 m. Bandarawela (Hotels) (p. ), which is said to enjoy the best and most equable climate in Ceylon. A road through Welimada leads 30 m. to Nuwara Eliya.

## ROUTE 4

COLOMBO to RATNAPURA *via*  
Panadure and Nambapane.

(Rail and road.)

This is an alternative route to Ratnapura, but somewhat longer. It passes through very pretty country, and those who go no farther than Ratnapura are strongly recommended to go by one and return by the other of these routes. The traveller proceeds to *Panadure* by Railway (see Route 5), and completes the journey to Ratnapura by motor-bus (3½ hr.).

A few miles after quitting Panadure the *Bolgoda* lake is crossed by a bridge, and at

10 m. *Horana* is reached. The R.H. here is built among the remains of an ancient Buddhist monastery, and on the opposite side of the road is a large and handsome Buddhist temple. It contains a bronze candlestick worthy of notice. It is about 8 ft. high, and of remarkably fine workmanship.

28 m. *Nambapane*. The road here follows the *Kalu Ganga* river as far as the *Kuruwiti* river, which it crosses. The road now keeps at a greater distance from the river, though it follows its general course till it reaches

42 m. *Ratnapura* (R.H.) (see p. 583). Shortly before arriving at Ratnapura the *Maha Saman Dewale* temple is passed. The whole road is extremely beautiful. Fine views of *Adam's Peak* and the other principal points of the Central Mountains are to be obtained on this route.

Another route to Ratnapura, by far the best for motorists, is that by the new high-level road *via* *Homagama*. This route is free of floods.

Leaving Colombo, the route described in *Excursion 4*, p. 572, should be followed to *Reid Avenue* and thence through *Havelock Road*, passing the *Police Headquarters* on the left and farther the *Ceylon Spinning and Weaving Mills* on the right, bearing left at the fork to reach the high-level road on crossing the bridge over the canal. The road then leads to

*Nugegoda* (5 m.), a suburb which is fast developing into the residential quarter of the city of Colombo. *Kotte*, the capital of Ceylon during the 14th, 15th and 16th centuries, is 1½ m. from here. The road then runs almost parallel to the *Kelani Valley Railway* line through a very pleasant countryside to

*Homagama* (15½ m.). R.H. ½ m. from road, up to date and very pleasantly situated. At the junction the road bears left—the road on the right leads to *Padukka*—(22½ m.) railway station. R.H. good—to *Mipe* (22 m.), where the turn to the right should be taken; the straight road leads to (3½ m.) *Hanwella* (p. 583). Thence the road leads through *Bope* (25½ m.) and *Malagala* (28½ m.) to

*Ingiriya* (33½ m.), where it joins route No. 3 (p. 583) to Ratnapura (56½ m.).

## ROUTE 5

COLOMBO to GALLE, MATARA,  
Hambantota, and Tissamaharama.

(Rail to Matara. From Matara to Hambantota motor-bus service daily; also from Hambantota to Tissamaharama.)

The journey is worth making, at all events so far as Galle or Matara, for the sake of the coast scenery. The first five stations—namely, the Fort, Slave Island (the drive from Galle Face Hotel to this station is about  $\frac{1}{2}$  m.), Kollupitiya (Colpetty), Bambalapitiya and Wellawatta—are all in the suburbs of Colombo.

At 7 m. is Mount Lavinia station (hotel) (see p. 572).

11 $\frac{1}{2}$  m. Moratuwa station is a very flourishing place with an important College. It is justly celebrated for its furniture.

16 m. Panadure station (R.H.) (motor-omnibus to Ratnapura; see Route 4).

26 m. Kalutara station (R.H.) is approached by a fine steel bridge over the Kalu Ganga. It is over 1200 ft long, being composed of twelve spans of 100 ft. each. On the site of the residence of the Asst. Govt. Agent was a Portuguese fort, and later a Dutch fort. The R.H. is a good starting-point for the excursions which may be made over excellent roads into the very pretty country to the E., which is the premier rubber-growing area of the island. Snipe and whistling teal are plentiful from November to February. The hog-deer (*Cervus porcinus*), not found anywhere else in Ceylon, is said to have been introduced into the Kalutara District by the Dutch from its home in the Ganges Delta.

The Mangosteen grows well in Kalutara. Its fruit is delicious.

Plumbago, or graphite, is largely mined in the Kalutara District. Ornamental basket-, mat- and hat-weaving with the leaf of the "Indi" palm has been developed. There is a Government model distillery.

37 m. Alutgama station for Bentota (R.H. very good) on the other side of the river; celebrated for its oysters and a favourite week-end resort. The drive to Galle from here, generally within sight of the sea, passes under an uninterrupted grove of coconut and other trees. The district is extremely populous.

51 m. Ambalangoda station. The R.H. (good) is close to the sea, and has a good bathing-place among the rocks below it.

59 m. Hikkaduwa station (R.H.); good sea-bathing.

At (7 m.) Baddegama is an old English church consecrated by Bishop Heber in 1825. The first sugar factory in the island was established here in 1853.

63 m. Dodanduwa station. There is a fine Buddhist temple here in a somewhat unusual position, approached by a long narrow and steep flight of stone stairs.

71 m. GALLE (Portuguese) was the principal port of call for vessels between Aden and the Far East before the completion of the break-water at Colombo. The harbour is difficult to make in rough weather. The narrow entrance is visible only when very near. The Lighthouse is about 60 ft. high. To the E. there is a hill 2170 ft. high called the Haycock, known in Sinhalese as "Hinidum Kanda." It is about 1 $\frac{1}{2}$  m. from the Rest-house at Hiniduma. All Saints' Church is about a furlong from the landing-place. It is a handsome stone building of pointed architecture. Adjoining is a quaint old Dutch church (1752-54), containing interesting monuments. The ramparts of the old fort form a charming promenade towards the sea.

The place is supposed to be Tar-



shish, but is hardly mentioned in the native chronicles before 1267. Ibn Batuta, in the middle of the 14th century, calls it a small town. After the Portuguese occupation (1507) it rose to importance. When the Dutch succeeded the Portuguese they greatly strengthened the fortifications, which had been vigorously defended against their Admiral, Kosten. The magnificent old Dutch fort, which encloses the older part of the town, is in almost perfect preservation. In the marriage treaty of the Infanta of Portugal with Charles II of England it was agreed that if the Portuguese recovered Ceylon they were to hand over Galle to the English, but they never did manage to recover it.

The name of Galle is from the Sinhalese *gala*, a rock; but the Portuguese and Dutch settlers derived it from the Latin *gallus*, a cock, and carved an image of a cock on the front of the old Government House, which dated from 1687. The present Government House is the "Residency," which is about  $\frac{1}{2}$  m. from the fort. The "Kerkhof" or Dutch burial-ground outside the Fort bears the date 1796. In the environs there are many old and curious Buddhist monasteries to be explored.

The Pettah is a busy centre of native traders about  $\frac{1}{2}$  m. from the fort. There is an orphanage for girls known as "Buona Vista" at Unawatuna, in Talpe Pattu.

There is a large Catholic cathedral, St Mary, on Mount Calvary Hill at Kaluwella.

Akumana is about  $5\frac{1}{2}$  m. from the fort. It is known as the "Gabadagama" (granary) of the Galle Four Gravets. Paddy-growing is very systematically carried on. At one time there was a sitting Magistrate here; he is said to have held Court at the old R.H. premises. There is at present a Gansabhawa. The headworks of the Galle water-supply are about  $2\frac{1}{2}$  m. from the Gansabhawa. They are known as "Hiyare Waterworks."

Wakwella is about 5 m. from the

fort. There is a fair R.H. on the banks of the Ginganga. Angling and snipe shooting.

88 m. Wellgama station (R.H.), a populous and thriving village, beautifully situated on the lovely little bay of the same name. Half a mile before entering the village, on the right-hand side of the high road from Galle, is a remarkable rock-cut colossal statue of a Sinhalese king in perfect preservation. The statue is popularly styled that of the "Leper King," but the legends attached to it are obscure and contradictory.

The road continues along the sea-shore, through an almost uninterrupted grove of coconut trees. The whole District is densely populated. The journey is worth making for the sake of the coast scenery, especially in the vicinity of Tangalla. As far as Matara it can be performed by rail. The best way to see the country is to travel by motor along the coast road.

97 m. Matara station, the railway terminus, the birthplace of Sir Henry Lawrence (1806) and of Sir George Lawrence (1805). The Nilwala Ganga is here crossed by a fine bridge. Matara is the residence of many of the old and rich Sinhalese lowland families. In the fort there is a Rest-house and a handsome clock tower.

At Matara there is a Buddhist hermitage called Chula Lanka. It is an islet connected with the mainland by a causeway, and founded as a Buddhist seminary by a Siamese Prince Priest.

Motor-bus services along the coast to (51 m.) Hambamtota; N.E. to Hakmana; and N. to (43 m.) Deniyaya, a planting district in the hill-country.

4 m. from Matara Dondra, a fishing village situated on the southernmost point of Ceylon. There was here a stately temple, destroyed by the Portuguese, of which few fragments now remain. There is, however, in the modern vihara a fine gateway elaborately sculptured, and about  $\frac{1}{2}$  m. to the N. is a stone cell in perfect preservation. On the headland about 1 m.

to the S. of the road is a magnificent lighthouse, erected in 1889.

12½ m. Dikwella. About 1 m. inland is the Wewrukannala temple with remarkable statues and tableaux. The temple is very interesting as showing the modern tendency of popular Buddhist religious art.

22½ m. Tangalla with a good R.H. close to the sea; a great place for catching turtles.

N. of Tangalla are the extensive irrigation works of the Kirama valley and the large tank of Udukiriwila, a few miles to the S. of which is situated one of the oldest and most remarkable Buddhist monasteries in Ceylon—Mulgirigala, an isolated rock rising abruptly from the plain, and honeycombed with caves and temples.

30 m. Ranna. About a mile before reaching it we see on the S. a picturesque Buddhist temple on the summit of a high, wooded rock.

The population now becomes far more sparse, and the country is covered with scrub jungle containing peacocks.

40 m. Ambalantota (R.H.), a small village on the banks of the Walawe river, a noble stream here shrouded in dense forest, and crossed by a long iron bridge.

10 m. N. of Ambalantota are the headworks of the Walawe Irrigation Scheme. A stone dam diverts the stream into a system of canals and channels.

The road now passes through a desolate country to

48 m. Hambantota (R.H.), on a small bay (good bathing). Here are the headquarters of the District, the Assistant Agent's residence, the Kachcheri, Court-house, etc. Here, too, is one of the two chief salt manufactories in Ceylon. A great part of the population are Malays. In the immediate vicinity of the town are sand-hills which long threatened the town. Their onward progress is now checked by the growth of a peculiar grass, and by plantations of the palmyra palm. Motor-bus service to Tissamaharama, *via* Wirawila (see below).

About 20 m. N.E. of Hambantota, off the road to Wellawaya, is Tissamaharama (R.H.), one of the oldest of the abandoned royal cities of Ceylon. Except as a place of pilgrimage, the site had been wholly abandoned till the restoration of three tanks by the Government. The ruins are of great antiquity. One of the oldest and largest of the dagobas, over 150 ft. high, which was in a very ruinous condition, has been entirely restored by the unassisted labour of the Buddhist population. There are several other very large dagobas, mostly in ruins, and some smaller ones in fair condition. The remains of large buildings are numerous, and the ruins of what is styled the King's palace, but is more probably the lower storey of a many-storeyed monastery like the *Brazen Palace* at Anuradhapura (p. 593), are worthy of notice. They consist of rows of huge monolithic columns, much larger than any at Anuradhapura or Polonnaruwa. Ruins are everywhere scattered through the dense forest.

There are two ways of reaching Tissamaharama from Hambantota:—

(1) The easiest route is that by the high road to Badulla. On leaving Hambantota the great *lewayas*, or natural salt-pans, whence great amounts of salt, a Government monopoly, are annually taken, are passed. They present the appearance of frozen lakes.

(2) A more interesting, but from Bundala (12 m.) onwards a difficult, route is along the coast 21 m. to Kirinda, a small port. The road thence to Tissamaharama, about 8 m. in length, passes many remains of antiquity.

6 m. beyond Kirinda, along the coast, is Palutupana, an excellent centre for shooting excursions. In the jungle is an old British fort, erected in 1813 and called Fort Brownrigg after the Governor who laid the foundation-stone.

From Palutupana there is a track, good for a rough bullock-cart, to Batticaloa (130 m.) (see p. 603).

## ROUTE 6

COLOMBO up the W. coast to Negombo, thence, by rail or road, Chilaw and Puttalam; and by road to Anuradhapura and Trincomalee on the E. coast.

Railway to Puttalam: thence by motor-omnibus. Both Anuradhapura (p. 593) and Trincomalee (p. 601) are accessible by rail from Colombo. (See Routes 7 and 8.)

9 m. from Colombo, Ragama (p. 573).

13 m. Jaela (R.H.).

24 m. Negombo (two R.H.; accommodation can be booked by telephone from Colombo), a true Dutch settlement situated among lagoons and canals; a Dutch canal runs to Colombo and Chilaw. There is a picturesque Dutch gateway (dated 1672), and a banyan tree of magnificent dimensions. The District Judge's residence is an old Dutch house, dated 1682. The brass-work of Negombo is celebrated; also its crabs and prawns. Bathing is not safe in the S.W. monsoon. The whole District between Colombo and Negombo is densely inhabited. The innumerable villages are scattered through coconut groves, cinnamon gardens, and groves of jack-fruit. The artist and the photographer can find many pictures.

The road then crosses the Maha Oya by a fine bridge, about 400 ft. in length, and proceeds through luxuriant coconut groves and tobacco plantations to

36 m. Marawilla, 2½ m. from Nattandiya station. Near it is an enormous Roman Catholic church. One of the most striking features on this route is the number and size of the Roman Catholic churches, erected for

the most part by the people of the fishing villages along the coast, who almost all profess that religion.

44 m. Madampe (coconuts Research Institute; open third Wednesday in the month); road to Kurunegala (p. 590) passing Dandagamuwa, where there is a picturesque temple.

51 m. Chilaw (R.H.). Here is another huge Roman Catholic church. A large Hindu temple at Munneseram is worth a visit.

4 m. beyond Chilaw the River Deduru Oya is passed by an iron bridge. A good road, through a flat, jungle country, interspersed with coconut plantations, leads to

63 m. Mattulu Oya stn., where another large river is crossed by an iron bridge. The road continues through extensive coconut plantations to

84 m. Puttalam (R.H.), a terminus. The island is supplied with salt either from this place or Hambantota. The right season to visit is June to September. On the tongue of land which lies between Puttalam Lake and the sea is St Anna's Roman Catholic Church. On the Saint's festival, 26th July, enormous crowds go thither on pilgrimage—Buddhists, Muhammadans, Hindus, as well as Roman Catholics and other Christian sects.

A canal connects Puttalam with Negombo and Colombo, used for the transport of salt and copra. Roads lead from Puttalam to Kurunegala (motor-bus service, 4½ hr.) and along the coast to Manaar; the latter runs through very wild country, and is not much used. The road to Anuradhapura (motor-bus service, 3½ hr.) strikes inland through a jungle district. There are no Rest-houses but the road is good and often used by motors.

At 103 m. Kala Oya, there is a Circuit Bungalow of the P.W.D. (permit from Dist. Engr., Puttalam). The Kala Oya river is crossed by a bridge, with a span of 165 ft., 55 ft. above the ordinary level of the stream, which, nevertheless, carried away the bridge in 1885.



127 m. Anuradhapura (Hotel) (see p. 593). Railway station. Motor-bus services to (65½ m.) Trincomalee in about 4 hr.

The road from Anuradhapura to Trincomalee passes through the old capital.

135 m. Mihintale (see p. 596); road to Kandy (p. 575).

160 m. Horowupotana (R.H.). A large tank and village.

177 m. Pankulam. At Kanniya, 9 m. from Pankulam, and 6 m. from Trincomalee, there are seven hot springs. They are considered equally sacred by Buddhists, Hindus and Muslims; the ruins of a dagoba, a temple of Vishnu and a mosque stand together.

192 m. Trincomalee (see p. 601).

## ROUTE 7

**COLOMBO to TALAIMANAAR**  
(for Dhanushkodi and South India)  
*via* Polgahawela, Kurunegala, Maho Junction (for Trincomalee, Polonnaruwa and Batticaloa), Anuradhapura and Madawachchiya (for Jaffna and Kankasanturai).

Colombo Fort to Talaimanaar. 209½ m. by rail. Sea-passage to Dhanushkodi, about 2 hr. The Customs and passport examination is held on board the steamer. Currency notes can also be changed on board. Travellers to and from India by the mail route can visit Anuradhapura by breaking the journey.

The route taken by the Ceylon-India Boat Mail train from Colombo to

46 m. Polgahawela, R. (R.H.), junction for Kandy (Route 1).

59 m. Kurunegala (R.H.) in the North-Western Province is situated at the back of a chain of rocks, which from their fancied resemblance to animal forms bear such names as Etigala, or Elephant Rock, Ibbagala, or Tortoise Rock, Andagala, or Eel Rock, etc. Kurunegala town itself is situated at the foot of Etigala—an enormous black boulder over 1000 ft. in height, resembling the head and shoulders of an elephant. From the top of this rock a noble view is obtained. At its foot is an artificial lake. 12 m. N.E. of Kurunegala is the Ridi (or silver) Vihare, a very ancient Buddhist monastery, most picturesquely situated at a considerable elevation. (Good motoring road to the foot of the 200 steps.) It contains a large and rare collection of ancient ola (palm-leaf) volumes of the Buddhist Scriptures. Some of the doors of the temple are carved and inlaid in ivory.

From Kurunegala there are good

roads S.W. to Negombo and N.W. to Puttalam (see Route 6). The road from Kurunegala to Negombo, passing through Narammale (R.H.), Dambadeniya, Giriulla (R.H.) and Welihinda is very pleasing from its varying character and constant succession of woodlands, paddy-fields and coconut groves.

At Dambadeniya, 19 m., is a large and famous temple, close to which is a high, apparently inaccessible isolated rock, on which, according to tradition, prisoners were confined. The steps cut in the rock are, according to tradition, the work of a prisoner who attempted to escape.

12 m. from Kurunegala, on the road to Puttalam is Wariyapola. 3 m. beyond this the road branches off to Anuradhapura. 10 m. beyond the junction, after crossing the Deduru Oya by a causeway (not fordable by motor in wet weather, and avoidable by making a short detour *via* Nikarawatiya, where there is a R.H.).

86 m. from Colombo, Maho (R.H.); junction for the line to Trincomalee.

2½ m. from Maho is Yaphuwa (= the excellent mountain), picturesque and curious. It was at one time the abode of the sacred tooth in a *Dalada Maligawa* (tooth-temple); hence the tooth-relic was carried off to India, and recovered by Parakrama Bahu III in 1288. The ruins, possibly of a royal palace, standing at the head of a great flight of steps, are quite unique; the decorative sculptures of animals and human figures are particularly fine. Its traceried windows, one of which is in the Museum at Colombo, are especially curious.

99½ m. from Colombo, Galgamuwa station (R.H.). 5 m. from Galgamuwa on the Anuradhapura road, and thence 2 m. along a village road, are the ancient ruins of Rajangane.

126½ m. Anuradhapura station, R. (Hotels) (see pp. 593-5).

142½ m. Madawachchiya (R.H. 2½ m.). Junction for the line running N. to Jaffna and Kankasanturai (see Route 8).

192½ m. Manaar station (R.H.). Manaar is a dreary spot, commanded by a picturesque old Dutch fort, remarkable for the number of the African *Baobabs*, probably imported by Arabs in the Middle Ages, and for a breed of black cattle. The church in the Fort contains some 16th-century Portuguese tombstones.

Due S. of Manaar, and half-way between it and Puttalam, is *Marichchukaddi*, the former Pearl Fishing centre. The Pearl Banks were leased to a London Company for 20 years, but in 1912 the Company went into liquidation and the Government resumed possession. Fishing has only recently been resumed. The "Banks" lie mostly in the Gulf of Manaar at a depth of about 7 fathoms. They have excited the cupidity of the nations of all ages from the Phoenicians onwards. There is a large literature on the subject. A monograph by Mr. James Hornell (formerly the marine biologist to the Ceylon Govt.), propounded a theory as to the true causation of the Orient pearl in the body of the oyster.

207½ m. Talaimanaar, at the N.W. point of the island. 2 m. farther on is Talaimanaar Pier, whence passengers for Madras and S. India cross to (22 m.) Dhanushkodi by a steamer of the S. Indian Railway (see p. 465, Route 33) in 90 minutes.

## ROUTE 8

KANDY to Matale; thence by road *via* Dambulla and Sigiriya to ANURADHAPURA, Mihintale and Jaffna.

The railway on leaving Kandy (p. 575) crosses the *Mahaweliganga* by a fine bridge and continues to

16 m. Matale terminus station (R.H.), a great cattle centre. On the hill above Saxton Park are remains of Fort Macdowall, called after the General Commanding in the Kandyan War of 1803.

About 2 m. out of Matale is the remarkable Buddhist temple of *Alu Vihare*. Huge masses of granite rock have, at some remote period, fallen from the mountains overhanging the valley. In the fissures of these boulders, at a considerable height above the road, the monastery has been constructed. It is difficult to imagine a site more picturesque or more theatrical.

From Matale a motor-bus runs to Anuradhapura *via* Dambulla.

30 m. from Kandy, Nalanda. The R.H. is situated under fine trees. A steep descent leads to a bridge, a path from which, of about  $\frac{1}{2}$  m. to the E., conducts to the ruins of a *Hindu temple* beautifully situated. Nalanda was at one time the residence, not the capital, of Parakrama the Great (p. 568), who built a fortress.

The scenery for 5 m. after leaving Nalanda is very pleasing. At Naula a road to the E. leads to *Elahera*, the headworks of an ancient irrigation system of colossal dimensions.

45 m. Dambulla (Dambool) (R.H.), a large village immediately under the huge black rock in which is situated

the Cave Temple that makes this place famous. There is a fine view from the top of the rock, Sigiriya can be seen above the trees. The temple has large landed possessions in the neighbourhood. The five cave-temples display a mixture of Hinduism and Buddhism: one has a recumbent statue of Buddha, 47 ft. long.

1 m. after leaving Dambulla the *Mirisgona Oya* is crossed by a very high bridge. Immediately after passing it the road divides. The road straight on leads N.E. to Trincomalee (see Route 9); 4 m. along this road, on the right, just opposite to a Public Works barracks, or "lines," is the turn off to

11 m. from Dambulla Sigiriya (R.H.). Irregular bus service. A guide of the Archaeological Dept. is available. Notice should be sent by post, in advance, to the R.H. if meals are required. It is best to go overnight to Sigiriya and ascend the Lion rock early, returning to Dambulla.

To Sigiriya fortress the King Kasyapa retired (to avoid his brother Moggallana's vengeance) after the murder by him of his father, Dhatu Sena. Here he built his palace and reigned 18 years about A.D. 500. This extraordinary natural stronghold is situated in the heart of the great central forest, above which it rises abruptly. Remains of the old stairway can be seen on the road to the summit. Iron railings and ladders ease the ascent, and niches are cut in the rock and protecting walls are provided. Copies of some frescoes, considered superior to those at Ajanta, high up in a cavity may be seen in the Museum at Colombo.

The Palace, just traceable on the N.W., and the rock itself, are supposed to have been surrounded by a fosse; a tank still exists on the S.W. side. The Lion Staircase House, the granite throne, the Audience Hall, and the dagoba ( $\frac{1}{2}$  m. from the rock, but close to the road) should also be seen. Cave's *Ruined Cities of Ceylon*, Burrows' *Buried Cities of Ceylon*, Mitton's *The Lost Cities of Ceylon*,



chap. xi, and Bell's *Archaeological Reports* may be consulted.

The branch turning to the left, N., at the *Mirisgani Oya* bridge is that for Anuradhapura and Jaffna, and passes over an undulating park-like country, and past many newly restored irrigation works to

58 m. Kekirawa (R.H.). Station on the branch line from Maho Junction (p. 591) to Trincomalee.

From Kekirawa an expedition should be made, 8 m. W. by a good motor road, to the Kalawewa Tank (also reached by rail from Maho Junction on the line to Trincomalee). This magnificent sheet of water, with an area of about 7 sq. m., was originally formed by King Dhatu Sena about A.D. 460, who built a bund 6 m. long, 50 ft. high and 20 ft. broad on the top. This bund retains the waters of two rivers, and forms a lake which even now, when the spill only reaches a height of 25 ft., has a contour of nearly 40 m. The Yoda Ela canal from one of the sluices carries water to Anuradhapura, a distance of 54 m., and supplies over 100 village tanks in its course. A few miles of the canal at the end nearest Anuradhapura were restored about 50 years ago, but the tank itself and the remainder of the canal remained in ruin, as they had been for many centuries, till 1884, when the Ceylon Government decided to restore them. The work was completed at the end of 1887. The bungalow of the engineer in charge commands a fine view over the lake. The ancient spill, 260 ft. long, 200 ft. wide and 40 ft. high, is still in perfect preservation, the tank having been destroyed, not by any failure of the spill, but by an enormous breach on one side of it—now covered by the new spill wall, a fine structure over 1000 ft. in length. At the foot of the bund are ruins of the very ancient city of *Vijitapura*, sometimes, but doubtfully, identified with *Wijito*.

2 m. W. of Kalawewa is the *Aukana Vihara*, an ancient monastery in a wild and secluded situation, where

is an enormous rock-cut standing statue of Buddha, 46 ft. high. The statue has a thin support to the rock from which it is carved, and the right arm is raised and free from the body of the statue.

The road from Kekirawa passes for the most part through monotonous and uninteresting forest to

72 m. Tirapane. 4 m. farther, at Galkulama, there is a division in the road. The branch leading due N. is the direct road to Jaffna through Mihintale; the other proceeds N.W. to

86 m. ANURADHAPURA (Hotel good \*) (126½ m. from Colombo by rail, see p. 591); "The buried city of Ceylon," famous throughout the East for its ancient and extremely interesting ruins—the relics of a civilisation that existed more than 2000 years ago, when the city was the capital of a succession of ancient kings. The city is said to have measured 256 sq. m., i.e. 16 m. in each direction; rather it comprised two cities, one within the other. A motor-car to visit the ruins can be arranged by the manager of the hotel; also the services of licensed guides. For a thorough examination of the ruins all necessary information and assistance will be given at the Kachcheri. Cave's *Ruined Cities of Ceylon*, Burrows' *Buried Cities of Ceylon*, Still's *Guide to the Ancient Capitals of Ceylon*, Mitton's *The Lost Cities of Ceylon*, chaps. iii-ix, and vol. iii of the Archaeological Survey of Ceylon may be studied. The headquarters of the Survey are at Anuradhapura. A certain number of the ruins lie within 1½ m. of the cross-roads, the Brazen Palace and the Bo-Tree being close on the E., and the Thuparama (the oldest stupa in Ceylon) and Ruanwelli dagobas on the N. The larger Jetawanarama and Abhayagiriya dagobas lie N.

Anuradhapura was founded by King Pandukabhaya, who made it his capital in 437 B.C., and called it after the constellation Anuradha. It attained its highest magnificence

about the commencement of the Christian era. It suffered much during the earlier Tamil invasions and was finally deserted as a royal residence in the 9th century A.D. A small village has always remained on the site, but it is only since the constitution of the North Central Province in 1872, by Sir W. Gregory, that any revival has taken place in this much-neglected District. Village tanks have been restored; famine and the dreadful disease called *parangl* (produced by the use of bad water and food) have been driven away. Sisal hemp and food products are grown. The Archaeological Survey also is now busy with the restoration of the ruins.

The main objects of interest at Anuradhapura may be divided into *Dagobas*, *Monastic Buildings* and *Pokunas* or *Tanks*. The *Moonstones* of Ceylon have been described as unique: these are not the "milky-blue" jewels of Ceylon, but are semi-circular granite stones, placed at the foot of a flight of entrance steps, and wonderfully carved in concentric rings, containing processions of animals and floral scrolls of artistic design. Fine specimens are to be seen at a building near the Thuparama stupa and at Polonnaruwa (p. 598). The eight Sacred Places held by the Buddhist Community at Anuradhapura are—The Bo-Tree, Brazen Palace, Abhayagiriya, Jetawanarama, Lankarama, Miriswetiya, Ruanweli, Thuparama dagobas—the archaeological authorities not being responsible for their preservation.

1. *Dagobas*.—A dagoba is a bell-shaped construction erected over some relic of Buddha or a disciple (see p. lix). It is always solid, and is surmounted by a cubical structure called the *hti*, which again is surmounted by a lofty spire. The number is countless, varying in size from the four great dagobas to tiny objects. There are signs of what may be serpent worship in some of the sculptures.

The four chief dagobas are :—

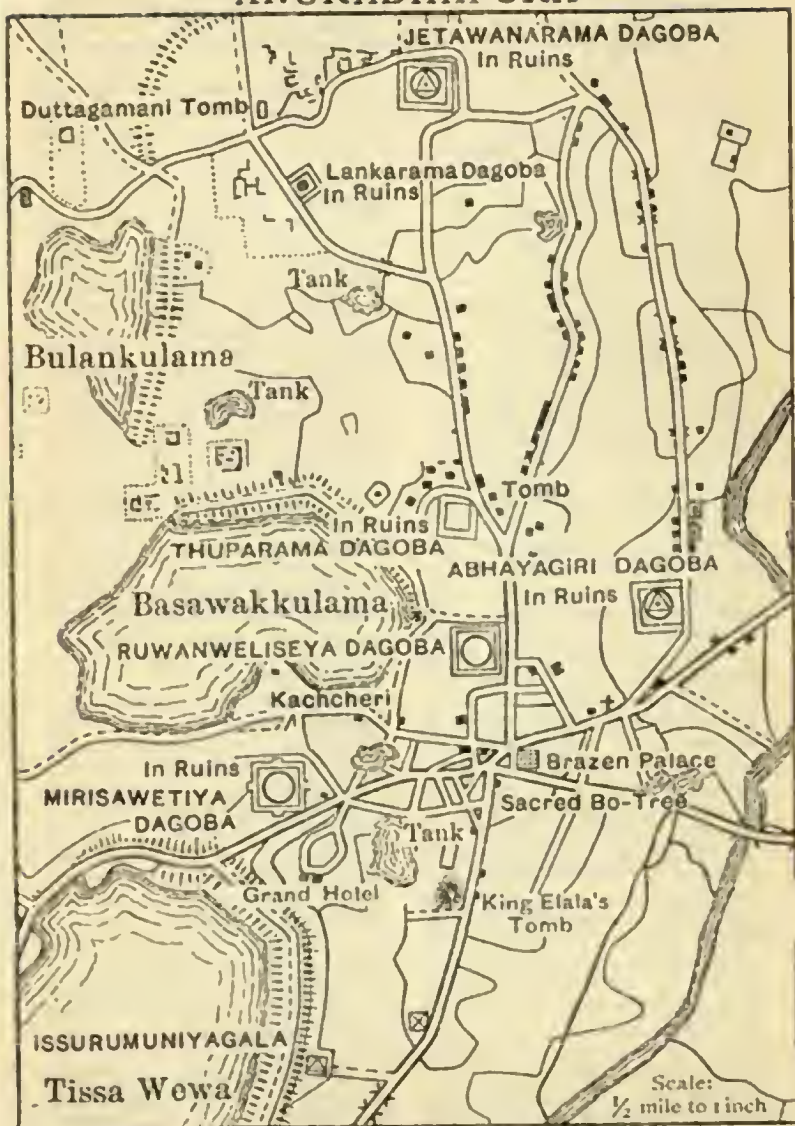
1. The *Ruanweli Dagoba* was a real dagoba, i.e. relic storehouse, commenced by King Dutugemunu, completed about 90 B.C. Its diameter is 252 ft., but having been much injured by the Tamils in different invasions, it is now only 180 ft. in height. The lower part of the structure and the platform on which it stands were cleared about the year 1873, and the various fragments of the so-called four "chapels" facing the cardinal points were put together. This dagoba has been restored by the Buddhists. In shape it is a solid inverted bowl, with a small passage leading to the relic-chamber.

2. The *Abhayagiriya* (Mount of Safety) the largest dagoba, was begun by King Mahasena, A.D. 275-292. Its diameter is 327 ft., and its height when perfect was about 270 ft., but is now only about 249 ft. It stands on a grand paved platform, eight acres in extent, raised some feet above the surrounding enclosure. It has been calculated that the bricks are sufficient to build a wall 10 ft. high from London to Edinburgh. The *hti* on the summit having shown symptoms of falling, it and the stump of the spire above it have been made safe, but the lower part remains untouched. The summit, easily reached, commands a magnificent view.

3. The *Jetawanarama*, built in the 4th century A.D., was of about the same dimensions as the Abhayagiriya. It has been suggested, with some probability, that the names of these two dagobas have been transposed, possibly from the 12th century. Supposing that Jetawanarama is the ancient Abhayagiriya, its foundation is dated 88 B.C., and its enlargement A.D. 113-125.

4. The *Miriswetiya* was built by King Dutugemunu in the 2nd century B.C., and rebuilt by Kasyapa V (929-939). It is surrounded by monastery ruins on three sides. Though smaller than the Jetawanarama, it is remarkable for the unusually fine sculpture of its "chapels," or shrines, of the Dhyani Buddhas. It has been

# ANURADHAPURA





partly restored at the expense of a late King of Siam.

Among the minor dagobas, the Thuparama (the oldest in Ceylon) and Lankarama, or Pokarama surrounded by three or four circles of carved columns, are among the most remarkable and most elegant. These columns are a special feature of Ceylon dagobas.

The ruined *Dalada Maligawa*, or Temple of the Tooth, is identified by an inscription. The tooth-relic is described (p. 576) at the Dalada Maligawa at Kandy. N. of this temple, in the Citadel, a brick building was unearthed in 1932-33. Near the Mahapali or Alms-hall a stone well, with galleries and flights of steps, was found at the same time.

II. The remains of Monastic Buildings are to be found in every direction in the shape of raised stone platforms, foundations and stone pillars. The walls themselves between the pillars, being of brick, have disappeared.

One of the most remarkable consists of 1600 stone pillars about 12 ft. high and only a few feet distant from each other, arranged in forty parallel rows. These formed the lowest storey of the famous "*Brazen Palace*," or monastery, erected by King Dutugemunu 161 B.C., or 101 B.C., nine storeys high (reduced to seven) as described in the Mahavamsa. It may have been the nucleus of the Mahavihara, or Chief Monastery of the town; the upper storeys were of wood.

Buildings of this type in every direction for 10 m. are innumerable. Among the most remarkable is one called the Queen's Pavilion, the semicircular doorstep of which is carved with a double procession of animals and studies of flowers. Another, examined 1932-35, is close to the Thuparama stupa.

III. The Pokunas are bathing-tanks, or tanks for the supply of drinking-water, being wholly constructed of masonry or of cement. These are to be found everywhere through the jungle. The finest is the

double (Kuttam) tank in the outer circular road, and to the W. of the Jetawanarama Dagoba, into which elaborately carved staircases descend.

Another object of interest is the sacred Pipal or Bo-Tree (*Ficus religiosa*), originally brought from Buddh Gaya (p. 45). Though only a fragment now remains this is probably the oldest historical tree existing. It was originally brought by the sister of Mahinda, the Princess Sanghamitta, as a branch of the bo-tree under which Buddha sat at Buddh Gaya, and planted about 240 B.C. (also dated 288 B.C.). From that time to this it has been watched over by an uninterrupted succession of guardians. It stands on a small terraced mound, and is surrounded by a number of descendants. The adjacent buildings are all modern, but the entrance to the enclosure possesses a fine semicircular doorstep or "moon-stone."

Some fine bronze statues found at Anuradhapura in 1908 are now in the Colombo Museum.

Another object of interest is the Rock Temple at Isurumuniya (S. of the hotel), carved in the solid rock, with a large seated Buddha inside and sculptures in low relief on the terraces.

Other objects of interest at Anuradhapura and in the neighbourhood are—the stone canoes, the Peacock Palace, a vihara W. of Ruanweli, the Selachaitiya dagoba, rock-dwellings (galgē, etc.), the so-called Elephant Stables (with the guardstone), the King's Palace, the Pankuliya monastery, Vijayarama, Yantragalas (square stones with holes), Elala's tomb, Vessagiriya monastery (a town in itself), groups of buildings on the Arippe Road, the Kiribat Dagoba, the Mullegalla and Puliyankulam monasteries. A colossal Buddha has recently been brought here from Puravasankulum in the district.

8 m. E. of Anuradhapura is Mihintale, a centre of Buddhist pilgrimage. (A motor-coach from Anuradhapura to Trincomalee passes Mihintale, or a conveyance can be obtained at

the Hotel.) It is a rocky hill crowned with a large dagoba, and literally covered with the remains of temples and hermitages. Ancient and picturesque stairs of many hundred steps lead to the summit, whence there is a very fine view over the forest plain, from which the great dagobas of Anuradhapura stand up like the pyramids or natural hills.

A mound on a spur of the hill, excavated 1932-35, has proved to be a stupa, the Kantaka Cetua, 425 ft. in circumference at its base, and probably once 100 ft. high. It has "frontispieces" (at the four cardinal points), the sculptures on which deserve careful study. It is mentioned in the Mahavamsa and is very old.

The centre of attraction at Mihintale is *Mahinda's Bed*, the undoubted cell occupied by Mahinda the apostle of Buddhism in Ceylon and containing the stone couch on which he lay. The outlook is enhanced by the position from which it is obtained between the rocks which overhang the "bed." Beside the cell is the Ambasthala Dagoba, erected on the traditional spot where King Dewanampiya Tissa met the missionary Mahinda.

Mihintale has various other objects to be visited, such as the Alms Hall, the Half-way House, the open-air Lion Bath, the stone boat, Glibandha Dagoba, Naga Pokuna, Kaludiya Pokuna, the Elephant Calf Hill, and on the summit the Mahaseya Dagoba, containing a hair of Gautama Buddha.

Travellers for the North can either go direct by rail to Jaffna (p. 591, Route 7) and Kankasantural or by road. The stages are as follows:—

95 m. from Kandy (by direct road through Mihintale) *Madawachchilya* (R.H.) (see p. 591).

From here a road leads N.W. to (52 m.) *Manaar* (R.H.) (p. 591), passing the *Glant's Tank* and the magnificent masonry dam which diverts the *Aruvi Aru* to fill it, and a railway, 65 m. long, runs to *Talaimanaar* (see p. 591).

111 m. from Kandy. *Vavuniya* (R.H.), a small town on the edge of a restored tank.

126 m. *Puliyankulam* (P.W.D. bungalow).

139 m. *Mankulam* (R.H.). From here there is a good metalled road, 30 m., to *Mullaitivu*, on N.E. coast (motor-bus service), the headquarters of the District, under an Asst. Govt. Agent.

154 m. *Iranalmadu*. Here are large irrigation works.

166 m. *Elephant Pass* (R.H.), so named because here the herds of elephants were in the habit of coming from the mainland through the shallow water to the peninsula of Jaffna. This is now entered by a long causeway crossing the arm of the sea which all but cuts off the Jaffna District from the remainder of Ceylon. There is fishing in the lagoon, November to January.

174 m. *Pallal*. The region now attained is totally different from that between Anuradhapura and Elephant Pass. The peninsula of Jaffna is the home of a busy, industrious and closely packed population. Every cultivable acre is cultivated, and the garden-culture is of beautiful neatness. Great quantities of tobacco of a very coarse description are grown, a portion of which is exported to S. India. The fine road passes through a succession of large villages as it proceeds.

187 m. *Chavakachcheri* (R.H.), a large village surrounded by groves of the palmyra palm, which takes the place occupied by the coconut palm in the South.

201 m. *Jaffna* or *Jaffnapatam* (R.H.) is the see of a Roman Catholic bishop.

The old *Dutch Fort*, now used as the R.H., is in perfect preservation, and is a good specimen of fortification (1680). Within it are the *King's House* (the Governor's residence when he visits Jaffna), an old *Dutch Church* containing curious tombstones (one dated 1621), the residences of certain officials, and the prison. On the

esplanade between the fort and the city stands a graceful *Clock Tower*, built in 1882. The Dutch expelled the Portuguese from Jaffna, their last station in Ceylon, in 1658.

The following excursions may be made:—

1. To the Mission Stations at Uduvil, Vaddai Koddai and Kopay, where thousands of children are educated. American Mission Hospitals at Inuvil and Mannippay. The Rosarion Monastery at Tholacutty.

2. To Puttur, where is a very remarkable well of great depth, which is apparently inexhaustible, and ebbs and flows slightly daily.

3. To Point Pedro, the Northernmost port of Jaffna; motor-bus service, 21 m., *via* Valvettiturai.

4. Kankasanturai (R.II.) (11½ m. from Jaffna). The terminus of the Northern Railway. Sea-bathing.

5. By coast road and ferry to the island of Kayts, where the Dutch fort is a miniature *Château d'If*. Motor-bus service, 14 m. from Jaffna *via* Karaitivu reached by a 2-m. causeway with 10 bridges.

6. Keerimalai tank, a fresh-water bathing tank almost on the sea-shore.

7. The Nallur Kandaswamy Kovil, one of the oldest Hindu temples.

Jaffna is celebrated for its mangoes, esteemed by some as superior even to the far-famed Bombay Alphonzos. Grapes are also grown. *Turtles* are caught, and *bêche-de-mer*, or *trepang*, a species of sea slug, is fished for, and exported to China, where it is considered a great delicacy. *Chanks* (the shells of a mollusc) are also fished for and exported to N. India, where they are highly esteemed for jewellery. In the little Island of Delft, S.W. of the Jaffna Peninsula, ponies used to be bred.

## ROUTE 9

### KANDY to TRINCOMALEE (with excursion to Polonnaruwa).

Motor-omnibus service from Kandy to Trincomalee; from Matale, *via* Dambulla, to Habarane; and from Trincomalee to Anuradhapura. Rail from Habarane to Polonnaruwa *via* Galoya Junction.

Trincomalee can be most conveniently reached by rail from Colombo (184 m.) *via* Maho Junction. For those who prefer the road journey, Matale (p. 592, 113 m. from Trincomalee) is recommended as a starting-point. From Matale to Dambulla the route is the same as Route 8.

On crossing the bridge over the *Mirisgani Oya*, instead of turning left to Anuradhapura and Jaffna (Route 8), the road proceeds straight on and passing at 50 m. the road to Sigiriya (p. 592), continues to (60 m. from Kandy) Habarane (R.II.).

Habarane (130 m. from Colombo) (R.H.) is a station on the railway from Maho Junction to Trincomalee. There is a picturesque *Buddhist Temple* of considerable antiquity to be seen here; the paintings are of better design and execution than are usual in such places. From the lofty rock by the tank a remarkable view is obtained over the great sea of forest to the N. and E., out of which rises with startling abruptness the rock pillar of Sigiriya (see Route 8).

From Habarane an extremely interesting excursion may be made to Polonnaruwa (27 m., R.H.), one of the ancient and deserted capitals of Ceylon. In the Mahavamsa Polonnaruwa is called Pulaithi or Pula-stipura; its real name is Toparé, from the adjacent Topawewa (below). Rail



to Galoya Junction (p. 600). There is no motor-bus service, but motoring roads lead to all the ruins.

After passing 12 m. through dense forest up to a few yards on either side of the path, Minneriya is reached. This magnificent tank, built by King Maha Sena in A.D. 275, was restored in 1903. The reservoir is upwards of 20 m. in circumference, and no point in its margin commands a view of its entire expanse. The scenery of this lake is enchanting, and nothing can exceed the beauty both in form and colour of the mountain ranges to the S. At 20 m. is the small lake of Glritale.

The Polonnaruwa Rest-house is situated on a promontory in the Topawewa Lake (rooms should be engaged beforehand). The view is very similar to that from Minneriya, and is of great beauty.

Polonnaruwa first became a royal residence in A.D. 368, when the lake of Topawewa was formed, but it did not take rank as the capital till the middle of the 8th century. The principal ruins, however, are of a later date, being chiefly of the time of Parakrama Bahu, 1164-97, or 1153-86, the epic hero and chief name at Polonnaruwa; the Mahavamsa is full of his prowess. It seems to have been abandoned about 1288 owing to a breach in the dam, but has recently been recolonised. The ancient sites are all in the care of the Government and the ruins are being restored. A detailed account (with plan) will be found in Mitton's *The Lost Cities of Ceylon* (Chaps. XII-XVIII, Murray, 1928), upon which the following brief summary is largely based.

Close to the R.H. and to the E. of it are the Audience Hall and the Council Chamber; near the latter was discovered in 1820 the colossal stone lion, 6 ft. from the sole of the foot to the crown, which is now in the Colombo Museum (p. 571); it served as a support for the throne. To the E. again is the Citadel, some 25 acres in extent, containing a massive build-

ing which has been identified with the Royal Palace. Hard by is the beautiful Elephant Pavilion, which rises on three platforms; elephants are carved in the panels on the lowest stage, and lions and dwarfs on the other two. Just outside the Citadel, a stone bathing-pool (Kumara Pokuna) has been restored (1933-35). It was constructed by Para-krama-bahu I (p. 567).

About 1 m. S. of the R.H. is the colossal rock-cut figure, 11 ft. 6 in. in height, believed to be the statue of Parakrama Bahu I. In the Ceylon Arch. Survey Report for 1909 it was pronounced to be "a rock-hewn portrait of a revered religious teacher from the Indian Continent," but this view has now been abandoned. Straight in front of the statue, and about 200 yards away, is the Potgul Vihara, or Library Dagoba, a circular building with remarkably thick walls (nearly 15 ft. at the ground). There is a tradition that it once contained the sacred books; hence the name. To the W. of the R.H. lie the ruins of what appears to have been a strong tower, the probably wooden interior of which is wholly gone; and a little farther in the same direction are the royal pavilions and bathing-tank, ornamented by much elegant sculpture.

About 1 m. to the N. is a remarkable group of buildings—the popularly named Dalada Maligawa, or tooth-shrine, officially called Siva Devale, No. 1. (It is really a Hindu temple of about 1200, a fine granite building having much elegant ornament of quasi-Hindu design, where the tooth may have received temporary shelter.) The Thuparama, a large, massive brick temple, of the 12th century, Hindu in design—containing images of Buddha—the front and Eastern roof have fallen, while the inner chamber preserves its vault and a tower; the Wata Dage (=circular relic-house), a curious circular edifice, 58 ft. in diameter, on a raised mound, with four carved staircases and a low stone terrace with an orna-

mental parapet, once 14 ft. high, of unique design; and to the N. of this the Ata (or Hata) Dage (=house of eight relics), a large ruined temple. Lying to the E. of the Ata Dage is the massive Gal-pota, or Stone Book, a slab weighing nearly 25 tons, in the shape of a palm-leaf book. In the same vicinity are the Satmahal Prasada, a tower of seven storeys of diminishing size; the Nissanka-lata-manda-paya, called the Floral Altar, and sometimes, perhaps wrongly, regarded as a Buddhist "post and rail" enclosure (see p. lix); and a little farther to the N. the Vishnu Dewale, a very ornamental structure of Hindu design, in good preservation. Due N. from the Satmal Prasada are also the Pabuli Vihara, the third largest at Polonnaruwa, and the Silva Devale, No. 2.

1 m. farther N. is the Rankot Dagoba, built in the 12th century. It is 200 ft. in height, with a diameter of 180 ft. The spire is very perfect, even the statues surrounding the drum being clearly discernible. Near it, but to the N., is the Jetawanarama, a mass of ruins, of which the principal ruin is called *Buddha-sima-prasada*, the "House of the Elder," a temple 170 ft. long, 70 ft. wide and 70 ft. high, at the end of which is a statue of Buddha once nearly 45 ft. high, now headless. The *Kiri* (=milk-white) Dagoba about 100 ft. high, the chunam coating of which is still very perfect, adjoins this building.

Another 1 m. of jungle has to be traversed S. to reach the Gal (=Kalu-gal, or the Black-rock) Vihara, a spot where are a rock-cut figure of Buddha sitting, a colossal statue, 23 ft. high, of Ananda, Buddha's favourite disciple, in a pose of deep sorrow, and a reclining figure of the unconscious Buddha, 46 ft. long, cut out of the solid rock.

1 m. farther N. again is the Demala Maha Seya, containing an upright Buddha, once over 40 ft. high; a very large building, highly ornamented, of which the roof and upper part of the walls have fallen in. The debris

was partially cleared away in 1886, when many interesting frescoes were found on the walls, but these have since to a great extent perished from exposure.

2 m. to the N. beyond this (4 m. from the R.H.) is the famous Lotus Bath, which is thus described in the Ceylon Arch. Survey Report for 1909: "Imagine a gigantic lotus flower of granite, full blown, 24 ft. 9 in. in diameter, with five concentric lamina of eight petals, gradually diminishing to a stamen. Then decide to reverse nature's order, and instead of a convex shape, depress the petal rings into a concavity . . . and we have the granite bath as it exists in all its shapeliness to this day." Not very far to the S. is the Unagala Vihara, now a shapeless mass, but once the largest of the dagobas.

The dagobas of Polonnaruwa will not compare with those of Anuradhapura, but the buildings are in far better preservation. A huge red lotus grows in great profusion in the lake, probably the descendant of those cultivated for use in the temples and palaces of the city.

Varied sport can be obtained from Polonnaruwa under the Government Regulations: there is a close season for certain animals.

140 m. from Colombo is Galoya Junction, for a branch line (77 m.) to Batticaloa (p. 581). 7 m. from Galoya on this line is Mlnerlya (p. 599) and 14 m. farther on is Polonnaruwa (p. 599).

On the road to Trincomalee is (76 m. from Kandy)

Alutoya (P.W.D. Bungalow, permit from Dist. Engr., Maradan Kadaswela) in the midst of the thick forest. Monkeys are certain to be seen crossing the road in large troops during this portion of the journey.

159 m. Kantalai station (R.H.), on the bund of the great tank of Kantalai.

170 m. Tampalakamam (Tamblegam). Irrigation Circuit Bungalow, permit from Divl. Engr., Batticaloa.

In Tampalakamam Bay, the window-

pane oyster (*Placuna placenta*) is found—so called from the use to which the Chinese sometimes put the flat translucent shells. The *Placuna* pearls, valueless as gems, are used by the wealthy classes in India to make lime to chew with "betel."

184 m. by rail from Colombo, Trincomalee (R.H.) 65 m. from Anuradhapura, to which there are daily bus services (fare: R. 1 per seat). A motor-bus service also daily between Trincomalee and Colombo, Kandy, Matale, Jaffna and Batticaloa. It is a town with a magnificent natural harbour, very important in the days of sail. It is built on the N. side of the bay, on the neck of a bold peninsula, separating the outer from the inner harbour, about 4 sq. m. in extent, with very deep water.

The Tamils built a great temple where Fort Frederick now stands. The building was destroyed by the Portuguese when they took the place in 1622, and the materials were employed to build the fort; but the site is still held in great veneration, and every week a Brahman priest, in the presence of a large crowd, throws offerings into the sea from a ledge near the summit of a huge precipice, named Swami Rock or Lovers' Leap, of black rock—a most picturesque scene.

A monument on the summit bears an inscription in Dutch, which purports to commemorate the death of a young Dutch lady, who, according to tradition, in 1687, being disappointed in a love affair, committed suicide at the spot. But the prosaic fact is that the lady long survived the erection of the monument (*Rept. on Dutch Records*, by R. G. Anthonisz, Govt. Archivist, p. 39).

After the Portuguese, European nations have held the place in the following order: Dutch, 1639; French, 1673; Dutch, 1674; English, 1782 (Jan.); French (Suffren), 1782 (Aug.); restored by French to Dutch, 1783; English, 1795. It was formally ceded to Great Britain at the Peace of Amlens in 1802.

The entrance is marked by a lighthouse at Foul Point, and another light is placed farther in on Round Island. The Mahaweliganga, the largest river in the Island, disembogues here.

About 6 m. N.W., at Kanniya, there are seven hot springs. Ravana is said to have struck his spear in a rage.

Good shooting (principally snipe) is to be had in season in the neighbourhood of Trincomalee.

In *Koddiyar Bay*, S. of Trincomalee, the ship *Ann* was wrecked in 1660, and Captain Knox, his son Robert and his crew were captured. A white stone at the foot of an old tree is inscribed:—"This the White Man's Tree under which Robert Knox, Captain of the ship *Ann*, was captured by the Dutch and held for nineteen years, A.D. 1660. This stone was placed in 1893." (See p. 581.) On the hill between the bays is the reputed grave of Ravana, the demon of the Ramayana Epic.



## ROUTE 10

## Sporting Tours

The open season for game (including pea-fowl) is from 1st November to 30th April. Shooting is strictly regulated by law. No game except leopard, bear and wild pig may be shot without a licence. Only *rogue* elephants may be shot. In the case of non-residents a licence to shoot an elephant costs Rs. 300 and a buffalo Rs. 75. An ordinary game licence costs Rs. 20, and may be obtained from the Warden, Department of Wild Life, Echalon Square, Colombo. Any further information required may be obtained from the latter. See "Sporting Districts" in the *Times of Ceylon Green Book*. There are some useful hints in *Tales from an Eastern Jungle*, by R. W. S. Mitchell (Cecil Palmer, 1925).

Such tours as the following, of course, require some degree of preparation. Though there are R.Hs. on the routes indicated, they are but few. They contain probably no furniture save a table and a bench or two, and are quite destitute of supplies. The traveller or sportsman will have to carry his own food, cooking utensils, bedding and tent; and this will necessitate the employment of numerous porters, whose pace must regulate his own, though, if on horseback, he can get over the ground more rapidly than they do. If expense is not an object, it would be well to get temporary shelters of bamboo and leaf thatch put up at those places where there is no R.H., for the tent is but an indifferent protection against either fierce sun or heavy rain, and health may suffer seriously in consequence.

In the *Southern Province* all R.Hs. are well furnished and provided with beds and bed linen, crockery, cooking utensils, etc. Supplies, except fowl, eggs, rice, etc., are not usually found except in the principal R.Hs. Soda-

water is usually available. Public Works Department Bungalows (permits from Dist. Engrs.) usually contain only a table and two chairs. The stages are generally long, and for the sportsman particularly it is advisable to bring a tent, food, cooking utensils, etc. Bullock-carts can be hired at reasonable rates where there are roads.

1. The South Eastern Area. It is not supposed to be likely that any sportsman would make the *whole* of this tour, but it indicates a line of country any part of which would make a good centre for sport. The animals to be found are elephant, bear, leopard, deer, and in some places wild buffalo; peacock abound in the forests, and the tanks and marshes are full of wild-fowl; they also swarm with crocodile.

Starting from Badulla (R.H.) by car, the road to Bibile (R.H.) is described in Route 2.

Here wheel conveyance must be abandoned, and the distance must be counted not by miles but in hours, the hour being calculated on the ordinary pace of a loaded porter.

6 hrs. Nilgara. A small village with a little patch of paddy cultivation, situated most picturesquely on a river at the entrance to a wild and narrow pass.

4 hrs. Dambagalla (Circuit Bungalow, permit from Govt. Agent, Badulla). A small village N. of the road to Puttovil.

Medagama, in a very pretty jungle country abounding with elephants, can be reached by a road liable to floods at causeways 10 m. S. from Bibile.

The road runs on to

20 m. Nakkala. There is a picturesque Buddhist temple on the side of a mountain in the neighbourhood.

25 m. Hulandawa, junction with the Ru napura road. Turning to the right, after 10 m. at

Huttala. An oasis of cultivation in the jungle, due to the restoration of its ancient irrigation works of which everywhere through the forests ruins

are to be found. Excellent snipe-shooting during October to January.

4 hr. S. from Buttala Galge. A mass of bare rocks rising from the jungle.

3 hr. Kataragama. Dedicated to the Hindu war-god Skanda Kumara. A famous place of Hindu pilgrimage, to which worshippers resort annually from all parts of India. The temple itself is but an insignificant building, and a single gilt-metal tile forms the only relic of the golden roof for which it was once celebrated.

6 hr. Palutupana (see p. 588), on the coast. A track to Panama (below) is suitable for carts only.

4 hr. Yala River (primitive halting bungalow). Here begins the District in which wild buffaloes are still found. On both banks of the Yala river large tracts of country have been "proclaimed" by Government, in which *no shooting or hunting of any sort* is allowed. The Sanctuary lies between the rivers Yala and Kumbukkan, the other limits being the sea on one side and the boundary of the Southern Province. It is well worth a visit. There are many wild elephants. The bungalow has beds but no sheets or mosquito-nets, and it is essential to make a reservation ahead and to bring food. Local servants can cook it. In this part of the island many inscriptions and sculptures were found in 1934.

3 hr. Uda Potana. No R.H. About 2 hr. from Uda Potana the ford crossing the Kumbukkan Aar, the boundary between the Southern and Eastern Provinces is reached, and about  $\frac{1}{2}$  hr. farther is Kumuna (P.W.D. Bungalow), near a small village.

6 hr. Okanda at the foot of a bare rock rising out of the sea of jungle. Peacocks are to be found in great abundance in the neighbourhood.

3 hr. Panawa or Panama (Irrigation Bungalow, permit from Divl. Inspector, Batticaloa). Fair weather Road to Pouttovil.

6 hr. Lalugalawewa (Mahawewa). A restored tank, the haunt of many wild-fowl. There is an Irrigation

Bungalow at the tank, permit from Divl. Inspector, Batticaloa. Many elephants live in the neighbourhood.

From this point an excursion of some days may be made through the wild country on the border of Uva and the Eastern Province. There are hardly any villages, and the only accommodation, not specially provided for, would have to be found in the meagre hospitality of some secluded Buddhist monastery, of which a few are scattered through the forests. Any further route would certainly depend upon the reports received as to the haunts of wild animals at the time.

It may, however, be assumed that a return to comparative civilisation will be made at Irrakaman, a restored tank, where there is an Irrigation Bungalow (permit from Divl. Irrigation Engineer, Batticaloa). In its vicinity are the scanty ruins of what was once an enormous dagoba, and a fair road leads hence to Kalmunal (R.H.) on the coast, and thence to (25 m.) Batticaloa (see Route 2). The sportsman will probably prefer to proceed to Chadalyantalawa and Amparal tanks, both of which are swarming with crocodile; and from the latter to

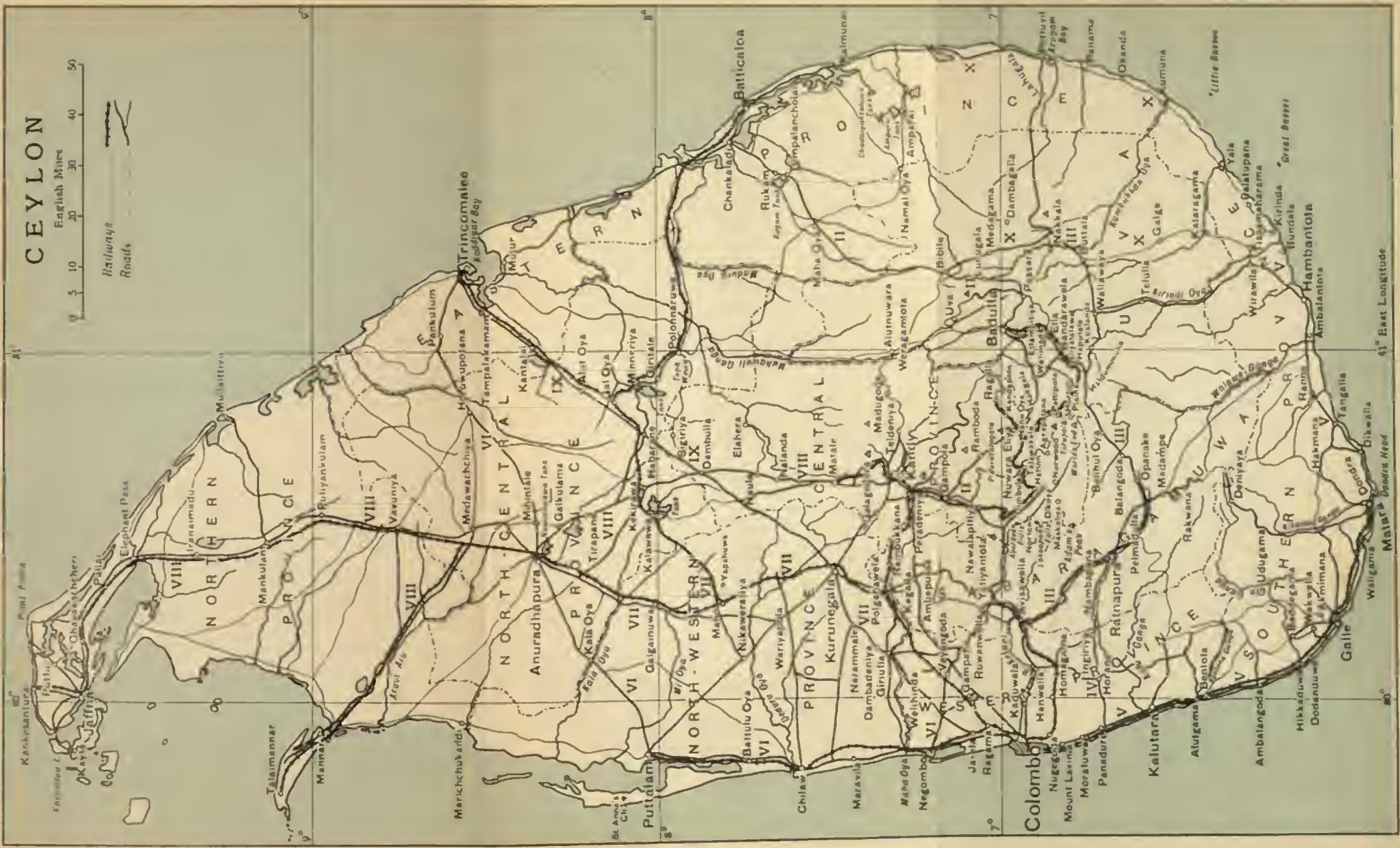
6 hr. the River Namal Aru (Namal Oya), the boundary of the Eastern Province, on crossing which the traveller finds himself again in Uva.

5 hr. riding along a good track will bring him back to Nilgala, from whence he may either return to Badulla the way he came or 10 m. to Madagama and 4 hr. Alupota, rejoining the main road to Badulla at (2 hr.) Passara. (See Route 2.) Sir Samuel Baker's *Rifle and Hound in Ceylon*, published 1854, relates to the shooting in this area.

2. The Horton Plains (see Route 2). Here deer are hunted on foot; there is also excellent trout and carp fishing in season. Full particulars may be obtained at *The Hill Club*, Nuwara Eliya, or from the Assistant Government Agent at that place. There is a good Rest-house in Horton Plains.

3. The Trincomalee District (see in 1903 on the lines of that of Route 9). Yala.
4. The Puttalam District (see 5. The Hambantota District (see Route 6). pp. 584, 588).
- The Wil Pattu Sanctuary. This 6. Minneriya and Polonnaruwa Sanctuary of 150 sq. m. was formed (Route 9).





# CEYLON

English Miles



Railways  
Roads

81° East Longitude



# DIRECTORY

This gives a single reference to the page or pages on which the place is described. Then follows the information available as to where food and accommodation can be had. Next, for the cities and large towns, follows a variety of information, and for the small places a hint of what is worth seeing in the neighbourhood. This may assist the planning of tours or excursions. It is not thought necessary to state where petrol is available, because this information can be supplied by Motoring Associations. These and Railway Publicity officers should be consulted, because dak bungalows may be converted to other uses.

Discrimination has been used in exclusion of a number of places, about which information is given in the text, on the routes of motor tours in Kashmir and Ceylon and of marches in the Himalayas and Sikkim.

JOHN MURRAY will be greatly obliged to travellers who may be kind enough to send him corrections (on a postcard if desired), giving him a permanent address.

• Centres for excursions.

(R.) = Refreshment Room; (R.R.) = Railway Retiring Rooms; D.B. = Dak Bungalow; N. = with messman, numbers of suites (when known) follow in brackets; C.H. = Circuit House; R.H. = Rest House or Bungalow, to occupy which permission is necessary from an authority mentioned in the text; H. = Hotel.

## A

ABBOTTABAD, 504 (by motor, 9 m. from Havelian); D.B., 3 R.H., H.

MUSEUM.

BANK: Punjab National, Imperial.

ABU ROAD, 167 (R.); D.B. (For Mount Abu, H.).

Conveyances to Mt. Abu (17 m.); Mail motor-lorry (two dispatches daily in each direction). An unreserved 1st cl. passenger car (1½ hrs.) runs twice daily, if three seats are booked. Reserved car (between 6 A.M. and 7 P.M.). Heavy baggage should be put in bullock carts.

ACHALGARH (Mt. Abu), 170; temples.

ACHHIBAL (Kashmir), 524; D.B.; garden of Jahangir.

ACHNERA, 204 (R.).

ADAM'S PEAK, 577; scenery.

ADAMWAHAN, 474; Sutlej Bridge.

ADEN (Colony), xxxiii.

BANKS: Eastern, National of India, British of the M.E.

ADONI, 352; D.B.; fort.

BANKS: Imperial, Central.

ADRA, 115 (R.); D.B.

\*AGRA, 211-23 (R.); D.B.K., R.H.

MUSEUMS.

HOTELS: Laurie's, Imperial.

BANKS: Imperial, Allahabad, Central, Punjab National, United Commercial.

BOOKSELLERS: Gaya Prasad & Sons.

CHURCHES: St George's, St Patrick's, etc.; R.C. Cathedral of the Virgin Mary.

CLUB: Agra, near Post Office.

UNIVERSITY.

MISSIONS: C.M.S., St John's College, Baptist Mission, Methodist Mission.

HOSPITALS: Thomason, for men, includes Eye Hospital; Dufferin, includes Maternity and Lady Lyall Hospitals; Hewitt, for infectious diseases.

\*AHMEDABAD, 160-166 (R.) (R.R.); R.H. (Shahibag).

CLUBS: Gujarat, Gymkhana, Reform, etc.

GOLF COURSE.

HOTELS: Grand, near Christ Church, about 1½ m. from rly. sta.; Rita.

BANKS: Imperial, in the Bhadar, Central of India, Allahabad, Baroda, India, Hind, Punjab National, United Commercial.

CHURCHES: Christ C., close to the Grand H.

MISSIONS: Irish Presbyterian Mission, R.C.

AHMADNAGAR, 350 (R.); D.B.K. (4), R.H.; fort. Good tongas available.

CLUB, good. GOLF CLUB.

BANK: Imperial.

MISSIONS: S.P.G., R.C. Mission.

AIHOLI, 380; temples.

AJAIGARH, 143; R.H.; fort.



**AJANTA**, 54-55 ; by car from Jalgaon (38½ m.), or Aurangabad (60 m.) ; D.B.K. at Fardapur, 3 m. from the caves.

**AJMER**, 175-78 (R.) (R.R.) ; D.B.K. ; Mosque, Dargah.  
**HOTEL** : *Empire*.

**CLUB** : *Kanwarbagh*.

**BANKS** : *Imperial, Central, Hind, United Commercial*.

**CHURCH** : *St Mary's*.

**MISSION** : *Medical of Church of Scotland*.

**AJODHYA**, 285 (near Fyzabad) ; temples.

**AKHAURA**, 517 ; railway junction.

**AKOLA**, 108 ; D.B.K.

**BANKS** : *Imperial, Allahabad, Central*.

**AKOT**, 109 ; R.H.E.

**AKYAB**, 561 ; D.B. ; airport.

**BANK** : *United Commercial*.

**ALIGARI**, 289 (R.) (R.R.) ; D.B.K., R.H. ; fort.

**BANKS** : *Imperial, Allahabad, Central*.

**MISSIONS** : *American Methodist Episcopal, R.C., and C.M.S. Church*.

**UNIVERSITY**.

**ALI MASJID**, 511 ; fort in Khyber Pass.

**ALIPUR** (Duars), 318 ; D.B.

**ALIWAL**, 267 ; battlefield.

**\*ALLAHABAD**, 38-42 (R.) ; D.B.K. ; fort.

**MUSEUM** : *Municipal (terra-cottas)*.

**HOTELS** : *Royal, Burnett's*, in Canning Road.

**CLUBS** : *Allahabad, Stanley Road ; Flying and Gliding (Bamrauli)*, etc.

**BANKS** : *Imperial, Allahabad, Central, Punjab National, Reserve, United of India, United Commercial*.

**BOOKSELLER** : *Ram Narain Lal*, 2 Katra Road.

**CHURCHES** : *Anglican : All Saints' Cathedral, Cunningham ; R.C. : St. Joseph's Cathedral, Thornhill Rd. ; Church of Scotland : St. Andrew's, Elgin Rd. ; Baptist : Elgin Rd.*, etc.

**HOSPITALS** : *Civil, Stanley Rd. ; Civil, City ; Eye, City*.

**MISSIONS** : *C.M.S., St. Paul's Church, Divinity College, The Baptist, Presbyterian, American Methodist Episcopal, and Zenana*.

**NEWSPAPERS** : (English) *Leader, Patrika*.

**UNIVERSITY**.

**AMUSEMENTS** : *Picture Palace, Canning Road ; The Coral, South Road ; The Rink, Kanpur Road*.

**ALLANMYO**, 655.

**ALLEPPEY**, 439 ; 2 D.B.K., R.H. ; port.

**BANKS** : *Imperial, Canara, Central, Indian, Indian Overseas, Palai Central*.

**ALMORA**, 283 ; 2 D.B.K. ; Boarding-houses.

**ALONE** (Chindwin), 563.

**ALWAR**, 183 ; C.H., D.B.K. ; close to rly. sta. Application must be made beforehand for permission to visit the Palace, Library, Treasury and Armoury.

**BANKS** : *Imperial, United Commercial*.

**ALWAYE**, 485 ; R.H. ; bathing.

**BANK** : *Palai Central*.

**AMALNER**, 33.

**AMARAPURA**, 549 ; R.H. ; pagodas.

**AMARAVATI**, 339 ; old capital.

**AMARKANTAK**, plateau, 114.

**AMARNATH**, 524 ; cave.

**AMBALA**, 259 (R.) ; D.B., H.

**CLUB** : *Sirhind*.

**BANKS** : *Imperial, Allahabad, Central, Punjab National*.

**MISSION** : *American Presbyterian*.

**AMBARNATH**, 340 ; temple.

**AMIRASAMUDRAM**, 463 ; waterfall.

**AMBER**, 181 ; fortress, deserted city.

**AMGAON**, 113 (R.) ; D.B.

**AMHERST**, 559 ; R.H. ; seaside.

**AMINGAON**, 319.

**AMMAYANAYAKKANUR**, or Kodai Kanal Road, 458 (R.) ; D.B.K.

**AMRAOTI**, 109 ; D.B.K.

**BANK** : *Imperial*.

**AMRITSAR**, 267-70 (R.) ; D.B.K., H. ; golden temple, fort.

**CLUB** : *Amritsar*.

**BANKS** : *Imperial, National of India, Lloyds, Chartered of India, Allahabad, Punjab National, Baroda, India, Central, United Commercial*.

**ANAKAPALLI**, 337 ; Buddhist remains.

**ANAND**, 158 ; R.H.

**ANANTAPUR**, 396 ; R.R. ; Penukonda fort.

**ANTILWARA** (Patan), 167 ; old city.

**ANJENGO**, 464 ; fort.

**\*ANURADHAPURA**, 593-96 (R.) ; R. ; old city. English Church.

**ARCOT**, 412-13 ; D.B. ; fort.

**ARKONAM**, 354 (R.) (R.R.).

**AROR**, 473 ; ancient city.

**ARRAH**, 48 ; D.B.K. ; Mutiny Monument.

**ARSIKERE**, 401 (for Sravana Belgola) (R.) ; D.B. ; Jain bastis, etc.

**ASANSOL**, 52 (R.) ; D.B.K.

**BANK** : *Imperial*.

**ASIRGARH**, 34 ; R.H. ; fortress.

**ASSAM**, 320.

**ASSAYE**, 69 ; battlefield.

**ATGAON** (for Tansa Lake), 30 ; D.B.

**ATTUCK**, 505 ; D.B.K., R.H. ; fortress.

**AUNDHA**, 69 ; Museum paintings.

**\*AURANGABAD**, 66 (R.) ; D.B.K., 2 R.H., Railway Hotel ; fort ;

Buddhist caves ; for Ellora 13 m. and Ajanta 60 m.

**BANK** : *Central*.

**AYA**, 549 ; old city.

**AVANTIPUR** (Kashmir), 523 ; old capital ; temples.

**AZAMGARH**, 305 ; D.B.K., R.H.

**AZIMKAL**, 443.

**AZIMGANJ**, 302 ; D.B.K.

## B

**BABA BUDAN HILLS**, 401 ; planting.  
**BADAMI**, 387 ; D.B., 2 R.H. ; old capital ; Brahman and Jain caves ; for Pattadakal 10 m.

**BADARPUR**, 321, 517 (R.).

**BADLI-KI-SARAI**, 256 ; battle.

**BADNERA**, 109 (R.) ; D.B.K.

**BADULLA**, 580 ; R.H. ; waterfall.

**BANK** : *of Ceylon*.

**BAGH**, 120 ; 2 R.H. ; Buddhist caves, paintings.  
**BAHAWALPUR**, 473 ; D.B.K.  
**BAHRAICH**, 284 ; D.B.K., R.H.  
**BAHURIBAND**, 37 (see Sihora Road) ; ancient city.  
**BAIDYANATH**, 43 ; old capital.  
**BAIKHTYARPUR**, 51 ; D.B. ; for Nalanda.  
**BALASORE**, 324 (R.) ; D.B.K. ; old settlement.  
**BALHARSHAH**, 110 ; D.B.K. ; Gond fortress.  
**BALRAMPUR**, 284 ; D.B. ; for Saheli Mahesh.  
**BALSAR**, 157 ; R.H.  
**BALUGAN** (for Chikka Lake), 356 ; R.H.  
**BAMRAULI**, 39 ; aerodrome, for Allahabad.  
**BANAVAR**, for Halebid, 400 ; D.B.  
**BANILASSA**, 281 ; Sarda barrage.  
**BANDA**, 143 (R.) ; D.B.K., R.H. ; fort.  
**BANDARAWELA**, 580 ; hotel ; hunting.  
**BANDEL**, 106 ; bridge.  
**BANDIKUI**, 183 (R.).  
**BANDRA**, 24 ; for Jubai ; bathing.  
**\*BANGALORE**, 402-4 (R.).  
**AERODROME**.  
**HOTELS** : *Landers, West End, Embassy, Central, Shilton House, etc.*  
**MUSEUM** : *Mysore Govt.*  
**ZOO** : *Lalbagh.*  
**MISSIONS** : *London, Wesleyan Methodist, Methodist Episcopal, R.C. Cathedral, Zenana, United Theological College.*  
**BANKS** : *Imperial, Mysore, Canara, Central, Indian, Indian Overseas, National, Palai Central, Punjab National, United Commercial.*  
**CLUBS** : *United Service, Residency Road ; Century, Cubbon Park ; Bangalore, Lal Bagh Road.*  
**BANIHAI**, 527 ; route to Kashmir ; D.B.K.  
**BANKAMPUR**, 508 ; R.H. ; fort.  
**BANKI**, 326 ; R.H.  
**BANKIPORE**, 48 ; D.B. ; old Civil Station of Patna.  
**BANNU**, 505 ; D.B.  
**BARABANKI**, 291 (R.) ; D.B.K., R.H.  
**BARABAR CAVES**, 44 (Asoka).  
**BARAKAR**, 47 ; D.B. (3), K.  
**BARAMULA**, 521 ; D.B.  
**BAREILLY**, 281 (R.) (R.R.) ; D.B.K., R.H. ; old capital of Rohilkhand.  
**CLUB** : *Bareilly.*  
**BANKS** : *National of India, Central.*  
**BOOKSELLER** : *London Book Depot.*  
**BARETHI**, 138 ; temple.  
**BARGAON**, 37 ; temple.  
**\*BARODA**, 157 (R.) ; D.B.K., R.H., H. ; Museum and Art Gallery, Bank.  
**AERODROME** (Harni).  
**BANKS** : *Baroda, Central, Chhagan Lal & Sons, Punjab National, United Commercial.*  
**CHURCHES** : *Anglican, consecrated by Bp. Heber, 1824, restored 1838 ; R.C. and Methodist.*  
**BAROGH**, 260 (R.) ; R.H.  
**BARRACKPORE**, 102 ; race-course ; hunting.

**BARWASAGAR**, 141 ; D.B. ; lake.  
**BASSEIN** (Bombay), 26 ; R.H. ; Portuguese settlement.  
**BASSEIN** (Hurma), 562 ; D.B.K. ; port ; landing-ground.  
**BASTI**, 305 (R.) ; D.B.K., R.H.  
**BATTICALOA**, 581 ; R.H. ; Dutch fort ; singing fish.  
**RAYANA**, 202 (R.) ; battle.  
**BEAWAR**, 175 ; D.B.  
**BEDNUR** (Nagar), 444.  
**BEGAMPET**, 365 (R.) ; aerodrome.  
**BELATAL**, 112 ; R.H. ; lake.  
**BELGAUM**, 360 (R.) ; D.B. (3) K. ; Jain temples ; fort.  
**MISSIONS** : *Methodist, Episcopal, R.C. Church.*  
**BANKS** : *Canara, Central, Imperial.*  
**\*BELLARY**, 391 (R.) (R.R.) ; D.B.K.  
**BANK** : *Imperial.*  
**MISSION** : *L.M.S.*  
**BELUR** (Mysore), 401 ; R.H. ; ancient city ; temples.  
**\*BENARES**, 70-80 (R.) ; D.B.K., R.H.  
**HOTELS** : *Clark's ; H. de Paris.*  
**BANKS** : *Imperial, of India, Allahabad, Punjab National, United of India, United Commercial.*  
**BOOKSELLERS** : *Nand Kishore & Bros.*  
**HINDU UNIVERSITY.  
**CHURCHES** : *St Mary's, Cantonment ; R.C. Church.*  
**MISSIONS** : *C.M.S. (at Sighra), London Mission, Wesleyan, Baptist, Zenana, R.C.*  
**BERAR**, 106 ; cotton and grain.  
**BERHAMPUR**, 330 (R.) ; D.B.  
**BANKS** : *Imperial, United of India.*  
**BESNAGAR**, 137 ; ancient city.  
**BETTIHAI**, 304 ; D.B.K.  
**BETUL**, 35 ; D.B.K., R.H.  
**\*BEZWADA**, 338 (R.) (R.R.) ; D.B.K. ; Victoria Jubilee Museum.  
**BANK** : *Imperial.*  
**BIAHUA**, 43 ; D.B.K. ; ancient city.  
**BIADRACHALAM**, 378 ; D.B. ; temple.  
**BIADRACK**, 325 ; D.B.  
**BIADRAVATI**, 399 ; Mysore Iron Works.  
**BHAGALPUR**, 303 ; D.B.K. ; Club.  
**BANK** : *Imperial.*  
**BHAIRAH HAZAR**, 514 ; river port.  
**BHAJA AND BEDSA**, 343 ; Buddhist Caves.  
**BIAMO**, 551.  
**BIANDARA**, 111 ; D.B.K. ; Club.  
**BIANGIR** (Bhongir), 376 (R.) ; fort.  
**BIHARATPUR**, 203 (R.) ; D.B. ; fortress.  
**BANK** : *Central of India.*  
**BIHARIHUT**, 37 ; near Satna, stupas.  
**BIATINDA**, 275 (R.) ; D.B. ; fort.  
**BANKS** : *Punjab National, Patnala.*  
**BHATKAL**, 444 ; port.  
**BHAYNAGAR**, 188 ; D.B.K.  
**BHAYNDAR**, 26 ; scenery.  
**BIHLSA**, 137 ; D.B. ; ancient city.  
**BIHTA**, 41 ; ancient cities.  
**\*BIHOPAL**, 131-32 (R.) ; D.B.  
**BANK** : *Imperial.*  
**HOTELS** : *Ruby, Bhopal.*  
**BHOR GHAT**, 341.  
**BHUBANESWAR**, 326 (R.) ; D.B., R.H. ; temples.  
**BIHUSAWAI**, 33 (R.) ; D.B., R.H.**

\***BIDAR**, 367 ; D.B. ; fort ; museum.  
**BIDERRA**, 106 ; battle.  
 \***BIJAPUR**, 370-87 (R.) ; D.B. (3), leased for catering ; old capital ; museum.  
**BIJNOR**, 280 ; D.B.K.  
**BIKANER**, 174 ; D.B., C.H.  
**BILASPUR**, 114 (R.) ; D.B.  
**BINA**, 138 (R.) ; D.B.K. ; ruins at Eran.  
**BIRUR**, 399 (R.) ; for Shimoga.  
**BITTUR**, 222 ; R.H. ; legends.  
**BITRAGUNTA**, 339 (R.).  
**BOBBILI**, 337 ; D.B. ; battle.  
**BOLAN PASS**, 480.  
**BOLARUM**, 376.  
**BOLPUR**, 309.  
 \***BOMBAY**, 1-20 (R.) at Ballard Pier, Victoria Terminus, Bombay Central.  
**BED-, DRESSING-, BATHROOMS** at the Victoria Terminus.  
**WAITING-ROOMS** at Central Station, Byculla.  
**HOTELS** : *Taj Mahal* ; *Green's* near the Apollo Bunder ; *Majestic*, Wodehouse Road, near Apollo Bunder ; *Grand*, Ballard Estate ; *Apollo*, corner of Colaba Causeway, near Apollo Bunder, and many others.  
**RESTAURANTS** : *Victoria Station* ; *Majestic* ; *Green's* (near Apollo Bunder, Ritz and Cornaglia), Marine Drive ; *Mongiri*, Churchgate St.  
**AGENTS** : *Thos. Cook & Son*, Hornby Road and *Taj Mahal Hotel* ; *Grindlays*, Nicol Road ; *Cox & King*, Hornby Road ; *American Express Co.*, 240 Hornby Road. These firms undertake all business in connection with travelling and financial arrangements, forwarding of goods, engaging of Indian servants, etc.  
*Thos. Cook & Son* supply information about excursions (e.g. to Elephanta and Kanheri).  
**BANDS** : On certain days of the week at the *Gymkhana* and *Willingdon Club*, the *Hanging Gardens* (Malabar Hill), and the *Victoria Gardens*, Byculla.  
**BANKS** : *Imperial*, Bank Street, Elphinstone Circle ; *Hong Kong and Shanghai*, 16 Churchgate Street ; *Reserve Bank* and *Grindlays*, Mint Road ; *Chartered*, *Mercantile*, *Chase National Bank of N.Y.*, *Central Bank* and *Bank of India*, Mahatma Gandhi Road ; *American Express*, *Lloyds*, and *National City of N.Y.*, Hornby Road ; *Habib Bank*, Mohammed Ali Road ; *Comptoir National d'Escompte*, 24 Bruce Street, Fort ; *Allahabad*, Apollo Street ; *Eastern*, Churchgate Street ; *International Banking Corporation*, 12 Churchgate Street, etc.  
**BATHS** : Salt-water Swimming, on *Back Bay*, and at *Breach Candy* (Bombay Ducks).  
**BOOKSELLERS** : *New Book Co.* and *Taraporewala*, both in Hornby Road ; *Thackers*, Rampart Row.  
**CHURCHES** : Anglican : *St Thomas's Cathedral*, Churchgate St. ; *All Saints*, Malabar Hill ; *Christ Church*, Byculla ; Presbyterian : *The Scots Kirk*,

*Waudby Rd* ; R.C. : *Cathedral*, Wodehouse Rd. ; N.S. : *da Esperanza*, Kalbadevi ; N.S. : *da Gloria*, Parel ; there are also *Methodist*, *Baptist* and other churches.

**CLUBS** : *Bombay*, Marine Drive (men only) ; *Willingdon Sports*, Clerk Road, Mahalakshmi ; *Western India Turf Club*, Road, Byculla ; *Orient*, Kennedy Sea Face ; *Cricketer Club of India*, Brabourne's Stadium ; *Western India A.A.*, Fort ; *The Bombay Gymkhana and Golf*, Waudby Road ; *Commercial Gymkhana*, Wodehouse Road ; *Ladies' Gymkhana*, The Ridge, Malabar Hill, with lawn tennis and badminton grounds.

**CONSULS** : There are representatives of most nations. The office of the U.K. High Commission is situated in Nicol Road.

**HOSPITALS** : See Special Index, p. 1.

**LIBRARIES** : *Royal Asiatic Society*, in the Town Hall ; the *Sassoon Institute*, Esplanade (visitors can join the lending library for a week).

**MUSEUMS** : *Prince of Wales*, *Victoria and Albert*, *St Xavier's College*.

**MARKETS** : *Crawford*, for fruit, vegetables, flowers, poultry, meat, etc. ; *Nal Bazar*, in Sandhurst Road ; *Cloth*, in Shaikh Memon Street ; *Copper*, close to Mombadevi Tank, Indian Quarter.

**NEWSPAPERS** : *Times of India* (1839) ; *Bombay Sentinel*, *Free Press Journal*, *Evening Papers* ; *Bombay Chronicle*, *Evening News of India*. The *Times of India Illustrated Weekly* is noted for its admirable reproductions of Indian scenery.

**NURSES** : *The All Saints Sisters*, see p. 25.

**STEAMSHIP AGENCIES** : *P. & O. S.S. Co.*, Mackinnon, Mackenzie & Co., Ballard Road ; *British India S.N. Co.*, Mackinnon, Mackenzie & Co., for Calcutta, and coast ports, Karachi, Persian Gulf, Burma and E. Coast of Africa ; *American President Lines*, Forbes, Forbes, Campbell & Co., Home Street, Fort ; *Ellerman's City and Hall Lines*, Killick Nixon & Co., Home Street ; *Anchor Line* (to Liverpool), Neville House, Graham Road, Ballard Estate ; *Bombay Steam Navigation Co.*, c/o Scindia Steam Navigation Co., 100 Frere Road, for neighbourhood of Bombay, Ratnagiri, Goa, Mangalore.

**CINEMAS AND THEATRES** : *Eros*, *Excelsior*, *Imperial*, *Majestic*, *Opera House*, and some 60 others.

**TRAMWAYS**.

**UNIVERSITY**.

An excellent **MOTOR-OMNIBUS** service covers the residential and business quarters of the city.

**BORIVLICAVE**, 24.

**BOSTAN**, 482 (R.).

**BOWRINGPET** (for goldfields), 410 (R.) ; D.B.

**BRINDABAN**, 209 ; temples.



BROACH, 156-57 (R.) ; D.B. ; ancient city.

BANK : *Imperial*.

BUDAON, 281 (R.) ; D.B.K., M.H.

BUDDH (BODHI) GAYA, 45 ; ancient city.

BULDANA, 108 ; D.B.K.

BUNDELKHAND, 139.

BUNDI, 130 ; C.H., D.B.K.

BURDWAN, 52 (R.) ; D.B.K.

BURHANPUR, 34 ; D.B.

BUXAR, 48 (R.) ; D.B.K. ; battle.

## C

CACHAR, 322 ; D.B.K.

CAIRO, xxx.

\*CALCUTTA, 24-101 (R.), at Howrah and Sealdah Termini.

HOTELS : *Grand*, Chowringhi Rd. ; *Great Eastern*, Old Court House St. ; *Spencer's*, Wellesley Pl. ; *Continental*, Chowringhi Rd., and others.

There are also many BOARDING HOUSES.

RESTAURANT AND CONFECTIONERS :

*Firpo*, 18-2 Chowringhi ; *Great Eastern* ; *Grand Café*, entrance Corporation Pl. ; *Trocadero*, 10-11 Esplanade East ; *Bristol Grill*, Lyon's Range.

BANKS AND AGENTS : *Grindlays*,

6 Church Lane ; *Thos. Cook & Son, Ltd.*, 4 Dalhousie Sq., East ; *Cox & King*, Wallace House, 5 Bankshall St. ; *American Express Co.*, 14 Government Place, East.

BANKS : *Imperial*, 3 Strand ; *Hong Kong & Shanghai*, 31 Dalhousie Sq. ;

*Allahabad*, 6 Royal Exchange Pl. ;

*Lloyds*, 37 Chowringhi ; *National City of N.Y.*, Howrah Bridge Approach Rd., the *Chartered*,

*Mercantile*, *National*, *Eastern*, *Lloyds*,

and *International* in the former Clive St., renamed Netaji Subhas Rd.

There are also branches of the *Habib Bank*, the *Punjab National* and many others.

BATH : on the Esplanade, admission through members.

BOOKSELLERS : *Newman & Co.* ;

*Calcutta Book Co.*, College Sq. ;

*Chuckerbarthy*, *Chatterjee*, College Sq. ; *U.N. Dhur & Co.*, Wellington St. ; *P. C. Dutt*, Suri Lane ; *Kali Churan & Co.*, Municipal Market ;

*Kamala Book Depot*, College Sq. ; *Oxford Book & Stationery Co.*,

Park St.

CHURCHES : Anglican : *St Paul's Cathedral*, *St John's*, formerly the

*Cathedral*, *The Old Church*, Mission Row (C.M.S.) ; *St Peter's* in the

Fort ; *St Thomas's* (the Free School Church) ; Presbyterian : *St Andrew's*,

Dalhousie Sq. ; *Church of Scotland*,

Wellesley Sq. Others : *Wesleyan*,

*Sudder St.* ; *Baptist Chapels*, Bow

Bazar and Circular Rd. ; *Congregational Union Chapel*, Dharmtolla and

Hastings ; *American Meth. Episcopal*, Dharmtolla ; R.C. : *St Thomas*, Middleton Row ; *Cathedral*, Portuguese Church St., Dharmtolla Rd.

CLUBS : *Bengal*, 33 Chowringhi Rd. Members of this Club may use the

*Madras*, *Hong Kong* and *Shanghai Clubs*, and vice versa. *United Service*,

31 Chowringhi ; *Calcutta*, 241

Lower Circular Rd. ; *New*, 38

Chowringhi ; *Saturday*, 7 Wood

St. ; *R. Calcutta Turf*, 11 Russell

St. ; *R. Calcutta Golf* ; *Tollygunge* (country) ; *Automobile of Bengal*.

CONSULS : All leading countries are represented at Calcutta by Consuls.

LIBRARY : *Imperial*.

MISSIONS : *Oxford Mission*, 42 Corn-

wallis St. and Behala ; *S.P.G.*,

224 Lower Circular Rd.

The *Clewer Sisters*, working since 1881,

have charge of the Canning Home for

Nurses, European Girls' Orphanage,

and Pratt Memorial School.

C.M.S., 10 Mission Row ; *Church of Scotland*, Cornwallis Sq. ; *Baptist Mission Society*, 42 Lower Circular

Rd.

The *Addl. Clergy Soc.*, the *Methodist Episcopal Mission*, the *L.M.S.*, the

*Wesleyan Mission*, the *Zenana Mission*,

all have headquarters in Calcutta.

MUSEUMS : *Indian*, Victoria Memorial.

NEWSPAPERS : *Statesman*, Chowringhi

Sq. ; *Capital*, 1 Commercial Build-

ings ; *Commerce*, 6 Mission Row ;

Indian papers in English are :

*Amrita Bazar Patrika*, *Hindustan Standard*.

SOCIETIES : *Asiatic Society of Bengal*,

1 Park Street ; *Calcutta Historical Society*, Room 67, 3 Govt. Pl., West ;

*Institn. of Engineers (India)*.

STEAMSHIP AGENCIES (General) :

*Mackinnon, Mackenzie & Co.*,

16 Strand Rd., Agents P. & O. and

*British India S.N. Companies* ;

*Ellerman's City & Hall Lines*,

*Gladstone*, *Wyllie & Co.*, 4 Fairlie

Pl. ; *Clan Line Steamers*, *Jas. Finlay & Co.*, Netaji Subhas Rd. ; *Anchor Line*, *Graham's Trading Co.*, Netaji

Subhas Rd.

STEAMSHIP AGENCIES (Local) : *River S.N. Co.*, *Macnair & Co.*, 2 Fairlie

Pl. ; *Orina Carrying Company's Steamers*, *Macnair & Co.*, plying between Calcutta and Chandbally ; *Calcutta S.N. Co.*, *Hoar, Miller & Co.*, 5 Fairlie Pl.

THEATRES : *New Empire*, Surendranath Banerji St. (off Chowringhi) ; *The Globe*, *Lighthouse*, *Lindsay St.* ; *Elphinstone Picture Palace*, Chowringhi Pl. ; *Madan*, Surendranath Banerji St. ; *Picture House*, Chowringhi ; *Regal Cinema*, Surendranath Banerji St. Indian Theatres : *Corinthian*, Dhurumollah ; *Star*, Cornwallis St. ; *Russia*, Bhowanipore ; *Alfred*, Harrison Road.

UNIVERSITY.

CALICUT, 440 (O.) ; D.B.K. ; old city.

STEAMSHIP AGENTS : *Andrew & Co.*, B.I.S.N. Co.

BANK : *Imperial*.

BOOKSELLER : D. S. Rao.

CAMBAY, 159 : ancient port.  
 CAMPBELLPUR, 504 (R.) ; D.B.  
 CANNANORE, 412 (R.) ; D.B.K. ;  
 hotels (Portuguese settlement).  
 BANKS : *Imperial, Cannanore, Indian,  
 Indian Overseas.*  
 CAPE COMORIN, 463 : D.B. ; State  
 Guest House, Cape Hotel.  
 CASTLE ROCK, 362 (R.) ; scenery.  
 CAUVERY FALLS, 405 : D.B.K. ;  
 Motor-buses from Maddur, 30 m.,  
 Hydro-electric station.  
 CAWNPORE, *see* Kumpur.  
 CEYLON, 566-603.  
 CHABASA, 115 : D.B.K.  
 CHAINPUR, 43 : fort.  
 CHAKRADHARPUR, 115 (R.) ; D.B.K.  
 CHAKRATA, 279 : D.B.K., H. ; *Snore  
 View.*  
 CHALISGAON, 33 : D.B.  
 CHALNA, 516 : new anchorage in  
 Ganges delta S. of Khulna.  
 CHAMAN, 482.  
 CHAMBA, 271 : D.B.  
 MUSEUM.  
 CHANPANER, 201 : fortress.  
 CHANDA, 109 : D.B., R.H. ; ancient  
 city (Bhadravati) ; Gond capital.  
 CHANDAUSI, 289 (R.) ; D.B. ; Railway  
 College.  
 BANK : *Allahabad.*  
 CHANDER, 138 : R.H. ; old city.  
 CHANDERNAGORE, 104 : H.  
 CHANDIGARH, new capital of E.  
 Punjab.  
 CHANDNI (for Asigarh), 34.  
 CHANDOR, 33 : fort.  
 CHANDPUR, 516 (R.) ; R.H.  
 BANK : *Imperial.*  
 CHANDRAGIRI, 351 : fort.  
 CHANNAPATNA, 404 : Muslim tombs.  
 CHAPRA, 304 : D.B.K.  
 BANK : *Imperial.*  
 CHARSAIDDA, 509 : D.B.K.  
 CHATRAPUR, 336 : D.B.  
 CHATTISGARH, 113.  
 CHAUL, 23 : R.H. ; Portuguese forts.  
 CHERAT, 507 : D.B.  
 CHERRAPUNJI, 321 : D.B.K. ; scenery.  
 CHHATARPUR (for Khajraho) ; C.H.  
 (for reservation apply to Dy. Com.,  
 Chhatarpur).  
 CHHINDWARA, 112 : D.B.K., C.H. ;  
 coal-field.  
 CHICACOLE, 336 : D.B., R.H.  
 CHIDAMBARAM, 448 : D.B. ; temples ;  
 Annamalai University ; battle.  
 CHILIANWALA, 496 : D.B. ; battlefield.  
 CHINDWIN RIVER, 543-65.  
 \*CHINGLEPUT, 427 (R.) ; D.B. ; fort.  
 CHINSURA, 105 : D.B. ; Dutch settle-  
 ment.  
 CHITALDRUG, 359 : D.B.K. ; fort.  
 CHITORGARH, 124-26 : State D.B.K. ;  
 Rajput fortress, Jain towers.  
 CHITRAL, 507 : D.B. ; accessible by  
 air, permit required.  
 CHITTAGONG, 517 (R.) ; C.H.  
 CLUB : *Chittagong* ; accommodation  
 may be had at the club.  
 BANKS : *Imperial, China, Central,  
 Chartered, Eastern, Hubb, Lloyds,*

*Mercantile, National of India,  
 National of Pakistan, United of  
 India, etc.*

MISSIONS : *Baptist ; R.C.*

Important AFRODROME.

CHITTAPUR, 387 (for Nagai, old city).

CHITTOOR (Madras), 354 (R.) ; D.B.K. ;

Haider Ali monument.

CHONDI, 69 : R.H. ; Aundha temple.

CHOTA NAGPUR, 116.

CHUNAR, 42 : R.H. ; fort.

CLOSEPET, 404 : D.B.K.

COCANADA, 338 : R.H. ; port.

BANK : *Imperial.*

COCHIN, 438 : D.B.K. ; Malabar Hotel,

Club.

BANKS : *Imperial, National of India.*

COIMBATORE, 453 : D.B.

BANK : *Imperial.*

\*COLOMBO, 570-73.

AERODROME.

HOTELS : *Grand Oriental* (usually  
 known as the G.O.H.) ; *Bristol, York  
 St. ; Metropole, Queen St. ; Galle  
 Face*, close to the sea, 1½ m. from  
 the landing place. Swimming-bath  
 attached.

The *Grand at Mount Lavinia*, 7 m.  
 distant by rail from Colombo, is  
 situated on a promontory overlooking  
 the sea. Excellent fish tiffins on  
 Sundays. Sea bathing.

AGENTS : *H. W. Cave & Co., Queen  
 St., for Cox & King ; Thos. Cook &  
 Son, Lloyds Building, Princes St. ;  
 George Stewart & Co., 11 Queen St.,  
 for Couits & Co. ; Grindlays,  
 c/o Chartered Bank ; American  
 Express Co., 1 Queen St.*

BANKS : *National of India, Imperial of  
 India, Hong Kong and Shanghai,  
 Chartered of India, Australia and  
 China, Mercantile of India, P & O,  
 Banking Corp., Eastern, Grindlays,  
 Habib, Indian, Indian Overseas.*

CHURCHES : *Anglican : Christ Church  
 Cathedral, Mutwal ; S. Peter's,  
 The Fort ; Christ Church (C.M.S.) ;  
 and others ; R.C. : St. Lucia ;  
 (Cathedral) ; St. Philip Neri ; and  
 others ; Presbyterian : St. Andrew's,  
 near the Galle Face Hotel ; Non-  
 conformist : (Wesleyan) Colpetty,  
 Maradana and Pettag. (Baptist)  
 Cinnamon Gardens. (Dutch Church)  
 Wolfendahl ; and others.*

CLUBS : *Colombo, on the Galle Face ;  
 Golf, 3 m. from the Fort ; Gar-  
 den, Victoria Park ; Prince's, Reid  
 Avenue, Cinnamon Gardens, E.*

CONSULS : in the Fort.

HOSPITALS : *General Civil, Regent  
 St. ; Eye, Ward PL.*

MISSIONS : *S.P.G., St. Thomas's  
 College, Mount Lavinia ; C.M.S.,  
 Galle Face, Christ Church ; St.  
 Luke's, and several schools.  
 E. Grintrad Sisters, Schools and  
 Orphanage (at Polwatte).*

MUSEUM.

POST OFFICE in Queen Street ;  
 TELEGRAPH OFFICE in Lower Chatham  
 Street, each 5-min. walk from landing  
 jetty.

RAILWAY AND COACHING RATES AND CARRIAGE AND RICKSHAW FARES : see *The Pocket Time and Fare Table*, 10 cents ; published by Government.

STEAMSHIP AGENCIES : *The P & O.* and *B.I. Companies* office is in the Victoria Arcade, opposite the G.O.H. Agents, Mackinnon, Mackenzie & Co. ; *Orient Agents*, Whittall & Co. ; *Bibby Line Agents*, Carson & Co. ; *Anchor Line Agents*, Delmege, Forsyth & Co. ; *Clan Line Agents*, Jas. Finlay & Co.

COMILLA, 517 ; D.B.K.  
BANK : *United Bank of India*.

CONJEEVERAM, 423-27 ; D.B. ; ancient city, temples.

COOCH BEHAR, 318 (R.) ; D.B.K.

\*COONOR, 434 (R.) ; D.B.K. ; scenery.  
HOTELS : *Glenview, Hill Grove, Hampton*.  
BOARDING HOUSES : *Belmont, Hanson Lodge, Clovelly, Fairway, Bakeleigh*.  
CLUB : *Coonor*.  
PASTEUR INSTITUTE.  
COORG, 400.  
CORYGAUM, 349 ; battle.  
CON'S BAZAR, 517 ; seaside.  
CUDDALORE, 447 (R.) ; D.B. ; Fort St David.  
STEAMSHIP AGENTS : *H.I.S.N. Co., Parry & Co.*  
BANK : *Imperial*.  
CUDDAPAH, 353 (R.) ; D.B.K.  
BANK : *Imperial*.  
CUMBUM, 596 ; D.B., R.H. ; lake.  
CUTTIL, 185.  
\*CUTTACK, 326 (R.) ; D.B.K. ; Museum, Ravenshaw College, Utkal University.  
BANK : *Imperial*.  
CLUB : within the Fort enclosure.  
MISSIONS : *Orissa Baptist* (1839) ; *R.C. Church*.

D

DAHHOI, 157 ; fort.

DAHU, 472 ; battle.

DACCA, 513 (R.) ; (D.B.K., Hotels, River View in Sadarghat, another in Ramna) ; Museum ; Club.  
AERODROME (Dhanmondi).  
BANKS : *Imperial, Lloyds, National Bank of Pakistan, Central, Habib, Muslim Commercial, United Bank of India*.  
BOOKSELLERS : *Hasah Book Co.*  
MISSIONS : *Baptist ; R.C. Cathedral*.

DAGSHAI, 260.

DALHOUSEIE, 271.  
HOTELS : *Stiffle's Grand View, Arranmoor, Metro and Dalhousie Club*.

DAL LAKE (Kashmir), 522.

DALTONGANJ, 44 ; D.B.K.

DAMAO (Portuguese), 153 ; 2 R.H.

DAMOH, 173 ; D.B.K.

DANUBYU, 556 ; cheroots.

DARBHANGA, 304 ; D.B.K.  
BANK : *Imperial*.

\*DARJEELING, 313 ; D.B. ; Natural History Museum.

HOTELS : *Mount Everest, with fine views ; Windmere ; Bellevue*.

BOARDING HOUSES : *Ada Villa, Beechwood, Alice Villa, The Labyrinth, Kenilworth*.

CLUBS : *Darjeeling, Auckland Rd. ; Gymkhana, near St Andrew's Church ; and Chotrusta*.

BANKS : *Imperial of India, Lloyds*.

BOOKSELLERS : *Oxford Book and Stationery Co.*  
Various Churches and Missions.  
HOSPITAL : *Victoria*.

DARYA KHAN, 498 (R.) ; D.B.

DATIA, 144 ; R.H.

DAULATABAD, 58 ; D.B. ; old fortress (Deogiri).

DAURALA, 264 ; for Sardhana.

DEESA, 167 ; D.B.

DEHRA DUN, 278 (R.) ; D.B.K., 2 R.H. ; Railroad for Munsoorie (q.v.).  
HOTELS : *White House*.  
CLUB : *Dehra Dun*.  
BANKS : *Imperial, Alluhabad, Central, Punjab National, United Commercial*.

DEHRI-ON-SON, 43 ; D.B.K., 2 R.H.

\*DELHI, 229-55 (R.).  
HOTELS—Old Delhi : *Maidens, Grand, Striss and Cecil in Civil Lines ; New Delhi : Imperial, Marina and Ambassador*.  
AERODROME : *Willingdon, Palam*.  
CLUBS : *Imperial Gymkhana, Kingsway ; Chelmsford, New Delhi*.  
BANKS : *Imperial, National of India, Chartered, Mercantile, Lloyds, Alluhabad, and others. New Delhi : Imperial, Lloyds, Reserve Bank, Punjab National, United Commercial, and others*.  
AGENTS : *Thos. Cook & Son, New Delhi ; Grindlays*.  
BOOKSELLERS : *Chand & Son, Oxford Book and Stationery Co.*  
MUSEUM : Fort (2) ; *Municipal, New Delhi ; Central Asian*.  
NEWSPAPERS : *Statesman* (Delhi edn.), *Statesman House, Connaught Circus ; Hindustan Times, Indian News, Chronicle*.  
CHURCHES : *St James's, St Stephen's of Cambridge Mission, R.C. Church ; New Delhi : Cathedral of the Redemption, Wesleyan Church*.  
UNIVERSITY.  
MISSIONS : *S.P.G. and Cambridge, Baptist, Baptist Zenana, Methodist*.

DEOGARH (via Jakhlaun), 135 ; ancient temples.

DEOLALI, 30.  
HOTELS : *Coronation, Rugby*.

DEOLI, 130 ; D.B.K.

DERA GHAZI KHAN, 498 ; D.B.K.

DERA ISMAIL KHAN, 498 ; D.B.K., 2 R.H.

DIANBAD, 47 (R.) ; D.B.K. ; coal-field.  
BANK : *Imperial*.

DIANUSHKODI, 465 ; Port for Ceylon ferry.

DIHAR, 119 ; D.B.K. ; old capital, 151.

DIHARAMTAR, 357 ; Bombay Steam Navigation Launch daily.

DIHARMAVARAM, 397 (R.).



DHARMIPUR, 260 : R.H.  
 DHARMSALA, 272 : D.B. ; resort.  
 HOTEL : *Switzer's*.  
 DIARWAR, 308 : D.B. (5) K. ; Fort.  
 MISSION : *Kanarese Ewang.*  
 DHAULI, 331 : Asoka Rock Edict.  
 DHOLA, 187 (R.).  
 DHOLPUR, 151 (R.) ; D.B.  
 DHOND, 349 (R.) ; D.B.  
 DHONE, 305 (R.) ; D.B.  
 DHUBRI, 318 : D.B.K.  
 DHULIA, 33 (R.) ; D.B.K. ; on Bombay-Agra Road.  
 BANK : *Imperial*.  
 DIAMOND HARBOUR, 107 : R.H.  
 DIBRUGARH, 322 (R.) ; D.B.K. Club.  
 BANK : *Imperial*.  
 DICHIPALLI, 69 : 2 R.H. ; Brahman temple.  
 DIG, 268 : D.B. ; fortress.  
 DIGBOI, 322 : oil-field.  
 DIGHAHAT, 51 : Ganges ferry.  
 \*DILWARA (Mount Abu), 168 : Jain temples.  
 DINAPORE, 48 (R.) (R.R.) ; D.B.  
 DINDIGAL, 457 (R.) ; D.B.K. ; fort.  
 DIU (Portuguese), 198.  
 DIYATALAWA, 580.  
 DOKRI (for Mohenjodaro), 477 : pre-historic city.  
 DOMEL, 529 : D.B.K. ; customs post.  
 DONGARGARH, 113 (R.) ; R.H. ; hotel.  
 DORNAKAL (for Singareni), 377 (R.) ; Anglican Diocese.  
 DRONACHELLAM (see Dhone).  
 DUM DUM, 101 : aerodrome and hotel (small).  
 DWARKA, 200 : D.B. ; Brahman temples, port.

## E

ELEPHANTA IS., 21 : Brahman caves.  
 ELLICHIPUR, 109 : D.B.K.  
 ELLORA, 61-66 : D.B. ; State Guest House ; R.H. at Rauza (2 m.) ; caves.  
 ELLORE, 338 (R.) ; D.B.  
 BANK : *Imperial*.  
 ENGLISH BAZAR (for Gaur), 309 : D.B.  
 ENNUR (Ennore), 340 : D.B. ; seaside.  
 ERNAKULAM (Cochin), 435 : D.B.K. ; Guest House.  
 ERODE, 433 (R.) (R.R.) ; D.B.  
 BANKS : *Imperial, Canara, Indian*.  
 ETEWAH, 290 (R.) ; D.B.K. ; old city.  
 BANKS : *Imperial, Allahabad, Central*.  
 EVEREST, MOUNT, 315.

## F

FAGU, 261 : D.B. ; scenery : 12 m. from Simla.  
 FALTA, 107 : D.B. ; by river and rail from Calcutta.  
 FARDAPUR, 84 : 2 D.B.K., R.H. ; for Ajanta (3 m.).  
 FARIDKOT, 276 : R.H.  
 FARRUKHABAD, 290 : R.H.  
 BANK : *Imperial*.  
 FATEHGARH, 290 : D.B.K., R.H. ; fort.

FATEHPUR, 292 (R.) ; D.B.K., R.H.  
 FATEHPUR-SIKRI, 223-28.  
 FAZILKA, 276 : D.B.K.  
 FERROZPORE, 276 (R.) ; D.B.K., R.H. ; battlefields.  
 BANK : *Imperial* (in Cant.).  
 CHURCHES : *Church of England, Roman Catholic and Wesleyan in Cant. ; American Presbyterian Mission in the City*.  
 FORT SANDEMAN (in Zhob Valley).  
 483 : D.B.K.  
 FRASERPET (Coorg), 409 : on Cauvery R. ; D.B.K.  
 FRENCH ROCKS, 405.  
 FURKATING, 322 (R.) ; D.B.  
 FYZABAD, 234 : D.B.K., 2 R.H. (for Ajodhya), Oudh capital.  
 MUSEUM.  
 BANKS : *Imperial, Allahabad*.

## G

GADAG, 389 (R.) ; D.B. ; temple.  
 GADWAL, 395 : old city, fort.  
 GALIS, 594 : hill stations near Murree.  
 GALLE, 586 (R.) ; fort.  
 HOTEL : *New Oriental*.  
 STEAMSHIP AGENCIES : *Clan Line, Clark, Spence & Co. ; British India S.N. Co., E. Coates & Co. ; and Asiatic Steamship Co., John Black & Co.*  
 BANKS : *Mercantile, of India, Ltd., Bank of Ceylon*.  
 GANGTOK (Sikkim), 316 : D.B.  
 GANJAM, 336 : D.B.  
 GARHWA, 41 : ancient temples.  
 GAUHATI, 320 (R.) ; D.B.K. ; Museum, road to Shillong.  
 BANKS : *United Commercial of India, United of India*.  
 GAUR, 309 : old city.  
 GAWILGARH, 109 : fort.  
 GAYA, 44-46 (R.) ; D.B.K. ; landing-ground.  
 BANKS : *Imperial, Central, United*.  
 GERSOPPA FALLS, 399 : 2 R.H. ; scenery.  
 GHAZIABAD, 263 (R.) ; R.H. ; battle.  
 GHAZIPUR, 305 : D.B.K., R.H.  
 GHOOH, 313.  
 HOTEL : *Pines*.  
 GIBRALTAR, xxiv.  
 GIELKHOLA (Teesta Bridge), 312 : for Kalimpong.  
 GILGIT, 518 : D.B. ; accessible by air, permit required.  
 GINGEE, 445 : R.H. ; old fort.  
 GIR FOREST, 195 : lions.  
 GIRIDIH, 52 : D.B.K. ; coal-field.  
 GIRNAR MOUNTAIN, 101 : Jain temples.  
 GOA (Panjim), 362-66. British Consul at Mormugão.  
 HOTELS : *Republica, Crescent, New Central*.  
 Motors available for drive to Old Goa.  
 STEAMSHIP AGENTS : *B.I.S.N. Co., A. B. D. Souza (Mormugão) ; Bombay S.N. Co., Killick, Nixon & Co. (Mormugão) ; Goa Trading Co. (Nova Goa)*.

GOALPARA, 318 ; D.B.K. ; on Brahma-putra R.

GOALUNDO GHAT, 513.

STEAMERS (comfortable) daily mail service to Narainganj for Dacca ; and to Chandpur for Chittagong.

GOBARDHAN, 208 ; temples.

GODHRA, 201 ; R.H. ; in Panch Mahala.

BANK : *Imperial*.

GOKAK ROAD, 361 (R.).

GOKTEK, 550 ; D.B.K. ; high railway viaduct.

GOLCONDA, 373 ; fortress.

GONDA, 284 (R.) ; D.B.K., R.H.

GONDAL, 199 (R.) ; D.B. ; Guest House.

GONDIA, 111 (R.) ; D.B.K., R.H.

GOONA, 202 ; D.B.K.

GOOTY, 353 (R.) ; D.B. ; fort.

GOPALPUR, 336 ; seaside.

HOTELS : *Yatton Hall, Palm Beach*.

GORAKHPUR, 305 (R.) ; D.B.K., R.H.

BANKS : *Central, Imperial and Allahabad*.

GUDUR, 330 (R.) ; D.B.K.

GUJRANWALA, 404 (R.) ; D.B.K., 3 R.H. ; birthplace of Ranjit Singh.

BANKS : *Habib, Punjab National, National of Pakistan*.

GUJRAT, 496 ; D.B.K. ; battlefield.

GULBARGA, 351 ; D.B. ; fort.

GULMARG (Kashmir), 525.

HOTELS : *Nedou's, Golf View* ; Boarding houses, camping grounds.

BANK : *Lloyd's*.

GUNTAKAL, 353, 394 (R.).

GUNTUR, 396 (R.) ; D.B.K. ; capital Northern Circars.

BANKS : *Imperial, Indian*.

GURDASPUR, 270 ; D.B.K. ; Trimmu Ghat battlefield.

GURGAON, 184 ; D.B.K., R.H.

\*GUALIOR, 144-51 (R.).

The rly. sta. is about 1½ m. from Lashkar (New Town).

HOTELS : Hotel and Guest House opposite rly. sta., *Grand at Lashkar*.

CLUB : *Elgin*.

BANKS : *Imperial, Central, United Commercial*.

MISSIONS : *Methodist Episcopal, Methodist Zenana Mission, R.C. Church*.

MUSEUM : In Fort (Gujari Mahal).

GYANTSE (Tibet), 318 ; R.H.

GYARASPUR, 137 ; caves, colossus.

HARDOI, 283 (R.) ; D.B.

HARDWAR, 279 ; D.B.K. ; pilgrimages.

HARIHAR, 399 (R.) ; D.B. ; temple.

HARIPUR, 504 ; D.B.K. ; monument.

HARNAI, 483 (R.) ; D.B., R.H. ; for Loralai.

HARPALPUR, 141 (R.) ; for Nowgong and Khajuraho.

HASSAN ABDAL, 503 ; D.B.K. ; Lalla Rookh's tomb.

HAATHRAS, 200 (R.) ; R.H. ; fort.

BANKS : *Imperial, Central and Allahabad*.

\*HATTON, 577 (R.).

HOTEL : *Adam's Peak* (for Adam's Peak, q.v.).

BANK : *Hatton*.

MOTORS for Talawakelle to view the Devon and St Clair Falls ; and for Laxapana for ascent of Adam's Peak.

HAVELIAN, 504 (R.) ; for Abbottabad.

\*HAZARIBAGH, 46 ; D.B.K. ; via Hazaribagh Road.

HEHO, 544 (R.) ; D.B. ; for Taunggyi.

HENZADA, 556 (R.) ; D.B., 2 R.H.

HINDUBAGH, 483 ; chrome.

HINDUPUR, 397 (R.) ; old temple at Lepakshi.

HINGOLI, 69 (R.).

HISSAR, 275 (R.) ; D.B. ; cattle ranch.

HMAWZA (for old Prome), 555.

HOOGLY, 105 ; early settlements.

HOSDURGA ROAD, 399 ; for Marikanave Lake.

HOSHANGABAD, 131 ; D.B.K.

HOSPET (for Vijayanagar), 391 (R.) ; D.B. ; Apply to Stationmaster for conveyance.

HOTGI, 351 (R.).

HOTI MARDAN (for Shahbazgarhi), 507 ; R.H.

HOWRAH, 103.

HISPAW, 550 ; D.B.

HUBLI, 598 (R.) ; D.B. (3) K., R.H.

BANK : *Imperial*.

\*HYDERABAD (Deccan), 368-376.

HOTELS : *Percy's, Rock Castle*.

MUSEUM.

BANKS : *Imperial, Central, Bayoda, Canara, of India, Indian, etc.*

OSMANIA UNIVERSITY.

HYDERABAD (Sind), 471 (R.) ; D.B.K. ; fort, battlefields.

MISSIONS : C.M.S. and Church Schools.

BANKS : *Imperial, Central, Habib, National of Pakistan, Punjab National*.

BOOKSELLER : *Hyderabad Book Depot*.

## H

HAFLONG, 322 ; R.

HALEBID, 400 ; old capital, temples, Jain Bastis.

HAMBANTOTA, 588 ; R.H. ; for Tissamaharama, old city.

HAMIRPUR, 141 ; D.B.K., R.H.

HAMPI (Vijayanagar), 391-93 ; D.B.K. at Kamalapur, old capital.

HANAMKONDA, 376 ; D.B. ; temple.

HANSI, 275 ; D.B. ; fort.

HARAPPA (via Montgomery), 476 ; prehistoric city.

MUSEUM.

HARDA, 36 ; D.B.

## I

IDAR, 166 ; D.B.

IGATPURI, 30 (R.) ; D.B.

CHURCH : *Anglican*.

RAILWAY INSTITUTE.

IMPHAL (Manipur), 321 ; R.H.

\*INDORE, 121 (R.) ; D.B. ; Club and Reading Room.

HOTELS : *Indore*, near Rly. Sta. ; *The Lantern*, North Tukoganj.

BANKS : *Imperial, Central, United Commercial*.

ISHURDI, 515 (R.) ; D.B. ; for Pabna.

Hardinge Bridge over Ganges.

ITARSÍ, 36 (R.) ; D.B.K.

JACOBABAD, 480; D.B.K.; old frontier post.  
 JAFFNA, 599; R.H.; Dutch fort.  
 BANKS: *Bank of Ceylon, Mercantile of India.*  
 \*JAIPUR, 179-82 (R.); D.B.K.  
 AIRDROME.  
 HOTELS: *The New, Kaiser-i-Hind.*  
 BANKS: *Imperial, Hind, Jaipur, Punjab National, United Commercial.*  
 MUSEUM: *Albert.*  
 OBSERVATORY.  
 JAISALMER, 171; R.H.; via Barmer.  
 JAITPUR, 142; R.H.; fort.  
 JAIPUR, 325; D.B.K.; old capital of Orissa.  
 JAKHAL, 265 (R.).  
 JAKHLAUN, 138; R.H.; for Deogarh, temples.  
 JALALPUR, 497; probable Bucephala.  
 JALAMB, 103; D.B.  
 JALARPET, 410 (R.).  
 JALGAON, 33, 53; D.B. (2) K.; (for Ajanta Caves, 33 m.).  
 BANKS: *Imperial, Baroda.*  
 JALNA, 68; D.B. (for Assaye, 30 m.); old city.  
 JALPAIGURI, 312 (R.); 2 D.B.K.  
 BANKS: *Imperial, Central, United Commercial, etc.*  
 JAMALPUR, 303 (R.) (R.R.).  
 JAMMU TAWI, 271; D.B.K.  
 JAMNAGAR, 200.  
 JAMRUD, 510; Sikh border fort.  
 JAMSHEDPUR (Tatanagar), 116; steel works.  
 AIRDROME.  
 CLUBS: *Baldh, Goltmuri.*  
 BANKS: *Bank of India, Imperial, Central.*  
 JANGSHAIH, 400 (R.); D.B.; for Tatta.  
 JAORA, 124; D.B.  
 JAUNPUR, 285 (R.); D.B.K., R.H.  
 JESSORE, 516; D.B.K.  
 JETALSAR, 191 (R.).  
 JHALRAPATAN, 201; C.H., D.B.K.  
 JHANSI, 139-40 (R.); D.B.K., 2 R.H.; hotel.  
 BANKS: *Imperial, Allahabad, Central, Jwala.*  
 CLUB: *Jhansi.*  
 JHARSAGUDA, 114 (R.); R.H.  
 JHELUM, 409 (R.); D.B.K., R.H.  
 JHUSI, 42; ancient capital.  
 JIND, 265; D.B.  
 JODHPUR, 171-73; C.H.; aerodrome, fort.  
 MUSEUM: *Sardar.*  
 BANKS: *Imperial, Punjab National, United Commercial.*  
 JOGESHWAR, 24; Brahman Caves.  
 JOGINDARNAGAR, 271; hydro-electric station.  
 JUBBULPORE, 36-37 (R.); 2 D.B.; for Marble Rocks.  
 HOTEL: *Jackson's.*  
 BANKS: *Imperial of India, Allahabad, Central of India.*  
 MISSIONS: *C.M.S. (1854); C. of E.*

*Zenana, R.C. Church, Wesleyan and various American Missions.*  
 JULIANDUR, 267 (R.); D.B.K., R.H.; *Jubilee Hotel*; ancient city.  
 BANKS: *Imperial, Central, Allahabad.*  
 JUNAGADII, 188-90; D.B.K.; Guest House, Girnar Mountain, Asoka stone.  
 JUTOGH, 260.

## K

KACH (for Zinrat), 483; D.B.K. (May to October).  
 KAGHAN, 504; D.B.K.; hot weather resort.  
 KAIRA, 150; R.H.  
 KAITHAL, 259; R.H.; fort by lake.  
 KALABAGH, 505 (R.); Indus Bridge.  
 KALANAU, 271; R.H.; Akbar monument.  
 KALAW, 544; D.B.  
 HOTEL: *Kalaw.*  
 KALAWEWA, 593; great tank.  
 Accommodation at Government Bungalow on the Bund by arrangement beforehand with the Divisional Irrigation Engineer.  
 KALEWA, 563; road.  
 KALGHAT (Narbada), 33; D.B.K., R.H.  
 KALIMPONG, 312; D.B.K.  
 HOTEL: *Himalaya* (car available).  
 KALINJAR, 143; R.H.; fort.  
 KALKA, 259 (R.); D.B.  
 HOTEL: *Loerie's.*  
 KALPI (Bundelkhand), 110; R.H.; old city, battle.  
 KALSI, 279; D.B.; Asoka Rock edict.  
 KALYAN, 29 (R.).  
 KAMPTI, 111; D.B.K.  
 KANARAK (Black Pagoda), 335; R.H.  
 KANAUJ, 290; D.B.; old capital, battle.  
 KANDLA, 167; new seaport in Cutch.  
 \*KANDY, 575-77; old capital, Temple of the Tooth.  
 GOLF COURSE.  
 HOTELS: *Queen's, Suisse*, facing the lake.  
 CLUB: near *Mercantile Bank.*  
 BANKS: *Mercantile of India Ltd., National of India Ltd., Bank of Ceylon.*  
 MISSIONS: *C.M.S. etc., Christ Church, Trinity Church, College and Schools, St Paul's, Baptist Church, Wesleyan Church, Scots Kirk, St Anthony's Cathedral (R.C.).*  
 The Planters' Association of Ceylon (1854).  
 KANGRA, 272; D.B.K.  
 KANHERI, 24; Buddhist Caves.  
 \*KANPUR, 261 (R.) (R.R.); D.B.K., 2 R.H.  
 HOTEL: *Berkeley.*  
 CLUB: *Cowapore, Mall.*  
 BANKS: *Imperial, Allahabad, National of India, Chartered, Baroda, Central, Reserve Bank, Punjab National, United Commercial, etc.*  
 BOOKSELLERS: *Advani Bros.*  
 MISSIONS: the *S.P.G., Woman's Union Missionary Society of America,*



*Methodist Episcopal Mission, R.C. Church.*  
**KAPURTHALA**, 267 ; D.B.K.  
**KARA** (Currah), 293.  
**\*KARACHI**, 468-69 (R.) ; D.B.K.  
**AERODROME** (Telegram: *Airways, Karachi*).  
**HOTELS**: *Bristol, Sunnyside Rd ; Carlton, near Cantonment rly. sta. ; Beach Luxury, Queen's Rd. ; Central, Merewether Rd. ; De Luxe, Kutchery Rd. ; Grand, Malvi ; Metropole, Victoria Rd. ; North Western, Beaumont Rd. ; Palace, Kutchery Rd. ; Taj, Kutchery Rd.*  
*The K.L.M. Hotel and Speedbird House (BOAC) at the Air-port are both good and there is a very fair one in the Air-port building. The Gourmet and Shehzan restaurants are well reputed.*  
**BANKS**: *American Express Co., Bank of China, Bank of India, Afghan National, Canara, Central, Chartered, Eastern, Gillanders Arbuthnot, Grindlays, Habib, Mercantile, National of India, National of Pakistan, Mudim Commercial, Punjab National, David Sassoon, United Commercial and others.*  
**AGENTS**: *Cox & King, Eastern Express Co., Grindlays, Thor. Cook & Sons, American Express*  
**BOOKSELLER**: *Amalgamated News-agency.*  
**CAFES**: *Grand, New.*  
**CLUBS**: *Karachi, in Kutchery Rd. ; Union Jahn, in Victoria Rd. ; Sind, adjoining the Frere Hall (Library) ; Gymkhana, within five minutes' walk from Sind Club. Golf, Polo, Boat, Yacht, Racing.*  
**CHURCHES**: *Holy Trinity, St Paul's (Manora), St Patrick's, St Andrew's (Church of Scotland), Methodist Episcopal Church, R.C. Cathedral.*  
**MISSIONS**: *C.M.S., Methodist Episcopal.*  
**MUSEUM**: in Frere Hall.  
**NEWSPAPERS**: *Times of Karachi, Evening Star, Daily Gazette (1879), Dawn.*  
**STEAMSHIP AGENCIES**: *P. & O. British India S.N. Co., Mackinnon, Mackenzie & Co., M'Leod Rd. Direct weekly S.S. meet incoming and outgoing P. & O. steamers to and from Europe at Bombay. Weekly steamer to Persian Gulf ; coast steamer bi-weekly to Bombay. Ellerman, Hall, Ruckmell and City Lines, Forbes, Forbes, Campbell & Co., Ltd., corner of Bunder Rd. and Dunolly Rd. Anchor Line, Graham's Trading Co., M'Leod Rd. Bombay Steam Navigation Co., Killick, Nixon & Co., Bunder Rd.*  
**KAREPALLI**, 373 ; for Bhadrachellam Temple.  
**KARIKAL**, 449.  
**KARJAT**, 341 (R.R.) (2).  
**KARKAI**, 413 ; colossus.  
**KARLI** (Cave), 342 ; R.H. ; Buddhist.  
**KARNAL**, 258 ; D.B.K., R.H. ; battle.

**KARUR**, 433 ; D.B. ; fort, old Chera capital.  
**KARWAR**, 398, 414 ; D.B. (3) K.  
**KARWITARAIWAN**, 144 ; D.B. ; temples.  
**KASARA**, 30 (R.).  
**KASAUJI**, 260 ; D.B.K.  
**CLUB**.  
**PANDEUR INSTITUTE**.  
**KASHMIR**, 518-27.  
**KASIA**, 305 ; R.H. ; ancient city (Kusinagara), stupas.  
**KASIMBAZAR**, 307 ; D.B. at Berhampore.  
**KASUR**, 477 ; R.H. ; fort.  
**BANKS**: *Habib, Punjab National, National Bank of Pakistan.*  
**KATHIA**, 551 ; on Irawadi R.  
**KATHGODAM**, 282 (R.) (R.R.) ; D.B.K.  
**HOTEL**: *Railway.*  
**KATHIAWAR**, 135.  
**KATHIHAR**, 309 (R.).  
**KATMANDU** (Nepal), 304, via Raxaul.  
**KATNI**, 37 (R.) ; D.B.K., R.H.  
**BANK**: *Imperial.*  
**KATTADI**, 410 (R.) ; for Vellore.  
**KAUNIA**, 515 ; D.B.  
**KAUSHAMBI** (Kosam), 40 ; ancient city. Pabhoa (2 m.), rock inscriptions.  
**KAZIPET** (for Hanamkonda), 376 (R.) ; D.B.  
**KEAMARI**, 465 ; port of Karachi.  
**KELANI VALLEY**, 583.  
**KHAIRPUR MIR'S**, 472.  
**KHAJURAHO**, 143 ; D.B.K. ; ancient capital, temples and Museum.  
**KHAJURHA**, 292 ; R.H. ; battle.  
**KHAMGAON**, 103 ; D.B.  
**BANK**: *Imperial.*  
**KHANDAGIRI**, 326 ; R.H. ; Buddhist and Jain caves.  
**\*KHANDALA**, 342 ; R.H. ; scenery.  
**HOTEL**: *Khandala.*  
**KHANDWA**, 34 (R.) ; D.B.K.  
**BANK**: *Imperial.*  
**KHANEWAL**, 475 (R.) ; D.B., R.H.  
**KHARAGODA**, 186 ; salt works.  
**KHARAGPUR**, 321 (R.) ; D.B.  
**MISSION**: *Baptist.*  
**KHEWRA** (salt mines), 497 ; 3 R.H.  
**KHOJAK PASS**, 482.  
**KHOR**, 124 ; old temples 15 m. N.W. of Nimach.  
**KHULNA**, 516 ; round trip.  
**KHURDA ROAD**, 331 (R.) ; D.B.K. ; for Ilhubaneshwar.  
**KHUSHAB**, 498 (R.) ; D.B. ; ancient city.  
**KHUSHALGARH**, 504 ; R.H. ; Indus bridge.  
**KHYBER PASS**, 500-12 ; special permits.  
**KINCHINJANGA PEAK**, 313.  
**KINDAT** (Chindwin), 563 ; pagoda, northernmost settlement.  
**KIRKEE**, 344 ; battle.  
**KODAIKANAL**, 458.  
**HOTEL**: *Carlton, Holiday Home.*  
**Boarding houses, scenery.**  
**KODARMA**, 46 ; D.B. ; for Hazaribagh.  
**KOHAT**, 504 (R.) ; D.B.K., 3 R.H.  
**KOHIMA**, 321.  
**KOILPATTI**, 462 ; D.B. ; Jain statues.  
**KOLAR GOLDFIELDS**, 410 ; D.B.K.  
**Circuit House** at Robertsonpet.

\***KOLHAPUR**, 360 ; D.B.K., R.H. ; Guest House ; forts. Irwin Museum, armoury.  
**KONDAPALLI**, 378 ; R.H. ; fortress.  
**KONKAN**, 340.  
**KOPPAL**, 391 ; forts.  
**KOTAGIRI**, 437.  
**HOTELS**: *Blue Mountain, Beautiful Manor.*  
**Club**: scenery.  
**KOTAH**, 202 (R.) ; C.H., D.B.K. ; Chabhal bridge.  
**KOTDWARA** (for Lansdowne), 250 ; D.B.K.  
**KOTRI**, 470 (R.) ; D.B.  
**KOTTAYAM**, 440 ; D.B.  
**Anglican Cathedral.**  
**KRISHNAGAR**, 306 ; D.B.  
**KRISHNAGIRI**, 432 ; D.B. ; fort.  
**KUDRA**, 43 ; D.B. ; for Sbergarh fort, 16 m.  
**KULTI**, 47 ; industrial centre.  
**KULU**, 273.  
**HOTEL**: *Mayflower.*  
**KUMBAKONAM**, 450 (R.) ; D.B. ; temple.  
**BANKS**: *Imperial, Central, Indian, Indian Overseas.*  
**KUNDIAN**, 498 (R.).  
**KURDUWADI**, 350 (R.) ; D.B.  
**KURNOOL**, 395 ; D.B. ; fortress on Tungabhadra R.  
**KURSEONG**, 313 (R.) ; D.B.  
**HOTEL**: *Clarendon.*  
**Boarding houses, Club, Tea estates.**  
**Tuberculosis Sanatorium.**  
**KUTCH**, see **CUTCH**, 185.  
**KURUKSHETRA**, 258 ; legendary battlefield.  
**KUTTALAM**, 463 ; D.B. ; waterfalls.  
**KYAUKPYU**, 561 ; 2 R.H.  
**KYAUKSE**, 544 (R.) ; D.B., R.H. ; pagoda.

## L

\***LAHORE**, 424-94 (R.).  
**AERODROME**: Flying Club.  
**HOTELS**: *Falett's, Queen's Rd. ; Strife's, The Mall ; Braganza's, near station, etc.*  
**CLUBS**: *Punjab, Gymkhana.*  
**BANKS**: *Imperial, Baroda, Central, Gilanders, Arbuthnot, Grindlays, Habib, Muslim Commercial, National of Pakistan, Allahabad, Commercial of India, Lloyds, National of India, Punjab National and others.*  
**AGENTS**: *Grindlays.*  
**BOOKSELLERS**: *Rama Krishna & Son, Oxford Book and Stationery Co., Punjab Religious Book Society, Utr Chand Kapur.*  
**NEWSPAPERS**: *Civil and Military Gazette, Pakistan Times.*  
**CHURCHES**: *Cathedral, R.C. Cathedral, Presbyterian, Wesleyan, Scotch.*  
**MISSIONS**: *C.M.S., St. John's Divinity School, Zenana Mission and Trinity Church, American Presbyterian, Forman College and Church, R.C. Cathedral.*  
**MUSEUMS**: *Central, Fort.*  
**UNIVERSITY.**

**LAKKANDI**, 390 ; temples.  
**LAKSAM**, 515, 517 (R.) ; D.B.  
**LALA MUSA**, 496 (R.) ; D.B., R.H.  
**LALGOLA GHAT**, 303 ; D.B.  
**LALITPUR**, 138 ; D.B.K., R.H.  
**LALMANIRHAT**, 515 (R.).  
**LANDI KOTAL**, 511.  
**LANSIDOWNE**, 250 ; D.B.K., R.H.  
**LARKANA**, 475 ; D.B.  
**BANK**: *Habib.*  
**LASALGAON**, 33, for Chandor hill fort, 14 m.  
**LASHIO**, 550 ; D.B. (4), R.H.  
**AERODROME.**  
**LASWARI**, 184 ; battle.  
**LAURIYA NANDANGARH**, 304 ; Asoka lat.  
**LEH** (Ladakh), 525.  
**LETPADAN**, 556 (R.).  
**LIHAKSAR**, 277 (R.).  
**LIMBDI**, 187.  
**LINGAMPALLI**, 388 ; R.H. ; cave temples, for Patancheru, 5 m. N.W.  
**LODIHRAN**, 474 (R.).  
**\*LONAVLA**, 342 (R.) ; for Karli Cave.  
**HOTELS**: *Lonala, Woodlands, Hamilton.*  
**LONDA**, 302 (R.).  
**LORALAI**, 483 ; D.B.K.  
**\*LUCKNOW**, 293-301 (R.).  
**HOTELS**: *In Abbott Rd., Royal ; in Clyde Rd., Carlton, etc.*  
**RESTAURANT**: *Hakwan's Criterion.*  
**CLUBS**: *United Service, Mohammed Bagh, Cantonments.*  
**BANKS**: *Imperial, Allahabad, Central, Punjab National, United of India, United Commercial.*  
**BOOKSELLERS**: *Lucknow Publishing House, Upper India Publishing House.*  
**CHURCHES**: *Christ Church, R.C. Church, American Methodist Episcopal Church.*  
**HOSPITALS**: *King George's Medical Coll. and Hosp., and others.*  
**MISSIONS**: *C.M.S., Methodist Episcopal of U.S.A., R.C. Churches.*  
**MUSEUM** (Ajib Ghar) is closed at 3.30 and on Fridays. *Residency.*  
**NEWSPAPER**: *Pioneer* (1866) formerly published Allahabad.  
**THEATRES**: *Prince of Wales Theatre and Cinema, Elphinstone Picture Palace.*  
**LUDHIANA**, 265 (R.) ; D.B.K. ; battlefields.  
**BANKS**: *Imperial, Central, Allahabad, Punjab National.*  
**MISSIONS**: *American Presbyterian* (1852), *Medical and Zenana.*  
**LUNDING**, 321 (R.) ; D.B.  
**LYALLPUR**, 495 (R.) ; D.B.K.  
**AGRICULTURAL MUSEUM.**  
**BANKS**: *Imperial, National of India.*

## M

**MADAMPE**, 550 ; Coco-nut Research.  
**MADDUR**, 404 (R.) ; for Cauvery Falls, 30 m., temples.  
**\*MADRAS**, 414-21. Central Station (R.) ; Egmore (R.) (R.R.) (10).  
**AERODROME**: (Mecambakam) Flying Club.

- HOTELS:** *Connemara, Ambassador, in Mount Rd.*
- AGENTS:** *Thos. Cook & Son, 1-35 Mount Rd.; Parry & Co., Beach (Agents for Cox & King); Binny & Co., Armenian St. (Agents for Grindlays).*
- BANKS:** *Imperial, Mount Road and Beach; Chartered, Australia and China, Esplanade; Mercantile, First Line Beach; National, First Line Beach; Eastern, Broadway; Central, Broadway. Also Banks of Mysore, Bank of Baroda and Bank of India, Canara Bank, Gillanders Arbuthnot, Grindlay's Bank, Habib Bank, Lloyds, Indian Overseas, Palai Central, Punjab National, United Bank of India, United Commercial Bank and Reserve Bank of India.*
- BOOKSELLERS:** *Higginbothams, Mount Rd.; Aubbiah Chetty & Co., Madras News Agency, Mahadewan, Rochouss & Sais.*
- CLUBS:** *Madras, on Mount Rd. The Adyar Club admits ladies as well as gentlemen; it is 3 m. S. of Madras Club; in its grounds the Madras Boat Club, Gymkhana (Island); Madras Cricket Club and grounds, Chepauk; Cosmopolitan, Union, Mount Rd.; United, George Town; Willingdon, Egmore (ladies); Royal Madras Yacht.*
- CHURCHES:** *Anglican: St George's Cathedral and others. Presbyterian: St Andrew's, Egmore. R.C.: Cathedrals, Armenian St. and San Thomé.*
- UNIVERSITY.**
- RESTAURANTS AND CONFECTIONERS:** *Bonotto, Mount Rd.; Harrison & Co., Broadway, Georgetown.*
- CONSULS:** *U.S.A., Mercantile Bank Building, First Line Beach. France, and Belgium, c/o Walker & Co., Beach. Other nations also represented.*
- LIBRARIES:** *Connemara Public, Egmore; Literary Society, College Rd., Nungunbaukum; Theosophical Society, Adyar.*
- MARKETS:** *Moore Central near Central rly sta.; Smithfield.*
- MISSIONS:** *The S.P.G. and C.M.S., Church of Scotland, Lutheran, Wesleyan, American Baptist and others.*
- MUSEUMS:** *Government, Victoria Technical Institute.*
- NEWSPAPERS:** *Daily Papers: The Mail, The Indian Express, The Hindu.*
- STEAMSHIP AGENCIES:** *P. & O. and British India S.N. Co., Binny Co., Armenian St.; Asiatic S.N. Co., Best & Co., Beach. For Coast Ports, Calcutta, Burma, Andamans, etc.; Clan Line, Gordon Woodroffe & Co., Beach; Ellerman's City and Hott Lines, Best & Co., Beach; Bibby Line (Burma and Liverpool, via Colombo), Gillanders Arbuthnot & Co., Beach.*
- MADURA, 458-62 (R.) (R.R.) (11); D.B.K.; temples, Jain caves.**
- BANKS:** *Canara, Indian.*
- CLUB:** *Madura, 2½ m. from the rly. sta.*
- MAGWE, 555; 2 R.H.**
- \*MAHABALESHWAR, 355.**
- HOTELS:** *Frederick's, Race View Hotel, and others.*
- CLUB with bedrooms attached.**
- GOVERNMENT MAIL MOTOR CONTRACTORS:** *Chinoy & Co.*
- MOTOR CARS from Poona in 4½ hrs.**
- Tel. address for inquiries regarding cars or seats:** *Autocar, Poona and Autocar Mahabaleshwar.*
- MAHABALIPURAM (Seven Pagodas), 428-31; R.D.; Pallava cave temples.**
- MAHABAN, 206; ancient city.**
- MAHASU, 261.**
- MAHIBUNAGAR, 395 (R.); D.B.K., R.H.**
- MAHE, 441.**
- MAHENDRAGIRI HILL, 336; temples, pillar.**
- MAHESHWAR, 119; prehistoric site.**
- MAHMUD KOT, 495 (R.); for Indus ferry.**
- MAHOB, 142; D.B.K., 2 R.H.; ancient city.**
- MAHULI, 359; temples.**
- MALABAR, 435, 463.**
- MALAPPURAM (Moplah), 440.**
- MALAVLI, 342; R.H.; for Karli and Bhaja Caves.**
- \*MALDA, 309 (for English Bazar, Gaur and Pandua).**
- MUSEUM.**
- MALER KOTLA, 267; D.B.**
- MALKAPUR, 103; D.B.K.; for Buldana, 23 m.**
- MALKHER ROAD, 367; for Malkhed, Chalukyan capital.**
- MALOT, 407; fort, 20 m. from Pind Dadan Khan.**
- MALPE, 443.**
- MALTA, xvi.**
- MALVALI, 404; D.B.; battle.**
- MANAAR, 591; R.H.; Dutch fort.**
- MANAMADURAI, 464.**
- MANANTODDY (Wynaad), 442; D.B.**
- MANCHHAR LAKE, 477, via Hubak Rd.**
- Apply to Stationmaster for transport and shikari.**
- \*MANDALAY, 544-49 (R.) (R.R.) (5); 3 R.H.**
- BANK:** *United Commercial.*
- MISSIONS:** *Winchester Brotherhood (Anglican); American Baptist, Wesleyan, R.C.*
- MUSEUM.**
- MANDAPAM, 465 (R.); R.H.**
- Medical examination for Ceylon.**
- MANDASOR, 124; D.B.; ancient city, pillars.**
- MANDHATA (Omkarji), 117; ancient temples, via Mortakka, 6 m.**
- MANDI, 273; D.B.K.**
- MANDLA, 112; D.B.K.; old Good capital.**
- MANDOR, 173; old capital of Jodhpur.**
- MANDU, 119; R.H.; old capital of Malwa. Apply to Diwan of Dhar for facilities.**
- MANDVI, 185; port of Cutch.**



MANGALORE, 443 (R.) (R.R.) (1);

D.B.K., R.H.

BANKS: *Imperial, Central, Canara, Indian, Indian Overseas, Palai Central.*  
CHURCH: *R.C. Cathedral.*

MANGI, 483; riding road to Zisrat, 21 m.

MANICKGARH, 377; Gond fortress.

MANIKPUR, 37; R.H.

MANIPUR ROAD (for Imphal), 321 (R.);

R.H.

MANKIALA, 499; stupas.

MANIYACHI, 462 (R.).

MANIAD, 58 (R.) (R.R.); D.B. (2)  
K.; for Ankai fort (3200 feet) and  
caves.

MANSEHRA (Kashmir), 527; D.B.K.,  
R.H.; Asoka edict.

MARDAN, 507; D.B.

MARGHERITA, 322; D.B.; colliery.

MARIANI, 522 (R.); D.B.

MARI INDUS, 505 (R.); Indus  
Bridge.

MARSEILLES, xvi.

MARTABAN, 557 (R.); D.B. (3); ferry  
to Moulmein.

MARTAND (Kashmir), 524; old city  
and temple.

MARWAR JUNCTION, 171 (R.); D.B.

MASHOUBRA, 261.

HOTEL: *Gable's.*

MASKI, see Raichur.

MASULIPATAM, 339; D.B.; English  
settlement.

BANK: *Imperial.*

MATALE, 502; cattle centre.

MATHERAN, 341; resort from  
Bombay.

HOTELS: *Lords, Rugby.*

MATUGAMA, Rubber Research.

MAU-RANIPUR, 141; D.B., R.H.; fort.

MAWLAIK (Chindwin), 563; 2 R.H.

MAYAVARAM, 449 (R.); D.B.K.

\*MAYMYO, 550 (R.); D.B.; Botanical  
Garden.

MEERUT, 263; R.H.; large military  
station.

BANKS: *Imperial, Allahabad, Central,  
Punjab National.*

CHURCHES: *St John's (C.E.), Wesleyan,  
R.C.*

MISSIONS: *C.M.S., Zenana, Methodist  
Episcopal, R.C.*

MEIKTILA, 543; 2 R.H.

MERCARA, 409; C.H.; D.B.; fort.

MERGUL, 560; D.B. (4); pearls.

MERTA, 173; battle.

METTUR, 432; Cauvery barrage.

METTUPALAIYAM, 434 (R.); D.B.;  
Nilgiri Mountain Railway, warmer  
clothing required.

\*MIHOW, 119 (R.); D.B.K.; for Mandu  
and Bagh caves.

MIAN MIR, 493; D.B.K.

MIANI (Sind), 472; battle.

MICHINI KANDAO (Khyber Pass),  
511; view over Afghanistan.

MIDNAPORE, 324; D.B.K.

MISSIONS: *American Baptist, S.P.G.,  
R.C.*

MIHINTALE, 505; R.H.; stupas.

MINRU, 555; mud volcanoes.

MINGALADON, 538; aerodrome of  
Rangoon.

MINGUN, 549; pagoda, bell.

MINHLA, 555; Burmese fort.

MINNERIYA, 599; ancient reservoir,  
also via Habarane.

MIRAJ, 360 (R.); D.B.

MIRANPUR KATRA, 281; battle in  
Rohilla War.

MIRPUR KHAS, 472 (R.); stupa.

MIRZAPUR, 42; D.B.K., R.H.

CLUB.

BANK: *Allahabad.*

MOGAUNG, 551; for jade mines, 60 m.

MOGOK (ruby mines), 552; D.B.K.

MOGHUL-SARAI, 43 (R.); D.B. (4),  
R.H.

MOHENJODARO, 477; R.H.; pre-  
historic city, stupa, Museum.

MOKAMEH, 51 (R.); D.B.

MOMINABAD, 69; via Purli Vajjnath,  
14 m.; Brahman and Jain caves.

MONGHYR, 303; D.B.; fort.

MONTGOMERY, 476 (R.); D.B.K., for  
Harappa.

BANKS: *Imperial and Punjab.*

MONTPEZIR CAVES (Brahman), 25;  
via Borivli.

MONYWA (Chindwin), 563.

MORADABAD, 280 (R.) (R.R.); D.B.K.,  
R.H.

BANKS: *Imperial, Allahabad, Central.*

MORMUGÃO, 362; port.

HOTEL: *Antico Palacio.*

British Consul.

MORTAKKA, 117; R.H.; for Omkarji.

MORVI, 210.

\*MOULMEIN, 557; R.H. (8); pagodas,  
caves.

BANK: *United Commercial.*

\*MOUNT ABU, 168; D.B.

HOTEL: *Rajputana.*

CLUB: *Rajputana.*

MISSION: *C.M.S.*

MOUNT LAVINIA, 572; seaside.

HOTEL: *Grand.*

MUDI, 276; D.B.; battle.

MUKTAGIRI, 109; Jain temples, 7 m.  
N. of Ellichpur.

MULTAN, 474 (R.); D.B.; fort.

BANKS: *Habib, Muslim Commercial,  
National of Pakistan.*

MUMBRA, 27; scenery.

MUNNAR, 453; D.B.; scenery.

CLUB.

MURREE, 500; D.B.K., R.H.

HOTELS: *Cecil, Brightlands and others.*

CLUB: *Rawalpindi (Murree Branch).*

BANKS: *Imperial, National of Pakistan  
and others.*

Various schools and convents.

MURSHIDABAD, 307; D.B. at Ber-  
hampore, palace, gun.

MUSSOORIE, 279; R.H.

HOTELS: *Savoy, Charleville, Hakim's  
Grand, Cecil and others.*

CLUB: *Himalaya, Happy Valley.*

BANKS: *Imperial, Allahabad, Punjab  
National.*

CHURCHES: *Christ Church (Anglican),  
Scotch, R.C. and Union Church.*

NEWSPAPER: *Mussoorie Times.*

Many schools.

MUTTRA, 203-06 (R.) (R.R.); D.B.,  
R.H.; ancient city.

**HOTEL.**  
**MUSEUM:** *Curzon* (Kushan period).  
**BANKS:** *Imperial of India, Allahabad, Central.*  
**MISSIONS:** *C.M.S., Methodist Episcopal, Wesleyan, R.C. Church.*  
**MUZAFFARABAD, 384;** D.B.K. The headquarters of the Azad Kashmir Government.  
**MUZAFFARGARH, 498;** D.B.K.  
**MUZAFFARPUR, 304;** D.B.K.  
**BANKS:** *Imperial, Central.*  
**MYINGYAN, 552.**  
**BANK:** *Imperial.*  
**MYITKYINA, 550;** R.H.; scenery.  
**MYMENSINGH, 515 (R.);** D.B.; jute centre.  
**BANKS:** *Imperial, Central, Muslim Commercial, National of Pakistan, United of India.*  
**MYOHAUNG, 561;** old city, pagodas.  
**MYONAUNG, 556;** pagoda.  
**\*MYSORE CITY, 405 (R.);** D.B.K.  
**Hotels:** *Metropole, Carlton.*  
**MUSEUM.**  
**BANKS:** *Mysore, Canara, Indian, etc.*

N

**NABA (Burma), 550 (R.);** for Katha and Bhamo.  
**NABHA, 205.**  
**NADIA, 306;** old city (Nabadurip).  
**NADIAD, 159;** R.H.  
**BANK:** *Imperial.*  
**NAGARCOIL, 463;** D.B.K.; 8 m. from Cape Comorin.  
**NAGARJUNIKONDA, 396;** Buddhist. **MUSEUM.**  
**NAGDA, 201;** on Chambal river.  
**NAGINA, 280;** D.B.K.; ebony work.  
**NAGORE, 453;** old Dutch settlement.  
**NAGPUR, 110 (R.);** D.B.  
**Hotels:** *Mount, Palace.*  
**CLUB:** *Central Provinces.*  
**BANKS:** *Imperial, Allahabad, Canara, Central of India, United Commercial.*  
**CHURCH:** *Anglican Cathedral.*  
**UNIVERSITY.**  
**MISSIONS:** *Church of Scotland, R.C. Church, Scottish Episcopal Mission.*  
**HOSPITALS:** *Mayo, Murre Memorial, Dufferin (Women).*  
**NEWSPAPER:** *The Daily News.*  
**MUSEUM:** *Central.*  
**NAINI JUNCTION, 38 (R.);** for Allahabad.  
**NAINI TAL, 282;** R.H.  
**Hotels:** *Metropole, Royal, Grand, Waldorf Astoria, Cecil, Chalet, Valeria's Restaurant.*  
**CHURCHES:** *St John in the Wilderness (Anglican); St Francis (R.C.).*  
**CLUBS:** *Naini Tal, near St John's Church; Indian, on the N. Mall; A.F.I., near the "Flats"; Boat.*  
**BANKS:** *Allahabad, Imperial.*  
**NEWSPAPER:** *Lake Zephyr.*  
**RAMSAY HOSPITAL.**  
**MUNICIPAL MARKETS** at Telli Tal and Malli Tal.  
**NAINPUR, 112 (R.);** D.B.K.  
**NAJIBABAD, 280 (R.);** D.B.K.

**NALANDA (Bihar), 51;** R.H.; ancient monastery. **Museum** (late Gupta).  
**NALANDA (Ceylon), 592;** R.H.; fortress.  
**NALATIGIRI, 525;** R.H.; via Jagatpur Junction, Buddhist caves.  
**NANDANA, 497;** old city.  
**NANDER, 69 (R.);** D.B.; Sikh Gurudwara.  
**NANDIDRUG, 397;** fortress.  
**Hotel:** *Cubbon Bungalow.*  
**NANDYAL, 396;** 2 R.H.  
**BANK:** *Imperial.*  
**NANJANGUD, 409;** temple.  
**NARAYANGANJ, 513;** D.B.; jute centre.  
**BANKS:** *Imperial, Central, Habib, Hind, Muslim Commercial, National of India, National of Pakistan, United of India.*  
**NARNAUL, 184;** battle in 1857.  
**NARORA, 281;** Ganges barrage.  
**NARWAR, 151;** fortress.  
**NASIK ROAD (5 m. to Nasik), 30-32 (R.);** D.B.  
**TRAMWAY** to City, 8 annas.  
**HOTEL.**  
**BANK:** *Imperial.*  
**MISSION:** *C.M.S. at Sharanpur.*  
**CLUB:** *Royal Western India Golf, accommodation for temporary members.*  
**NASIRABAD, 130;** D.B.  
**NAVSARI, 153;** R.H.; Parsi Settlement.  
**NEGAPATAM, 453 (R.) (R.R.) (2);** port.  
**NEGOMBO, 589;** 2 R.H.; Dutch Settlements.  
**NELLORE, 339;** D.B.K.; fortress.  
**BANKS:** *Imperial, Indian.*  
**NERAL (for Matheran), 341 (R.).**  
**NILGIRI HILLS, 435-37.**  
**NIMACH, 124 (R.);** D.B.K., for Khor Temples, 15 m.  
**CLUB.**  
**NIRA, 355,** for Lloyd Dam.  
**NOAKHALI, 517;** D.B.K.  
**NOWGONG (Assam), 321;** D.B.  
**NOWGONG (Bundelkhand), 141;** D.B.K., R.H.; 10 m. from Harpalpur.  
**NOWSHERA, 506;** D.B.K., R.H.  
**Hotel:** *The George.*  
**CLUB.**  
**NUSHKI, 482.**  
**\*NUWARA ELIYA, 578.**  
**Hotels:** *The Grand, St Andrew's and others. Also Carlton and other Boarding Houses.*  
**CLUBS:** *Hill, United, Golf.*  
**BANK:** *National of India.*  
**Golf Course,** excellent.  
**NYAUNGU, 552;** R.H.; for Pagan, old city.

O

**OLAVAKKOT, 437;** D.B.; fort.  
**ONGOLE, 339 (R.);** D.B.  
**\*OOTACAMUND, 435-37 (R.) (R.R.) (3).**  
**Hotels:** *Savoy, Cecil, also several Boarding Houses.*  
**CLUBS:** *Ootacamund, Gymkhana, Golf.*  
**BANK:** *Imperial.*

## OOTACAMUND—Contd.

NURSING HOMES: *Raman Tata, Willingdon, Nilgiri.*  
 Various schools and convents.  
 NEWSPAPER: *South of India Observer.*  
 ORAI, 140 (R.); D.B.K., R.H.  
 ORCHHA, 141; fortress.  
 ORISSA, 326.  
 OSMANABAD, 351; Jain and Brahman caves.

## P

PABBI, 507; R.H.; for Cherat, 23 m.  
 PACHMARHI, 35.  
 HOTEL: *Pachmarhi.*  
 Boarding Houses.  
 Tel. address of Motor Service, *Mallagents, Pipariya.*  
 PAGAN, 552; R.H.; old city, pagodas, Museum.  
 PAIUR, 54; 2 R.H.; on Ajanta route.  
 PAITHAN, 68; D.B.; Andhra capital.  
 PAKOKKU, 562; on Irawadi river.  
 PAK PATTAN, 476; D.B.; for Suleimanke barrage, 10 m.  
 PALANICOTTA, 463; D.B.  
 MISSIONS: *C.M.S. Training Institution, Schools, Sarah Tucker Institution, Tamil Mission Church.*  
 PALAMPET, 377; lake, temples.  
 PALAMPUR (Kangra), 272; D.B.K.; Brahman temples.  
 PALANPUR (Rajputana), 167 (R.); D.B.  
 PALETWA, 561; R.H. (2); sport.  
 PALEZAGHAT, Ganges ferry to Digbaghat.  
 PALGHAT, 437; D.B.K.  
 PALITANA, 167; for Satrunjaya Mountain, Jain temples.  
 PALNI, 457; D.B.K.; temple.  
 PAMBAN, 465; viaduct to Rameswaram Island.  
 PANCHGANI, 355.  
 HOTELS: Boarding houses.  
 PANDHARPUR, 350; D.B.; temple.  
 PANDU, 320 (R.); Brahmaputra Ferry.  
 Motor Service to Shillong.  
 PANDUA (Hooghly), 52; battle, monument.  
 PANDUA (Malda), 311; old city.  
 PANHALA, 360; old fortress.  
 PANIPAT, 256; D.B.K., 2 R.H.; three battles.  
 PANJIM, see Goa.  
 PANYAM, 396; D.B.; for Banganapalle.  
 PARACHINAR (Kurrum Valley), 505.  
 PARASNATH, 46; R.H.; Jain temples.  
 PARBATIPUR, 515 (R.); D.B.  
 PARTABGARH, 283 (R.); D.B.K., R.H.  
 PATAN (Anhilwara), 167; ancient capital.  
 PATAN SOMNATH, 195; R.H.; ancient temple.  
 PATANCHERU, 365; D.B.; colossal Jain statues.  
 PATHANKOT, 271 (R.); D.B.K., R.H.; fort.  
 PATIALA, 265; D.B.K. Guest House.  
 \*PATNA, 44-51 (R.); D.B.; ancient Pataliputra, Museum.  
 HOTEL: *Grand.*  
 UNIVERSITY.  
 MISSIONS: *Baptist, Zenana, R.C. Church.*  
 BANKS: *Imperial, United of India, United, Commercial Bank, Allahabad, Central.*  
 NEWSPAPERS: *The Indian Nation, Hindustan Review.*  
 PATTADAKAL, 359, via Badami, 10 m.; Brahman and Jain temples.  
 PEGU, 542 (R.); D.B. (3); pagodas, Club.  
 PENUKONDA, 596-97; D.B.; near Anantapur, fort.  
 PERADENIYA, 574; R.H.; botanical garden and University.  
 PERIM, xxxii.  
 PERIYAR, 440; lake, scenery.  
 PESHAWAR, 507 (R.); D.B.K.  
 HOTELS: *Dean's, Green's.*  
 CLUB: near the Church.  
 BANKS: *Afghan National, Grindlays, Habib, Muslim Commercial, National of Pakistan, Punjab National.*  
 CHURCHES: *St John's (C.E.), St Michael's (R.C.).*  
 EDWARDEN COLLEGE.  
 READING HOSPITAL.  
 NEWSPAPER: *Khyber Mail.*  
 MISSIONS, see p. 507.  
 MUSEUM: *Victoria Memorial (Budhist).*  
 PEZU, 505; D.B.K.  
 PHILLAUR, 267; R.H.; fort.  
 PHULERA, 179 (R.).  
 PILIBHIT, 251 (R.); D.B.K., R.H.  
 PIND DADAN KHAN, 497; D.B.  
 PIPARIYA, 35; D.B.; for Pachmarhi.  
 PIPRAWA, 305; stupa.  
 PLASSEY, 306; R.H.; battle monument.  
 PODANUR, 457 (R.) (R.R.) (2).  
 POLIACHI, 457; D.B.; for Anamalai Hills.  
 POLLIBETTA, 410.  
 CLUB.  
 POLLIORE, 427; battle.  
 POLONNARURAWA, 598; R.H.; ancient city, dagobas.  
 PONDICHERY, 445; D.B.  
 HOTELS: *Grand Hôtel de l'Europe, Rue Suffren; L'Alsacien, Rue de Bussy.*  
 STEAMSHIP AGENTS: *B.J.S.N. Co., Agent, M. Gallois Montbrun, Rue d'Orléans.*  
 The R.I. Steamers from Madras to Singapore call at Pondicherry, but not the steamers to and from Europe.  
 BANK: *Banque d'Indo-Chine (Madras Agents, National Bank of India; London Agents, National Provincial Bank).*  
 As Pondicherry has now (October 1954) been incorporated in India, Indian banks will also presumably extend their operations to this former French territory.  
 PONNANI, 440; Moplahs.  
 PONNERI, 339; for Pulicat, Dutch Settlement, 10 m.  
 \*POONA, 344-49 (R.).  
 HOTELS: *Wellesley, Napier, Poona.*  
 BANKS: *Imperial, Baroda, India, Central, United Commercial.*



CHURCHES: *Anglican, Church of Scotland and Roman Catholic.*

CLUBS: *Poona, Golf Club* (good, full course).

NEWSPAPERS: *Deccan Herald and Evening Dispatch.*

MISSIONS: There are several Missions and Schools, Anglican, Scottish and American.

MUSEUMS: *Lord Ray, Bharata Mandala* (Maharatta).

\*PORBANDAR, 193; D.B.K.; port, ancient city.

BANK: *Imperial.*

PORT SAID, xxviii.

PORT SUDAN, xxxi.

PORTO NOVO, 447; battle.

PROME, 555 (R.); D.B.K., R.H.; ancient city, pagodas.

PUDUKOTTAI, 453; D.B.K.; Museum.

\*PURI (Jagannath), 331; D.B., C.R.; Brahman temples.

HOTELS: *Bengal-Nagpur Rly.*

GOLF LINKS.

RAGHUNANDAN LIBRARY.

PURLI VAIJNATHI, 367; temple.

PURNA, 69 (R.), for Aundha temple.

PURNEA, 312; D.B.K.

CLUB.

BANK: *Imperial.*

PURULIA, 115 (R.); D.B.K.

PUSA, 304; botanical research.

PUSHKAR, 178; D.B.; sacred lake.

PYINMANA, 543.

Q

QUETTA, 481 (R.); D.B.K. excellent.

HOTEL: *Chiltan.*

CLUB: *Quetta.*

BANKS: *Grindlays, Habib, National of Pakistan, Punjab National.*

CHURCHES: *Anglican, R.C., Methodist.*

MISSIONS: *C.M.S. and Zenana.*

MUSEUM.

QUILON, 464 (R.); D.B.K.; ancient city.

R

RAE BARELI, 253 (R.); D.B.K., R.H.; fort.

BANK: *Allahabad.*

RAICHUR, 352 (R.); D.B.; fort, for Maski, 65 m. S.W.

RAIPUR, 113 (R.); D.B.

MUSEUM.

BANKS: *Imperial, Allahabad, Central.*

RAIWIND, 477 (R.).

RAJAGRIHA, 51; ancient capital, Museum.

RAJAMUNDRY, 335 (R.); Godavari barrage.

BANK: *Imperial.*

RAJKOT, 199; D.B.K.

MUSEUM: *Watson* (Kathiawar).

BANKS: *Imperial, Indian.*

RAJMAHAL, 302; D.B.K.; old capital.

RAJPUR, 279.

HOTELS: *Chapman's, Denis Dale, Ellenborough, Imperial, Carlton.*

The motor road from Dehra Dun runs to a point 2 m. from Mussoorie Library.

RAJPURA, 265 (R.); D.B.

RAJSHAH, 515.

RAMBODA, 579; R.H.; waterfalls.

RAMESWARAM, 465; old temple.

RAMPUR (Kashmir), 521; D.B.K.

RAMPUR (Rohilkhand), 280; Guest House, Hotel, Library.

RAMTEK, 111; D.B.; fort, temples.

RANAGHAT, 306, 513 (R.); D.B.

\*RANCHI, 116; D.B.K.

Express train (12 hrs.) daily from Calcutta (Howrah).

HOTELS: *Mount, Railway, Grand, etc. Anglican Cathedral.*

CLUB: *Ranchi.*

GOLF COURSE.

RANGIYA, 319 (R.).

\*RANGOON, 538-42 (R.) (R.R.) (11); Zoo.

HOTEL: *Strand, on Strand Rd. (rebuilt).*

AGENTS AND BANKERS: *Thos. Cook & Son, Phayre Street; A. Scott & Co., Merchant Street (for Grindlays).*

BANKS: *Bank of China, of Communications, Burmese National, Central of India, Chartered Bank of India, Australia and China, Gillanders Arbuthnot, Grindlays, Hong Kong and Shanghai, Imperial of India, Indian Overseas, Kwangtung Provincial, Lloyd's, Mercantile of India, National of India, Netherlands Trading Society, Overseas Chinese Banking Corporation, Punjab National, Union Bank of Burma, United Commercial.*

PASTEUR INSTITUTE.

CONSULS: Most countries are represented by Consuls or Vice-Consuls.

MISSIONS: *Anglican, American Baptist, R.C., Salvation Army.*

STEAMSHIP COMPANIES: *British India S.N., Bibby Line, Henderson Line, Steel Bros. & Co., Merchant Street. Passages booked by Thos. Cook & Son, Ltd., Phayre St.; A. Scott & Co., Merchant St. (Agents for Grindlays), and Gillanders Arbuthnot & Co., Strand Rd.*

RANGPUR, 515; D.B.

BANKS: *Habib, National of Pakistan.*

RANIBENNUR, 395; R.H.

RANIGANJ, 52; 3 D.B.K., R.H.; coal-fields.

RANIKHET, 283; D.B.K., R.H.

NORTON'S HOTEL.

RANIPET, 412; D.B.; for Arcot.

RATANPUR, 114; D.B.; fort, for Pali Temple, 13 m.

RATLAM, 123 (R.); D.B.

RATNAGIRI, 360.

RATNAPURA, 583; R.H.; scenery, gems.

RAUZA (Khuldsabad), 59; D.B., 2 R.H.; tomb of Aurangzeb, near Ellora, 2 m.

\*RAWALPINDI, 500 (R.); D.B.K., R.H. HOTELS: *Flashman's, Keyes Byrne and Davies.*

CLUB: *Rawal Pindi.*

AGENTS: *Cox & King, Cantonment.*

BANKS: *Lloyds, Habib, Muslim Commercial, National of Pakistan, Punjab National.*

MISSIONS: *American Presbyterian, Scotch Church, R.C. Church, S.P.G.*

**RAWALPINDI—Contd.**

**MOTORS:** *Government Motor Mail Service.*  
**MUSEUM** (plants).  
**RAZMAK**, 505.  
**RENIGUNTA**, 354 (R.).  
**RETI**, 473 (R.) ; R.H. (railway).  
**REWA**, 37 ; D.B. ; 31 m. from Satna.  
**REWARI**, 134 (R.) ; D.B. ; fort.  
**ROHILKHAND** (Rohillas), 250.  
**ROHRI**, 472 (R.) ; R.H. ; near Sukkur, for Aror, 5 m. (ancient city).  
**ROHTAK**, 275 ; D.B.K., R.H.  
**ROHTAS** (on Son R.), 44 ; ancient fort ; R.H. on plateau.  
**ROHTAS** (Jhelum), 499 ; D.B.K., R.H. ; fortress.  
**ROORKEE**, 277 ; D.B.K., R.H. ; Thomason Engineering College.  
**RUK**, 478 (R.) ; D.B.  
**RUMMIN DEI** (Nepal, 305 ; stupas, Asoka lot ; birthplace of Buddha.  
**RUPAR**, 266 ; R.H. ; Sutlej barrage.  
**RUPNATH**, 37 ; Asoka Edict.  
**RUWANWELIA**, 583 ; R.H. ; fort.

**S**

**SADRAS**, 432 ; D.B. ; Dutch fort.  
**SAGAING**, 549 ; D.B. (3) ; Irawadi bridge.  
**SAGAR ISLAND**, 107 ; mouth of Hooghly.  
**SAHARANPUR**, 264 (R.) ; D.B.K., R.H. ; botanical gardens.  
**BANKS:** *Imperial, Central, Punjab National.*  
**CHURCHES:** *St Thomas' and American Presbyterian Mission.*  
**SAHETH MAHETH**, 284, via Balrampur, ancient Sravasti.  
**SAHIBGANJ**, 303 (R.) ; D.B.  
**SAKRIGALI**, 303 ; Ganges ferry.  
**SALEM JUNCTION**, 432 (R.) (R.R.) (3) ; for Shevaroy Hills ; Salem 3 m.  
**CLUB:** *English.*  
**BANKS:** *Imperial, Canara, Indian, Indian Overseas.*  
**SAMALKOT**, 338 (R.) ; D.B. ; for Cocanada.  
**SAMASATA**, 473 (R.) ; R.H.  
**SAMASTIPUR**, 304 ; D.B.K.  
**SAMBALPUR**, 114 ; D.B.K., C.H.  
**SAMBIHAR LAKE**, 175 ; salt works.  
**SANCHI**, 132-38 ; D.B.K., R.H. ; Buddhist monuments, Museum.  
**SANDAKPHU**, 316 ; D.B. ; Himalayan panorama.  
**SANGANER**, 162 ; old city.  
**SANGRUR**, 267 ; D.B. ; capital Jind State.  
**SANTAHAR**, 515 (R.) ; D.B.  
**SANTIKINETAN**, 309 ; Tagore University.  
**SARAGARHI POST**, 503.  
**SARDHANA**, 264 ; R.H.  
**SARGODHA**, 496 (R.) ; D.B.K.  
**SARNATH**, 80 ; stupas, Museum.  
**SASARAM**, 43 ; D.B.K. ; tomb of Sher Shah.  
**\*SATARA**, 358 ; D.B. (2) K., Hotel de Luxe ; fort.  
**MUSEUM:** *Mahratta.*

**SATNA**, 37 (R.) ; D.B. ; for Rewah, 31 m.  
**SAUGOR**, 135 ; D.B.K. ; fort.  
**SAWAI MADHUPUR**, 202 (R.) ; D.B.  
**\*SECUNDERABAD**, 375 (R.).  
**HOTEL:** *Percy's.*  
**BANKS:** *Imperial, Central, Canara, United Commercial.*  
**CLUBS:** *United Service, Gymkhana.*  
**SEHORE**, 132 ; D.B.  
**SEHWAN**, 477 ; D.B.  
**SEONI**, 112 ; D.B.K. ; sport.  
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**MISSIONS:** *Baptist College and Schools, Zenana.*  
**SERINGAPATAM**, 403-09 ; D.B. (2), K., R.H. ; fortress.  
**SHAHABAD**, 352 (R.).  
**SHAHIDARA** (Lahore), 493 ; tomb of Jahangir.  
**SILAHJAIANPUR**, 283 ; D.B.K., R.H.  
**CLUB.**  
**BANK:** *Allahabad.*  
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**SHAN STATES**, 544-50.  
**SHENCOTTAH**, 404 (R.) ; D.B. ; scenery.  
**SHERSHAH**, 474 (R.) ; D.B. ; Chenab bridge.  
**SHEVAROY HILLS**, 433 ; scenery.  
**SHIKARPUR** (Sind), 480 ; D.B., 2 R.H. ; covered bazar.  
**SHIKOHABAD**, 290 (R.) ; D.B.K., R.H.  
**SHILLONG**, 320 ; D.B.K.  
**Motor service** (6-0 seats) daily to Pandu Ghat, where the Brahmaputra is crossed for rail to Calcutta. Only one handbag allowed in passenger cars.  
**BANKS:** *Imperial, United of India, United Commercial.*  
**HOTELS:** *Pinecroft, Fernside, Peak.*  
**CHURCHES:** *Church of England (All Saints), Roman Catholic, Welsh Presbyterian.*  
**CLUB.**  
**GOLF LINKS.**  
**MUSEUM** (Coins).  
**PASTURE INSTITUTE.**  
**SHIMOGA**, 399 (R.) ; D.B.K. ; for Gersoppa Falls, 65 m.  
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**SHOLINGHUR**, 414 ; battle.  
**SHORANUR**, 438 (R.) ; D.B.  
**SHORKOT ROAD**, 496 (R.).  
**SIALKOT**, 495 ; D.B.K.  
**HOTEL:** *Mount View.*  
**BANKS:** *Habib, National of Pakistan, Punjab National.*  
**SIBI**, 450 (R.) ; D.B.  
**SIDDHIPUR**, 107 ; D.B. ; ancient temple.  
**SIGIRIYA**, 502 ; R.H. ; old capital, fortress.  
**SIHOR**, 187 ; D.B. ; old capital.  
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putra R.  
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Darjeeling Railway.  
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HOTELS : Cecil (seasonal) ; Clark's.  
CHURCHES : Christ (C. of E.) ; Union  
(Undenominational), Scotch, R.C.

BANKS : Grindlays, Patilada, Imperial,  
United Commercial and Simla Banking  
Co. etc.

CLUB : Chelmsford.

HOSPITALS : Walker, Ripon, Lady  
Reading (for Women).

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SIND VALLEY (Kashmir), 524.

SINGARENI, 378 ; 2 R.H. ; coal-mines.

SIRAJGANJ, 515 ; D.B. ; Brahmaputra  
ferry.

BANK : National of Pakistan.

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SIRPUR, 377 ; Gond capital.

SIRSA, 275 (R.) ; D.B.K. ; ancient city  
(Sarasvati).

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BANKS : Imperial, Allahabad, Central.  
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HOTEL.

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SOPARA, 27 ; via Bassein Rd., ancient  
port.

SPEZAND (for Nushki), 481.

SRAVANA BELGOLA, 401 ; ancient  
town, colossus.

\*SRINAGAR (Kashmir), 521.

HOTELS : Nalou's, Golf View.

Most visitors live in house-boats.

The best camping-grounds are the  
Munshi Bagh, the Ram Munshi  
Bagh, and the Nasim Bagh (on the  
Dal Lake).

The Visitors' Bureau will give informa-  
tion and issue Rules.

BANKS : Imperial, Lloyd's, etc.

Cockburn's Agency and the Kashmir  
General Agency undertake the hire  
of boats and all camp requisites,  
which should be ordered in advance,  
to be ready on arrival.

AGENTS : Cox & King.

CHURCH : C. of E. Church of All Saints  
in the Munshi Bagh.

MISSIONS : C.M.S., doctors and  
hospital.

GUNSMITHS AND TACKLE-MAKERS in  
the town.

CLUB, with golf course, tennis courts  
and library ; annexe at Nagin  
Bagh.

SRI PRATAP MUSEUM.

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SUKKUR, 478 (R.) ; D.B., 2 R.H. ; Indus  
bridge, Lloyd barrage.

BANKS : Habib, National of Pakistan,  
Punjab National.

SULEMANKE, 476 ; Sutlej barrage.

SULTANPUR (Kulu), 273 ; D.B. ; old  
temple.

SULTANPUR (Oudh), 283 ; D.B.K.,  
R.H.

SURAT, 153-56 (R.) ; D.B. (4) K. at  
Nangra on Tapti.

BANKS : Imperial, Central, United  
Commercial, Baroda, India.

SURMA VALLEY, 517.

SWAT (N.-W.F.P.), 507 ; capital Saidu  
Sharif.

HOTEL : State.

An accessible and popular resort.

SYLHET, 517 ; D.B. ; motor road to  
Shillong, 86 m.

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SYRIAM, 538 (ferry across Pegu R.) ;  
Burmah oil refinery.

## T

TADPATRI, 353 (R.) ; D.B. ; Ilahian  
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TAGAUNG, 552 ; ancient capital.

TAKHT-I-BAHAL, 507 ; Buddhist  
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TALAIMANAR, 597 ; Ceylon terminus  
of ferry to India, 22 m.

BANK : Bank of Ceylon.

TALAWAKELE, 575 ; R.H. ; waterfall.  
Tea Research.

TALBAHAT, 130 ; R.H. ; fort lake.

TALIKOTA, 387 ; battlefield near  
Tondih village.

TAMILUK, 107 ; ancient port.

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TANJORE, 451-53 (R.) 1 R.R.) (6) ;  
D.B. ; temple, Museum.

CLUB.

MISSIONS : S.P.G., Wesleyan.

TANK, 505 ; 3 R.H.

TANSA LAKE, 27.

TANUR, 440 ; D.B. ; old mosque.

TARN TARAN, 270 ; D.B. ; Sikh  
shrine.

TATANAGAR, 116 (R.) ; D.B. ; steel  
works.

TATTA, 470 ; D.B. on Makli Hills ;  
ancient port on Indus.

TAUNGGYI, 514 ; D.B., R.H. ; capital  
Shan States Federation.

TAVOY, 560 ; D.B., 2 R.H. ; wolfram  
mining, landing-ground.

CLUB.

TAXILA, 501 (R.) ; R.H. ; ancient cities,  
Museum.

TELLICHERRY, 442 ; D.B.K., coffee  
export.

BANK : Imperial.

TENKASI, 463 ; for Kuttalam.

TEZPUR, 319 ; D.B., C.H. ; tea planta-  
tions.

CLUB.

THABEIKKYIN, 552 ; for ruby mines,  
50 m.

THAI GHAT, 28 ; scenery.

THANA, 29 ; D.B. ; Portuguese Settle-  
ment.

HOTEL : Diamond Jubilee.



THANDAUNG, 543, *via* Toungoo ;  
D.B.  
THANESAR, 258 ; D.B. ; for Kuruk-  
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THARRAWADDY, 550 ; D.B.  
THATON, 557 ; old capital.  
THAYETAYO, 555 ; fort.  
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TIBET (Tours), 318.  
TINDHARIA, 315 (R.) ; R.H.  
TINDIVANAM, 444 (R.) ; D.B.K. ; for  
Wandiwash, battle and Gingee fort.  
TINNEVELLY, 463 (R.) ; D.B.K. ;  
temple.  
BANK : *Central*.  
MISSIONS : *S.P.G.* station (at Nazareth),  
*C.M.S.* College, *Baptist Mission*.  
TINSUKIA, 322 ; D.B.  
TIRHUT, 304.  
TIRTH LAKI, 477 (R.) ; sport.  
TIRUCHENDUR, 403 ; D.B. ; temple.  
TIRUCHIRAPALLI, 453-57 (R.) (R.R.)  
(12) ; D.B.K. ; fort, temples.  
BANKS : *Imperial, Central, Indian,*  
*Indian Overseas*.  
CLUB.  
MISSIONS : *S.P.G., Wesleyan, Lutheran*  
*Evangelist, R.C. Cathedral*.  
TIRUPATI, 354 ; D.B. ; temple (Hindus  
only).  
TIRUVARUR (Tanjore), 449 ; D.B. ;  
temple.  
TISSAMAHARAMA, 588 ; R.H. ; old  
city.  
TISTAMUKH GHAT, 515 ; ferry  
across Brahmaputra.  
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TOSHAM, 275 ; D.B. ; ancient in-  
scriptions.  
TOUNGGOO, 543.  
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fort.  
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BANKS : *Imperial, Central, Cochin,*  
*Indian, Palai Central*.  
MUSEUM (reptiles).  
TRIMALGIRI, 376.  
TRIMBAK, 32, *via* Nasik, 18 m. ; fort,  
temple, source of Godavari.  
TRINCOMALEE, 601 ; R.H. ; naval  
base.  
BANK : *Bank of Ceylon*.  
\*TRIVANDRUM, 464 (R.) (R.R.) (9) ;  
D.B. ; *Malco Hotel, Guest Houses*.  
Rly stn. is  $3\frac{1}{2}$  m. from city.  
BANKS : *Imperial, Central, Indian,*  
*Indian Overseas, Palai Central*.  
CLUB : *Women's*.  
GOLF COURSE.  
TENNIS STADIUM.  
MUSEUM : *Napier, Rangavilas* (on  
application) ; *Art Gallery*.  
TRIVELLORE, 354 ; D.B. ; fort,  
Vishnu temple.  
TUMKUR, 402 (R.) ; D.B.K.  
TUNDLA, 290 (R.).  
TUTICORIN, 402 (R.) (R.R.) (1) ;  
D.B. ; port.  
HOTEL : *Metropolitan*.  
BANKS : *Imperial, National of India,*  
*Canara, Central, Indian, Indian*  
*Overseas*.

CLUB : on the sea-front.  
Various Missions and Schools.

## U

\*UDAIPUR, 128-130.  
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MISSION : *Church of Scotland* (medical).  
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UDAYAGIRI (Orissa), 327 ; R.H. at  
Khandagiri ; caves and carvings.  
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UJJAIN, 122 (R.) ; D.B. ; ancient capital,  
observatory.  
BANKS : *Imperial, Central, Punjab*  
*National, United Commercial*.  
UMARIA, 114 ; coal-field.  
UMARKOT, 472 ; fort, birthplace of  
Akbar.  
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URI, 520 ; D.B.K.  
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capital, fort, old temple.  
BANK : *Imperial*.  
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D.B.  
VIRAMGAM, 185 ; D.B. ; sport.  
BANK : *Imperial*.  
VIZAGAPATAM, 337 ; D.B. ; port,  
Andhra University.  
BANK : *Imperial*.  
MISSIONS : Various.  
KING GEORGE'S HOSPITAL.  
VIZIANAGRAM, 337 (R.) ; fort, for  
Ramathirham (Buddhist site).  
BANK : *Imperial*.  
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CLUB.  
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WARANGAL, 377 ; D.B.K. ; ancient capital, fortress.  
WARDHA, 109 (R.) ; D.B.  
BANK : *Imperial*.  
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HOTELS : *Tipperary, Fair Launs*, also a boarding house.  
CLUB.

Z

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ZIARAT, 483 ; D.B.K. (in season) ; via Quetta.

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# INDEX

This is supplementary to the historical matter in the Introduction. It deals mainly with persons, while the Directory deals with places. The dates may show discrepancies, due partly to differences between authorities or Gazetteers, sometimes because of differences in calendars. It is thought better to give an approximate date rather than leave the reader to guess within the compass of a century.

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- VIRA RAJA "Saviour of Coorg" (1791), abdicated (1834), 409.
- WADIYAR, Hindu dynasty of Mysore, lxv.
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- WARANGAL, Kakatiya or Ganapati dynasty, 377.
- WATSON, Admiral, took Vijayadrug with Clive (1756), 24; conveyed his force to Calcutta, 85; bombarded Chandernagore, 104; grave (1757), 98.
- WELLESLEY, Sir Arthur (1769-1852), Duke of Wellington, in India (1797-1804), with General Harris at Malvalli (1799), 404; at Seringapatam, second siege, 407; commanded in Mysore, took Poona and won at Assaye (1803), occupied Ahmadnagar, 350; Burhanpur, 34; took Gawilgarh, 109.
- WELLESLEY, Richard (1759-1842), Lord Mornington, afterwards Marquess (1790), Governor-General (1797-1805), built Government House, Calcutta, 80; ordered last Mysore War, lxxii.
- WHEELER, General Sir Hugh, commanded at Kanpur and killed, 291.
- WILLINGDON, Marquess of (1866-1941), Governor of Bombay (1913-19); of Madras (1910-24); Viceroy of India (1931-36).
- WILSON, General Sir Archdale, Baronet, of Delhi (1803-74); Brigadier at Meerut (1857), won at Ghaziabad, 263; commanded in siege and capture of Delhi, 232.
- XAVIER, Saint Francis (1506-52), liii; at Cochim (1530), 438; at Tinnevely, 403; Shrine at Old Goa, 365.
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